IN
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MANE

(Inscribed By Author)

To
The Right Rev
The Bishop of Charleston
Henry P. Northrop D.D.
with the Compliments of the author
Joseph Lee S. Stevens
October 1909

CATHOLICITY

IN

PHILADELPHIA

Yours faithfully in Christ
+ Patrick John Ryan,
Archbishop of Philadelphia

Catholicity in Philadelphia

FROM THE EARLIEST MISSIONARIES
DOWN TO THE PRESENT TIME

BY

JOSEPH L. J. KIRLIN

Priest of the Archdiocese of Philadelphia

PHILADELPHIA

JOHN JOS. McVEY

1909

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PREFACE.

THE aim of the writer in the following pages has been to consider the Church, not as a thing apart, but as a vital factor in the City's life, influencing and being influenced in its turn by the various elements of a great and growing municipality.

In narrating the multitudinous activities of the period of more than two hundred and fifty years since the coming of William Penn and his founding of the City of Brotherly Love, the ever-present difficulty has been what to select and what to reject from the superabundance of material at hand. In many cases the only way out of this embarrassment was to recite the facts—even at the risk of giving many tedious details—and leave the reader to judge of their relative bearing and importance. In this view the story contained in the following chapters necessarily embraces many events apparently extraneous, yet such as affected the progress of the Church.

The plan followed has been to trace in chronological sequence as far as possible the gradual growth of Catholicity in the City of Philadelphia, from the visits of the first missionaries down to our own day. The organization of each of the pioneer parishes is given in its setting in the general narrative. After the establishment of the Hierarchy in 1808, the record of the administration of each of the six Ordinaries of the See follows the main events of his time; whilst at the close of the rule of each is found a sketch of the new parishes which he organized. In the first Appendix the later development of the several congregations is taken up singly and followed to date, and an account given of the many new parishes founded by the present Archbishop since his coming to Philadelphia in 1884. To confine within one volume the history of so many distinct units necessarily means that little more than a chronicle of each of the modern parishes can be given. Nor indeed is more required in a work of this character, especially as each congregation has already published or is preparing to publish the detailed account of its foundation and development.

Appreciative acknowledgment is made most gratefully to Mr. Martin I. J. Griffin, to whose untiring research is due in great part the discovery of the documents on which this narrative is based; to the Librarian and other officers of the Congressional Library at Washington, to Mr. Gregory Keen of the Pennsylvania Historical Society, and to the Librarian and other officers of the Catholic Historical Society for their courtesy and kindness in giving access to their documents; and, finally, to His Eminence Cardinal Gibbons for permission to copy letters contained in the Baltimore archives.

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CHAPTER I.

Pennsylvania Before the Coming of Penn.

CATHOLIC history began in Pennsylvania when its broad fields and dense forests were the home and hunting-ground of the Indian. By what seems a special favor of God, Pennsylvania was from the first subject to Catholic influence, and the earliest legislation that governed it included the liberty that Penn's Charter crystallized into the fullest freedom to worship God according to the dictates of one's conscience.

It will therefore be of interest to take a general view of the conditions that prevailed in the lovely land by the broad Delaware in the years that prepared Pennsylvania for the coming of Penn and his Charter.

By right of Columbus's discoveries, Spain, a Catholic nation, included the future Pennsylvania in her "Florida" claim,—the vast tract that in 1512 was described as "comprehending the whole country extending from the Atlantic on the East to the longitude off of New Mexico on the West, and from the Gulf of Mexico and the River of Palms indefinitely northward towards the Polar Sea." This same territory was claimed also by France, another Catholic nation, by right of Verazzano's voyages in 1524; and King Louis XIII granted to Madame de Guercheville, in 1611, "all the territory of North America from the St. Lawrence to Florida." No effort was made, however, by either Spain or France to colonize the northern portion of this claim.

When Henry Hudson, the Englishman employed by the Dutch West India Company, happened into Delaware Bay on 28 August, 1609, he was looking for a way to China in the interests of his Company. He tacked about and continued his journey until five days later he sailed into a wide stream which he promptly named North River. There he formed the settlements of

the New Netherlands. He named the other watercourse South River. And so it was called until Lord Delaware gave it and the broad bay his own name. When Hudson's report was made in 1614, the States General of Holland granted a general charter; and shortly after five vessels brought a Dutch colony to the land along the South River. The leader of the expedition, Cornelius Mey, gave his name to the two broad capes—Cornelius and Mey; and though the former has been changed to Henlopen, the other cape still proclaims the name of the doughty Dutch mariner who in 1623 founded the first Dutch settlement on the South River and built Fort Nassau near the present city of Gloucester, New Jersey. Another settlement was made on the West shore and named Swanandale, at what is now Lewes, Delaware. The settlements were not successful as colonies, although a flourishing trade was carried on in their trading-posts with the Indians; and in 1633 another fort and trading-post was made on the banks of the Schuylkill. These Dutch posts were under the jurisdiction of a Director and five Counsellors appointed by the Dutch West India Company. Peter Minuit was Director from 1626 to 1633, and when he was succeeded by the redoubtable Wouter Van Twiller he grew disaffected and offered his services to the recently established Swedish West India Company.

Sweden had been long anxious for an opportunity to share in the generous trade of the New World and had cheerfully chartered with liberal privileges the Swedish West India Company, formed by disappointed members of the Dutch Company. Minuit's proffers were eagerly accepted and, under the powerful protection of Charles I, Minuit, in April of 1638, with two vessels came to his former habitation, purchased land from Cape Henlopen to a point north of the present lines of Philadelphia, and built a fort and formed a settlement at what is now Wilmington, Delaware, which he named Christina in compliment to the youthful Queen of Sweden.

The Dutch protested, but Minuit and his fifty Swedes succeeded in building up a strong fur trade. After his death, in 1640, Peter Hollander acted as Director until 1642. In this year the Dutch Colony was greatly strengthened when the new Director, Johann Printz, arrived with a large company and made his headquarters on Tinicum Island, which he called New Gottenburg, where he built a large palace with bricks brought from Stockholm. Printz built another fort called Elsenberg at the mouth of Salem Creek, mounted there eight guns, and levied tribute on all passing ships. In spite of his 400 pounds weight and the enormous quantity of liquor he drank, Printz was an excellent ruler. Although his colonists for the most part settled in and around Uplands (now Chester), many were scattered along the river banks to the north on the site of the present Philadelphia, as far as Tacony.

The Swedes jealously preserved their Old-World traditions, and, despite their defection from the Catholic Church, their religious service was marked by the Catholic influence of their forefathers. Governor Printz wrote to Peter Brahe, President of the Royal Council, August, 1684: "Divine service is performed here in the good old Swedish tongue by a priest clothed in the vestments of the Mass, on high festivals, solemn prayer days, Sundays, and Apostles' Days, precisely as in old Sweden and differing in every respect from that of the sects about us." [1] The doctrine of Transubstantiation was held by the Swedish Lutherans, and hence in this report Printz wished to show their loyalty to their Church and their marked difference from the Dutch Calvinists about them.

Until 1655 the Swedes ruled on the banks of the South River, but when Peter Stuyvesant, the Governor of New Amsterdam, erected Fort Casimir at New Castle and effectively ended the domination of Fort Elsenberg, the then Swedish Director, John

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[1] *New Sweden*, by Gregory B. Keen, in Vol. IV of *The Narrative and Critical History of America.*

Claude Risingh, captured and sacked Fort Casimir, and open war was on. Risingh strengthened his position, but the Dutch captured a ship sent to reinforce the Swedes, and on 31 August, 1655, Stuyvesant with seven ships and six hundred men seized Fort Casimir, besieged Fort Christina, and after sixteen days Risingh and his thirty men surrendered and by a bloodless campaign the Dutch were in control. Liberal terms were given the vanquished, and safe conduct back to Sweden if desired. Between four and five hundred Swedish settlers, however, took the oath of allegiance to Holland and remained peacefully under the Dutch rule. The seat of government was removed to Fort Casimir at New Castle. It was in this period that the first settlement of importance was made by the Swedes in Philadelphia, when, by permission of the Dutch governor, a tract of land was settled by Martin Clensmith, William Stille, and Laurence Andries. This tract was in the township of Passyunk, and, with eight hundred acres granted to Swen Gondersen, Swen Swensen, Oele Swensen, and Andries Swensen, in the district of Wicaco, extending to South Street, formed the nucleus of the city that was to rise on the shores of the Delaware. On the Schuylkill another settlement was made in the township of Kingsessing, with a trading-post, Fort Korsholm, at the place now known as Point Breeze. The sturdy Swedes thrived in farming and trade, and formed a prosperous colony whose imprint is still on the city that grew up from their trading-posts. The winding roads that ran through the forests between the river settlements now throng with a city's busy life, while the lanes that served their village needs now bear names as city streets which proclaim their Swedish origin. Swanson Street is named in memory of the family that owned the land on which Gloria Dei Church was built; while Queen Street and Christian Street commemorate Queen Christina of Sweden, who in 1654 abdicated the throne of that country that she might embrace the Catholic faith.

Although the territory along the South River was contended for between Sweden and Holland, England had not lost sight of the fact that by virtue of Sebastian Cabot's discovery, in 1497, this with the rest of North America was an English possession.

In July, 1632, Charles I granted to Sir Edmund Plowden, of Ireland, the land now comprised by the States of New Jersey, Pennsylvania, Delaware, and Maryland. Plowden was the grandson of the great Sir Edmund of his name, who remained staunch in his Catholic faith in spite of persecution, and was considered the greatest jurist of Elizabeth's time. The grant was named New Albion by Plowden, and here he hoped to establish an Utopia where men might flourish under the best and kindest government. His plan included the fullest religious liberty; and in *A Description of the Province of New Albion*, published by him in England in 1648, after outlining the proposed government, he says: "For religion I consider the Holland way, now practised, best to content all parties; first by Act of Parliament or Grand Assembly, to settle and establish all the Fundamentals necessary to Salvation. But no persecution to any dissenting; and to all, such as the Walloons, free chapels; and to publish all as seditious, and for contempt, as bitterly rail and condemn others of the contrary, for this argument or persuasion of Religion, Ceremonies, or Church Discipline should be acted in mildness, love, and charity, and gentle language, not to disturb the ease and quiet of the inhabitants, but therein to obey the Civil Magistrate."

While in America Plowden made his home in Virginia, and in 1642 set out from there to visit his province. At Salem (now New Jersey) he received the allegiance of the seventy English whale-fishers who had come from New Haven under Thomas Young and Robert Evelin. The Dutch and Swedes who were settled along the South River (now the Delaware) refused to recognize Plowden's authority, and, after trying in vain to win their good will, Plowden returned to England in 1648, "to secure sufficient strength to overpower the Swedes." The Puritan troubles, however, in England and the execution of Charles I put an end to Plowden's power and destroyed the projected New Albion.

Although the Dutch and Swedes were in possession of the land on the Delaware, under title derived from occupation and purchase from the Indians, England never relinquished her claim on this territory. On 12 March, 1664, Charles II granted to

James, his brother, Duke of York, a patent for the tract of land now constituting the States of Maine, New Hampshire, Massachusetts, New York, New Jersey, Pennsylvania, and Delaware (Rhode Island and Connecticut possessed separate charters and governments). This tract was called New England, and in September of that year, 1664, the four commissioners who had arrived from England with armed vessels to enforce England's claim, after an engagement at Fort Casimir (Fort Delaware), received the submission of the Dutch. English rule was thus established under Governor Richard Nicholls, who resided in New York. The English assumed control of the settlements along the Delaware and treated the Swedes and Dutch most liberally, allowing them complete liberty of conscience and freedom of trade upon their taking the oath of allegiance. This peaceful condition prevailed until 1669, when an unsuccessful rebellion was fomented against English authority. In 1673, however, an uprising of the Dutch resulted in the re-establishment of Dutch rule for sixteen months, and was terminated by a treaty of peace in 1674, when English rule was finally and permanently established.

Major Edmund Andros was appointed, 1 July, 1674, to govern James's grant in the New World, with Lieutenant Anthony Brockholes to succeed him in case of death. All former privileges and concessions under the English government and proceedings under the Dutch governments were confirmed. Brockholes, who was a Catholic, was given jurisdiction over the settlements along the Delaware; and in 1680, when Andros returned to England, Brockholes was placed in charge of all the Duke's territory. From 24 May, 1680, until 21 June, 1681, Anthony Brockholes ruled as Governor, the first and only Catholic Governor of what is now Pennsylvania. In the meantime William Penn had secured his grant of land, 4 March, 1681, and Brockholes ended his administration by announcing to the justices of the Upland court, the famous court of equity that regulated all affairs for the colony, "that the King had granted to William Penn, Esq., a certain tract of land in America, bounded east by the Delaware River, from twelve miles northward of New Castle town, unto the three-and-

fortieth degree of latitude, and that Penn had appointed William Markham to be his deputy governor, who had shown his authority." Markham, who had arrived in New York, came to Philadelphia, and the history of Pennsylvania as a distinct Province began.

The foregoing sketch of the earliest history of Pennsylvania shows that this favored district was well prepared for Penn's "holy experiment." It seems to have been in the mind of all who ruled during the many regimes that peace and contentment should prevail here, and that no man should be disturbed for his religious belief. The Catholic aroma that pervaded from the earliest days had its influence, and neither the Swedes nor the Dutch infringed on freedom of conscience here, though the latter would grant no toleration to Lutherans or others in the New Netherlands, around the seat of government at Manhattan. Here Penn found fitting soil indeed for his Province of Brotherly Love, built on the fundamental principle of freedom of conscience. This sacred principle made his settlement flourish beyond all others, and it was likewise "the seed of our great Nation," where no civil law comes between God and His creature to regulate conscience and prescribe belief, profession, and worship.

CHAPTER II.

Pennsylvania Founded on Religious Liberty.

HEN William Penn sought and obtained a grant of land in the New World, from Charles II, in payment of a debt of £16,000 due his father, Admiral Sir William Penn, it was with the intention of founding in America a safe refuge for himself and fellow Friends from the persecutions to which they were subjected in Europe. The sufferings endured by Quakers and Catholics under the intolerant laws of England had made Penn see the injustice of persecuting men for their religious beliefs, and the tenets of his Society taught the practical exemplification of the Golden Rule. Penn therefore seized the opportunity so providentially offered and resolved that his Province would be an asylum for those who suffered for conscience' sake, and that absolute liberty of worship should be granted to all. "The free and open profession and exercise of one's duty to God, especially in Worship," was a "fundamental" of his project. Thus would be given to the world an object-lesson of religious freedom, the great cause which he declared "I have with all humility undertaken to plead against the prejudice of the times."

The "prejudice of the times" had indeed blinded men to the rights of their fellow-men, and the spirit of Brotherly Love inculcated by the Founder of Christianity had been almost lost sight of in the bitterness of religious hatreds. Penn labored and suffered for this principle of Brotherly Love, and pleaded for freedom for his own and all others oppressed by iniquitous laws. His principle and broad-minded charity may be seen from his Address before a Committee of Parliament, 22 January, 1678, nearly four years before he had obtained his Charter for Pennsylvania.

That which giveth me more than ordinary right to speak at this time and place is the great abuse that I have received above any other of my

profession for a long time. I have not only been supposed a Papist, but a seminarist, a Jesuit, an emissary of Rome and in the pay of the Pope, a man dedicating my endeavors to the interest and advancement of that party. Nor hath this been the report of the rabble but the jealousy and insinuations of persons otherwise sober and discreet. Nay, some zealous for the Protestant cause have been so far gone in this mistake as not only to think ill of us and to decline our conversation, but to take courage to themselves to prescribe us as a sort of concealed Papist. All laws have been let loose upon us, as if the design were not to reform but to destroy us, and that not for what we are, but for what we are not.

I would not be mistaken. I am far from thinking that Papists should be whipped for their consciences, because I exclaim against the injustice of whipping Quakers for Papists. No, for the hand pretended to be lifted up against them hath, I know not by what discretion, lit heavily upon us, and we complain, yet we do not mean that any should take fresh aim at them or that they must come in our room. We must give the liberty we ask, and cannot be false to our principles, though it were to relieve ourselves, for we have good will to all men and would have none to suffer for a truly sober and conscientious dissent on any hand.

Although Penn's charter was obtained 4 March, 1681, he did not come to his province until October of 1682. During the interim Penn occupied himself in formulating laws for his province, distributing pamphlets in England and Germany inviting immigration, and arranging the details of the "large town or city" that was to be his "holy experiment": "Whose streets were to be broad and lined with trees; every house to be put in the middle of the breadth of the lot, so as to leave ground on each side for gardens or orchards or fields, that it may be a green country-town, which will never be burnt and always be wholesome."

From 1675 the English had been coming to the Delaware, but not in large numbers, and on 22 October, 1682, when Penn sailed up the Delaware he found his plans had been put in practice by William Markham, his Deputy, and by Thomas Holmes, the Surveyor; and the city of his hopes that lay so invitingly between the two rivers he selected as the seat of his Provincial Government and called it Philadelphia—the City of Brotherly Love. The name meant much to him and he faithfully fulfilled all that it meant, not for political ends, not that his settlement might be

peopled by all sorts of men, but from the highest religious motives. This he sets forth in a letter from Philadelphia, 9 January, 1683, to the Duke of Ormonde, the Viceroy of Ireland, saying it is his will "not to vex men for their belief and modest practice of their faith with respect to the other world into which Province and Sovereignty temporal power reaches not from its very nature and end." Nor was it merely toleration that Penn granted to all, but the truest religious liberty, by which, he declares, "I mean a free and open profession and exercise of one's duty to God, especially in worship." How this was put in practice is learned from *A Good Order Established in Pennsylvania and New Jersey in America*, by Thomas Budd, 1685, wherein, describing Philadelphia, Budd says:

> Care is taken by the establishment of certain fundamental Laws by which every Man's Liberty and Property, both as men and Christians, are preserved, so that none shall be hurt in his Person, Estate or Liberty for his Religious Persuasion or Practice in Worship towards God.

In the Great Law prepared by Penn before leaving England and passed at Chester, Pa., 10 December, 1682, within two months after his arrival, it is declared:

> All persons living in this Province . . . shall in no way be molested or prejudiced in their religious persuasion or practice or in matter of faith or worship.

Penn, in *A Further Account of the Province of Pennsylvania and Its Improvements*, says of the Government: "We aim at duty to the King, the Preservation of Right to all, the Suppression of Vice and Encouragement of Virtue and Arts with Liberty to all People to Worship Almighty God according to their Faith and Persuasion." [1]

Benjamin Furley, Penn's agent at Rotterdam, in *Explanation Concerning the Establishment of Pennsylvania*, issued 6 March, 1684, says:

> And in order that each may enjoy that liberty of conscience which is a natural right belonging to all men, and which is so conformable to the

[1] *Pa. Mag.*, April, 1885, p. 79.

genius and character of peaceful people and friends of repose, it is established firmly, not only that no one be forced to assist in any public exercise of religion, but also full power is given to each to make freely the public exercise of his own without meeting with any trouble or interference of any kind; provided that he professes to believe in One Eternal God, All Powerful who is the Creator, Preserver and Governor of the world, and that he fulfill all the duties of civil society, which he is bound to perform towards his fellow-citizens.

No wonder Penn's Province founded on such broad charity flourished above all others. From the very beginning God blessed the work and sent peace and increase, and prosperity.

Of all who sought the friendly shelter of Penn's Province, to none was it a more welcome haven and safe refuge than to the Catholics. A bond of suffering united them and the Quakers. Both had felt alike the lash of persecution; both had been taxed unjustly for the support of a religion that had made itself odious. Although the Friends had felt the force of laws directed primarily against "the Papists," and although Penn did not approve of all Catholic practices and certain doctrines that he thought were Catholic, his true charity would not permit him to "except" Catholics from his liberal laws, as they were "excepted" in other of the Colonies. The result of this liberality was that later on when the Catholic-founded-Maryland had fallen away, and the Church of England was established there by law; when Catholics were deprived of the rights they had accorded to those who were persecuting them; when in New Jersey liberty of conscience was granted to all "except Papists"; when in New York to harbor a priest was a penal offence; in Pennsylvania, Catholics were free and untrammelled in the open practice of their religion. Such liberality of government did not go unnoticed or unresented. In England and in his own Province Penn was harassed by the Episcopalians, who sought in every way to have his charter overthrown and royal rule established in Pennsylvania, which would mean the establishing of the Church of England. His adoption of the Catholic principle that all men are born free and equal, and that no man's religion should be molested, was used against him. He was

accused of being a Papist and of "keeping a Jesuit to write his books." Philip Ford defended him from these charges in London, in his absence, 12 December, 1682, and Penn himself put again on record his broad religious principle in a letter to William Popple, 20 October, 1688, anent these charges:

> If the asserting of an impartial liberty of conscience, if doing to others as he would be done by, and an open avowing and a steady practicing of these things at all times and to all parties, will justly lay a man under the reflection of being a Jesuit or Papist of any sort, I must not only submit to the character, but embrace it too.

To Archbishop Tillottson, who reported him "a Papist, perhaps a Jesuit," he wrote:

> I am a Catholic, though not a Roman. I have bowels for mankind, and dare not deny others what I crave for myself. I mean liberty for the exercise of my religion, thinking faith, piety, and providence a better security than force, and that if truth cannot prevail with her own weapons, all others will fail her. . . . I am no Roman Catholic but a Christian whose creed is the Scripture. . . . Two principles of religion I abhor: Obedience upon authority without conviction: Destroying them that differ from me for God's sake.[2]

The Episcopalians, to whom toleration was such a new doctrine, were fearful that Penn would not be true to his principle of liberty in their regard, and so would debar members of the Church of England who had persecuted him and his Society. They therefore took measures to secure themselves in the Province, and the Lord Bishop of London petitioned that Penn "be obliged by his patent to admit a chaplain upon request of any number of planters." The Charter, accordingly, when issued to William Penn in 1681 contained this reference to Religion:

> 13. And our farther pleasure is, and we do hereby, for us, our heirs and successors, charge and require, that if any of the inhabitants of the said

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[2] Wm. Penn to Abp. Tillottson. *Hazard's Register*, Vol. II, pp. 29-30.

Province, to the number of twenty, shall at any time hereafter be desirous, and shall by any writing, or by any person deputed by them, signify such desire to the Bishop of London, for the time being, that any preacher or preachers, to be approved by the said bishop, may be sent unto them, for their instruction; that then such preacher or preachers shall and may reside within the said Province, without any denial or molestation whatsoever.[3]

Penn's charity was true, extending even to his enemies. In his Province these enjoyed the freedom that they denied to others at home, and begrudged to those who shared it in the New World. This generosity was almost misplaced, for increased numbers and strengthened influence were used against the Proprietor, so that in 1692 Pennsylvania was placed under the government of New York. In the year following, however, Penn was restored to his rights; and though the opposition to him was not stilled, he and his successors remained in possession. The beneficent rule of Brotherly Love held sway, and Philadelphia was indeed, as Bancroft declares, "the city of refuge, the mansion of freedom, and the home of humanity."

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[3] Proud's *Hist. Pa.*, I, p. 186; Perry's *Am Epis. Ch.*, I, p. 224; *Eccles. Rec.*, N. Y., I, p. 759.

CHAPTER III.

The First Catholics of Pennsylvania.—"Father Smith."

HE religious liberty of Penn's Province was most welcome to the Catholics who suffered under English intolerance, and at an early date many availed themselves of the widespread invitation to take shelter under the freedom of his charter.

The first Catholic resident of Philadelphia of whom there is record was "one Romanist" brought by Daniel Pastorius, the Founder of Germantown, with his other servants from Germany in 1683. But neither name nor deed is known yet of this first mentioned humble professor of the true faith in Penn's "Woody Land."

Of other Catholics who came at an early date more is known. One of the original purchasers of land was "J. Gray, a Roman Catholic Gentleman" of London, who secured a grant of land in 1681 and came to the Province in 1685. He was known as John Tatham in the colony, though why he changed his name does not appear. He was a person of importance, described by Penn in a letter to Thomas Lloyd, "16, 3mo. 1684," as a "Rom. Cath. Gent." Penn adds, "He is a scholar and avers to ye Calvinists, be sure to please him in his land. He comes in a post." In another letter, "4th. month, 10, 1685," Penn wrote to his steward James Harrison, "Remember me to J. Gray ye R. C. Keep things well with such persons for our general credit." The land of J. Gray, alias Tatham, as shown by Holmes's map of Pennsylvania, was quite extensive, being in the northeastern part of Philadelphia County adjoining Bucks, and on both sides of Neshaminy Creek. In Bensalem township his land, on the map, is in the name of John Gray, alias Tatham, and towards the end of the tract, near the stream, is marked "Tatham's House." Tatham also owned land in New Jersey, as a survey at Burlington was

made for him about 1685, by Daniel Leeds. He made his residence there, probably leaving Pennsylvania on account "of the difference of long standing between himself and his neighbor on Neshaminy Creek, Joseph Growden, Gentleman." His residence at Burlington is described as "a great and stately mansion, the best in the Province." It was selected as the probable residence of the first Episcopal Bishop, then expected to be appointed for America. Tatham was the most important figure at a meeting of the twenty-four proprietors in Burlington, 14 December, 1687, as he represented not only his own extensive property, but also that of Dr. Daniel Coxe, the physician to the late Charles II, the owner of the largest possession in West Jersey, and he was, therefore, chosen one of the eleven Commissioners. On the death of Governor Barclay, 3 October, 1690, the Proprietors of East and West Jersey appointed John Tatham to be their Governor, but as he was a Catholic and therefore could not take the oath of allegiance to William and Mary, his appointment was not confirmed by the Assembly. He served, however, until succeeded by Governor Dudley, in 1691. Tatham was a staunch Catholic, and his position and wealth made him one of the most important of the first settlers. He died in 1700, and his wife in 1701. The inventory of his estate shows him to have been possessed of £3765, an immense sum in those days. The catalogue of his library, published by Father Middleton, O. S. A., gives the titles of the largest collection of books then in British America, and includes books of devotion, theological and controversial works, and volumes of general literature. His will enumerates "Church plate," crucifixes, relics, and sacramental vessels. His "stately mansion" was the resort of the Jesuits journeying to and from New York and Maryland, and here they said Mass for the Catholics of the region. No doubt Mass was also said in his house in Bensalem, in Pennsylvania, just across the river, for the few Catholics of Bucks County. Lionell Brittin was a neighbor, and here, perhaps from his acquaintance with Tatham, he came to know the Church's doctrines, and was converted in 1707.

Another prominent Catholic was George W. Nixon, who came to Philadelphia in 1686, from the County Wexford, Ireland.

The trunk that he brought with him is in Memorial Hall, Fairmount Park, decorated with brass-headed nails and bearing the date 1686 and his initials *G. W. N.* His grandson, Col. John Nixon, was prominent at the Revolution, and on 8 July, 1776, read to the world for the first time the Declaration of Independence, from the observatory which had been erected in the State House yard by the American Philosophical Society for the observation of the transit of Venus in 1769. Col. Nixon, however, was an Episcopalian; the Catholic faith of the Wexford Irish Catholic immigrant had been lost to his children.

There were in these early days two settlements of French included in Philadelphia's environs. One "up ye Skoolkill," which gave concern to the Provincial Government in 1690 during "ye warrs between ye crownes of England and France"; the other in the neighborhood of what afterwards was Francisville. Here extensive vineyards were cultivated, of which the memory is still preserved in Vineyard Street of that locality. These Frenchmen were for the most part Huguenots, but some were Catholics, one of whom at least was a man of wealth and importance. This was Peter Dubuc, who died in 1693, and by his will of 14 October, of that year, bequeathed one hundred pounds to the poor of Philadelphia and the "sume of Fifty pounds, silver money, to Father Smith now or late of Talbot County." Dubuc styles himself in his will "gentleman." He was one of the leading citizens of the day, judging from his social position, for his will names Lieutenant Governor William Markham, Patrick Robinson, and Robert Turner as the friends whom he desired to join in the prudent management and disposal of his estate which, after sundry bequests, he devises to his "well-beloved friend Samuel Peres." The inventory filed by Peres, 21 October, amounted to £727. 13s. and includes 21 ounces of plate, 3 ounces of gold, and "a barr of gold." Dubuc was one of the wealthy men of the times, and in the tax-list of 1693 (the first made in Philadelphia) he ranks tenth of the seven hundred and five taxpayers; and his property, valued at £800, is taxed £3. 8s. 6d. for defense of the Province against the French. In this assessment Dubuc's friend, Samuel Peres, is

rated at £300, which with what he inherited from Dubuc's will made him one of the well-to-do of the day.

The identity of Father Smith, mentioned in Dubuc's will, has been a subject of much conjecture. The English Jesuits assumed names other than their own, for protection, as may be learned from Foley's *List of Aliases;* and "Smith" is an elusive quantity and well adapted to hide the real identity of its bearer. The Jesuits' list of names gives the alias of Father Thomas Harrison as "John Smith," but Father Harrison died in 1691, according to *Foley's Records,* and therefore could not have been Dubuc's legatee. It has been proved, however, by careful research that "Father Smith" of Dubuc's will was the Rev. Thomas Harvey, S. J., who was also known as Thomas Barton. This priest came to New York with Thomas Dongan, the Catholic Governor, in 1683, and served as chaplain to the Governor in Fort James, now the Battery, until 1689, when Dongan was overthrown by the revolt of Jacob Leisler, who took possession and read the proclamation of William and Mary. Harvey was a prominent figure in the public life of New York under the name of "Father Smith" and "John Smith" and is mentioned many times in colonial documents. He was driven out of New York by Leisler and took up his residence in Talbot County, Maryland. During his residence in New York he passed frequently through Philadelphia on his way to and from Maryland, and afterwards continued his ministrations to the Catholics here. He would, therefore, be well known to Peter Dubuc and his fellow Catholics, though they were in ignorance of his exact whereabouts between his visits and could locate him no more definitely than "now or lately of Talbot County." [1]

The important fact, however, is that there was a priest well known to the Catholics of Philadelphia in that early day, who appreciated his ministrations and understood the needs and hardships of his life. It is interesting to note also that the small Catholic contingent included men like Tatham and Dubuc, of high social standing and prominence in the community.

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[1] See *American Cath. Researches,* April, 1898.

CHAPTER IV.

The First Priest to Visit Pennsylvania.—"The Old Priest."

FROM the first days of Penn's settlement in Pennsylvania the few Catholics were visited at times by the priests who travelled through the Province on the mission from Maryland, or on journeys to and from New York. These priests came at stated times, or when the round of their duties over the vast territories brought them to the city, or by chance of travel, and met and ministered to the faithful gathered in the house of some of their number who gladly seized the opportunity to hear Mass and frequent the Sacraments. Not until a comparatively late date was there a resident priest in the city; but that the few Catholics were not deprived of the consolations of their religion can be learned from the bequest of Peter Dubuc in grateful recognition of the services of the priest known as "Father Smith," as shown in the last chapter.

Before the formation of Penn's Province, however, during the time of the Dutch and Swedish occupation, a priest visited this region, who can be properly recorded as the first priest to visit Pennsylvania. This was the Rev. John Pierron, of Canada, who in 1673-4, after passing the winter in Acadia, "took a favorable opportunity and went through the whole of New England, Maryland, and Virginia, where he found naught but desolation and abomination among the heretics, who will not even baptize the children and still less the adults. He saw persons, thirty and forty years old and even as many as ten or twelve persons in a single house who had not received baptism. He administered that sacrament and others to but a few on account of their obstinancy; he had, however, the happiness of preparing a heretic to make his

abjuration. . . . In Maryland he found two of our Fathers and a Brother who are English, the Fathers being dressed as gentlemen and the Brother like a farmer." Thus writes the Rev. Claude Dablon, Superior of the Mission of Canada and Rector of Quebec, to Father Pieruette, Provincial of France, 24 October, 1674. As the land now known as Philadelphia was in 1674 included in the New England grant to the Duke of York, and Father Pierron travelled through to Maryland and returned to Canada, he must have passed through the Dutch and Swedish settlements along the Delaware. No Catholics are known to have lived here then, among the people whom the Jesuit found so deplorably irreligious, and he met but few in what is now known as New England, in which John Adams in 1765 declared "Roman Catholics are as scarce as comets."

A few years after Pierron's journey, 1679, two Labadist ministers, Jasper Dankers and Peter Sluyter, passed through this region, having come from New England, and continued on to Maryland. They were mistaken for Catholic priests, though they protested against this appellation, as they were followers of Labadie, an apostate Jesuit, who died in Denmark in 1654. As there were no French and but few English here at that time there is no record, in their journal, of the reception they received along the Delaware, but in their account of New York City under date of 1 June, 1680, they record:

> We are in everyone's eye and yet nobody knows what to make of us. Some declared that we were Jesuits traveling over the country to spy it out, some that we were Recollects designating the places where we had held Mass and confession. The Papists believed we were Priests and we could not get rid of them, they would have us confess them, baptize their children and perform Mass, and they continued in their opinion.

While in Maryland these two bought four thousand acres in Cecil County for a settlement of Labadists. Their scheme failed of success, however, and by a remarkable coincidence a part of this same tract, which they had called Bohemia Manor, came into the possession of the Jesuits in 1706, and members of

the Society resided there until 1901, when it was transferred to the Bishop of Wilmington. From the Mission and school established there the Jesuits served the religious needs of the Catholics of Maryland, Pennsylvania, and New York during the first days of the formative period of the Church in those parts.

Although the Catholics of Philadelphia had no regularly appointed pastor until 1720, and no resident priest until some years later, a story has been current tradition that a priest resided here in 1686. This is based on a misunderstanding, arising from a letter which William Penn wrote in 1686, from London, to his steward, James Harrison, asking him to send certain products of the new Province, notably smoked beef and shad, and adding "the old priest has fine shad." Watson, the Annalist of Philadelphia, in recording this jumped to the conclusion that there was a Catholic priest residing here at that early date. As a matter of fact Penn referred to the minister of the Swedish Lutheran Church. Together with the elaborate ceremonies, vestments, etc., and Catholic forms retained by that church, was the custom of calling the ministers priests. The *Description of the New Swedish Colony on the Delaware*, before Penn's arrival, states that "the Swedish Church is planted there of Swedish priests and sheep." Moreover, the Quakers designated as "priests" the paid ministers of all other denominations. Thus the Records of the Concord Meeting House contain many entries showing the disowning of members for "marrying by a priest." Whilst it is clear, therefore, that the individual mentioned by Penn was not a Catholic priest, his identity has not been definitely established. It has been stated that Jacobus Fabricius, the German preacher of the Swedish Lutheran Church, who lived in Philadelphia from 1677 to 1691, and who was blind in the last years of his life, was the man in Penn's mind. Later investigation, however, goes to show that the "old priest" referred to by Penn was not Fabricius, but the Swedish Pastor Lars Carlson Lock (Lockenius). Lock was certainly "old"; he had been in Pennsylvania from 1652, probably even as early as 1648. Pastor Acrelius, who wrote in 1758 the *Description of the Swedish Church in New Sweden* (Pennsylvania) says Lock's old age was bur-

dened with many troubles, and praises his good works, saying: "He was certainly an instrument in the hands of God for sustaining these Swedish churches for so long a time"; and he adds, "Finally he became too lame to help himself and still less the churches and therefore did no service for some years, until his death ended all his sorrows in 1688."

During these years of his disability he was engaged in trade, and Penn naturally would think of him as one to be patronized, on account of his affliction, as well as for the superiority of his "smoked shadd." Fabricius was a German or Pole who had come from New York in 1677 and became blind in 1682, and so had not the long record of work and residence that belonged to Lock. Moreover, Fabricius received a salary and support from the church, and Jacob Yung was appointed by the Church Wardens of Wicacoa in 1684 as agent to raise money for this purpose. Neither of these men was very reputable, according to our standards. Fabricius after becoming blind applied for a license as a tavern-keeper. We have learnt something of Lock from the Ministers Megapolensis and Frisius, Dutch Reformed Ministers at New Amsterdam (New York), 5 August, 1757, who wrote to the Clasis of Amsterdam, Holland, that the Dutch, having taken possession of the country on the South River (now the Delaware), occupied mainly by Swedish Lutherans, the Swedish Governor made a condition in his capitulation that they might retain one Lutheran preacher (Lockenius) to teach these people "in their language." The writers of the document also declared:

> This Lutheran preacher (Lockenius) is a man of impious and scandalous habits, a wild, drunken, unmannerly man, more inclined to look into the wine can than into the Bible. He would prefer drinking brandy two hours to preaching one; and when the sap is in the wood his hands itch and he wants to fight whomsoever he meets.[1]

In 1661 Lock's wife eloped, and one month afterwards he applied to Director Beekman to marry again, his intended bride

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[1] *Ecc. Rec.*, N. Y. 1, p. 396.

being a blooming Swedish girl of seventeen or eighteen years of age. But Beekman hesitated to permit what would have been bigamy. Three weeks afterwards Lock applied again for approbation for his marriage, "as the situation of his family imperiously required it"; but the impatient lover had to wait two months. At that time permission for a divorce was granted by Governor Stuyvesant at New York. No sooner did Lock learn of the permission than, anticipating the official action of the Court of Magistrates which had not yet allowed the divorce, he put an end to all his doubts and uncertainties by "marrying himself." Upon this the Court at Altona (now Wilmington), which had jurisdiction in Philadelphia, declared the marriage "null, void and illegal," no divorce having been granted. Lock then appealed to the Court, saying:

> What regards it that I married myself; I cannot discover anything illegal in it. I acted just in the same manner I had done before with respect to others; exactly so as others do who are not prosecuted for it, and I can conscientiously assure you that it was performed without any evil intention. Had I known that my marrying myself in that manner should have been so unfavorably interpreted, I should have submitted to the usage of the Reformed Church, but I did not know it.

Notwithstanding this appeal he was fined 200 guilders, and his marriage was declared void. [2]

In view of this side-light on the character of Lars Carlson Lock it is evident that religion suffered no great loss when his infirmities compelled him to abandon the pulpit for the fish stall. His long years of service, however, would warrant his being designated still as "the old priest," and Penn's agent readily recognized the well-known Lock by that appellation.

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[2] Wescott's *Sunday Dispatch,* History of Philadelphia, Chap. X.

CHAPTER V.

The First Converts and the Public Celebration of Mass.—The First Pastor.

THE Catholic community in Philadelphia at the beginning of the eighteenth century included, in addition to the settlers who had come direct from England, and the Germans from the Palatinate, many who had fled from Maryland to the kinder rule of the Quaker province, and others who had been driven from New York after the revolt of Jacob Leisler in 1689. This worthy wrote to Captain Goode, St. Mary's County, Md., in 1689: "It is three weeks ago I heard of some of your papist grandees at Philadelphia." Goode in his reply speaks of "Herly and Welsh" who had been arrested as "Irishmen and Papists," but who had made their escape "towards Pennsylvania."

Although not numerous, the Catholics commanded the respect of their neighbors, and there can be no better illustration of the consistent Christian lives led by these early Catholics and their influence in the community than the fact that converts were made to the Church. Then, as always, example rather than precept appealed to those outside the Church. Among those who embraced the Catholic Faith was Lionel Brittin, a notable person in Philadelphia, and one of the earliest settlers in the Province, having arrived in 1680 from Alny, Berks Co., England. Brittin first settled in Bucks Co. above Philadelphia, but in 1688 conveyed his land there, consisting of two hundred acres, to Stephen Beakes for £100, and removed to the city, taking up his residence in Second St. below Market St., on the six lots now occupied by the Walsh Estate. During Christmastide, 1707, Lionel Brittin with several others was received into the Church, at a public celebration of Mass. There is no record where this Mass was said, or by whom, but it is most probable that one of the Jesuit priests

from Bohemia instructed the converts, received them into the Church, and celebrated Mass on the occasion in the house of one of the faithful in the city, or perhaps in Brittin's own house. Under the perfect freedom of worship accorded by Penn's government, the celebration of Mass was no infrequent occurrence, as has been stated in the preceding chapters, and when the Jesuits established themselves at Bohemia Manor, in 1706, they often visited Philadelphia, which was within easy reach, to celebrate Mass and administer the Sacraments. The visits of the priests, however frequent, provoked no comment, but the conversion of Brittin, a man of prominence in the community, was a noteworthy event and was widely discussed. Penn's enemies, who liked not his policy, readily seized on the pretext afforded by the public discussion concerning the Mass and the conversions as an argument against the Proprietor and his government.

On 14 February, 1707-8, the Rev. John Talbot, Episcopal minister of St. Mary's Church, Burlington, N. J., wrote to the Rev. George Keith, then in Connecticut:

> I saw Mr. Bradford in New York. He tells me that Mass is set up and read publicly in Philadelphia, and several people are turned to it, amongst which Lionel Brittin, the church warden, is one and his son is another. I thought Popery would come in amongst Friends, the Quakers, as soon as any way.[1]

On 10 January Talbot had written the (London) Society for the Propagation of the Gospel:

> Arise, O Lord Jesus Christ, and help us and deliver us for Thine honor. . . . There's an Independency at Elizabethtown, Anabaptism at Burlington, and the Popish Mass at Philadelphia. I thought the Quakers would be the first to let it in, particularly Mr. Penn, for if he has any religion, 'tis that. But thus to tolerate all without control is to have none at all.[2]

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[1] *American Catholic Researches*, 1905, p. 122, from original MSS. P. E. C. Connecticut.

[2] Hill's *His. Ch. Burlington.*

Minister Talbot was very severe in his strictures on Penn, whom he characterized as

> a greater anti-Christ than Julian the Apostate, one who instead of trying to convert the Indians to Christianity, labors to make Christians heathens, and proclaims liberty and privilege to all that believe in One God.[3]

From these words of Talbot one may judge what a case would be made by the Episcopalians against Penn, who at that time was in Fleet St. Jail for debt, in the suit of Ford, the unjust steward of his Irish Estate. It was the unhappy period of Penn's life, and he was endeavoring to effect a settlement of his affairs by disposing of his grant in America. The Episcopalians in England lost no time in bringing to the attention of the authorities the reports received from their co-religionists in Pennsylvania; and it is needless to suggest that the story lost nothing in the telling. Under date of the "29th, 7mo, 1708," William Penn in writing from London to James Logan, said:

> Here is a complaint against your Government that you suffer publick Mass in a scandalous manner. Pray send the matter of fact, for ill use is made against us here.[4]

This was contained in a letter, sent by the hands of the new Lieutenant Governor, Charles Gookin, on his going to take charge of the government of the Province as Penn's representative. The wording of Penn's letter is the charge made by his enemies, rather than his own language. It was indeed "scandalous" in the eyes of the Episcopalians, and they were much offended, that the rites of a religion proscribed in England should be celebrated publicly, in accordance with the terms of Penn's Charter, which guaranteed complete religious liberty. In Pennsylvania alone, of all the vast territory under the English flag, were men allowed to worship God freely according to the dictates of their own conscience. While

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[3] *Ibid.*

[4] *Penn and Logan Cor.*, II., p. 294.

the Catholic religion was banned wherever English law prevailed, in Penn's Province Mass was said openly and the faithful fed their souls at God's altar, unmolested of any man.

Logan's report to Penn of "the matter of fact" enabled him to thwart the wicked designs of his enemies, and the spiteful but fruitless opposition to the Church served but to give positive testimony of the perfect freedom enjoyed by Catholics in Pennsylvania. Mass continued to be said publicly in Philadelphia by the Jesuit missionaries; but there were no deeds of violence or injustice that mark with definite names and dates the slow progress of the Church in the other colonies. So unhindered were the movements of these priests that there is no record of their names or date of their visits, during the subsequent years, until about 1720, when the Rev. Joseph Greaton, S. J., was appointed to the Maryland Missions and given direct charge of the Catholics of Philadelphia. From his coming begins the orderly history of the Church in this region. He formed the Catholics of the city and Province into the first parish and therefore was himself the first Catholic Pastor of Philadelphia.

Father Greaton was born in London, 16 January, 1679, and entered the Society of Jesus 5 July, 1708, and made his solemn profession some eleven years afterwards. On his appointment to the Maryland Missions, which included the Catholics of Philadelphia, he took up his residence in Anne Arundel Co., where he dwelt when not on his extensive mission tour. That his headquarters were on the Eastern Shore seems to be indicated by the will of James Carroll, the cousin of Charles Carroll, made 17 February, 1728, wherein after naming George Thorold as heir to certain lands, or in event of his death, Father Atwood of Portobacco, he added: "In case of their deaths, then I bequeath the aforesaid lands, goods and chattels to the Rev. Joseph Greaton, his heirs and assigns forever."

From his appointment to the Missions of Pennsylvania until 1729, when he took up his residence in Philadelphia, Father Greaton ministered to the Catholics scattered through the Eastern part of Maryland and the South-eastern part of Pennsylvania, as

well as to the inhabitants of the city. The route he travelled in the tour of his duty is set forth in the record of his ministrations. Across Chesapeake Bay, through Kent and Cecil Counties to Bohemia and thence to Philadelphia, coming into the city by way of Concord, Chester County, where the Wilcox family was settled from 1727; or, at times through Cecil, Harford, and Baltimore Counties to Conewago, thence to Lancaster, to Concord, and so to Philadelphia.

Philadelphia had become a city of importance by this time. The census of 1720 showed the number of inhabitants to be 20,000, so greatly had the place increased from the 80 houses and 500 inhabitants of 1693. A City Charter had been granted by Penn in 1701, and in 1707 a court house had been built at Market and Second Streets. A constant stream of immigration poured into the city, and while a great many of these immigrants continued their journeying to other parts of the Province, where they engaged in their old-country avocation of farming, a very large number remained to swell the city population. The bulk of this immigration came from the German Palatinate and from the North of Ireland. In 1727 there arrived in Philadelphia 1155 Irish, "none of whom were servants," and there must have been three times as many so classed. In 1727, 5600 came here from Ireland. The proportion of that nationality to all others was ten to one. In 1729, 5655 more arrived. The *Mercury* of 14 August of that year announced: "It is reported from New Castle that there arrived there this week about 2000 Irish and an abundance more, daily expected. There is one ship that about 100 souls died out of her."

What a commentary on the hardship of that passage! The large majority of these immigrants were "Redemptioners," persons who were sold into service usually for seven years, and thus paid the expense of their passage. Many were convicts, whose "time" was sold in the same manner to the highest bidder, their qualifications being set forth in advertisements in the local papers. One of many such advertisements in a newspaper of 1728 reads: "Lately imported and to be sold cheap, a parcel of likely men and women servants." This traffic which seems now so abhorrent was the

custom of the time, and the memory of it may serve to develop the virtue of humility in the descendants of the Redemptioners. These unfortunates submitted even to this ignominy that they might escape from the hardships of life in the Old World and try their fortunes in the New. Famine had raged in Ireland and "many could hardly get bread." *The American Weekly Mercury*, of 17 July, 1729, reports tumults and "bread riots" in Dublin, and reprints a proclamation read in the Catholic churches there, forbidding Catholics, under pain of excommunication, from taking part in these disorders. In that very year, in Philadelphia wheat was sold for 3 shillings; corn, 2s. 3d.; "flower," 10s. 6d.; rice, 20s.; tobacco, 16s.-18s.; pork, 50s.; while beef was "scarce."

The influx of foreigners caused consternation, because of the character of many. On 17 December, 1728, Lieutenant-Governor Patrick Gordon in a message to the "Representatives of the Freemen of the Province of Pennsylvania and the Three Lower Counties," said:

> I have now positive orders from Britain to provide a proper law against these crowds of Foreigners who are yearly powr'd upon us. It may also require thoughts to prevent the importation of Irish Papists and convicts of whom some of the most notorious, I am credibly informed, have of late, been landed in this River.

The Representatives replied 28 December, saying:

> We do likewise conceive it to be of the greatest consequence to the Preservation both of Religious and Civil Rights of the People of this Province to prevent the importation of Irish Papists and convicts in which no endeavors of ours shall be wanting, and we earnestly request the Governor to recommend the same to the consideration of the Assembly of the Three Lower Counties, to make like provision against the growth of so pernicious an evil in that Government which if not timely prevented, will sensibly affect the People of this Province.[5]

It is to be noted that though the Assembly promised the Governor that "no endeavors would be wanting to prevent the growth

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[5] From *Fisher Collection in Am. Philosophical Society.*

of so pernicious an evil," yet when it came to legislate in accord with a second request of Governor Gordon, made 1 March, 1729, "to discourage by law the vast importation of foreigners and Irish Servants," the objectionable word "Papists" was omitted in this request. Thomas Tree and Andrew Hamilton were appointed to draw such a Bill "levying duty on Foreigners, Irish servants, and Persons of Redemption." On their report the Assembly placed a tax of 20 shillings on Irish servants and 40 shillings on aliens. The Irish were therefore taxed but one-half that imposed on imported "Foreigners"—principally those from the Palatinates. But the enforcement of the law was found unsatisfactory, and vessels discharged their cargoes of servants at New Castle, or Burlington. On 16 October the Assembly appointed a Committee to draw a bill repealing the law, and on 14 March, 1729-30, the law was altered so as to tax the importation of "persons of crime or impotent persons."

The extraordinary immigration of Irish to Penn's Province during the first half of the eighteenth century was the result of the unjust laws enacted by the English Government which completely destroyed Irish trade and Irish industries. As by the Penal Laws Catholics were excluded from trade and industry, the sufferers from the economic ruin were the Irish Protestants, and especially the Presbyterians of Ulster, who moreover were oppressed by the laws that compelled them to pay tithes to the Established Church and declared their marriages null and void. The result was a wholesale exodus of Presbyterians from the North of Ireland, more than 200,000 emigrating between the years 1700 and 1750. Most of them came to America, and a large proportion to Pennsylvania.[6]

The Irish Catholics who came to America during these years were comparatively few in number, but they were of a superior class. Very few of the peasant class who survived the wholesale massacres of the Catholics and the cold-blooded and systematic devastation of the land, to say nothing of the repeated famines,

[6] Lecky's *History of England in 18th Cent.*

possessed enough money to pay their passage to America, and so the Catholic Irish of the emigration were those of the higher class who had managed to save something from the legislative wreck of their fortunes, or those who, like school teachers and persons in authority, were exiled from Ireland by the Penal Laws of the Protestant Parliament.

Acrelius, the Swedish Minister, in his *History of New Sweden*, as Philadelphia was known prior to the English settlement, writing in 1758, said:

> Forty years back our people scarcely knew what a school was. In the later times there have come over from Ireland some Presbyterians and some Roman Catholics who commenced with school keeping, but as soon as they saw better openings they gave that up.

The local paper, *The American Weekly Mercury*, in 1729, contained the advertisements of some of these Irish schoolmasters: "Charles Phipps, from Dublin, at Dr. Lowe's, in Front St." In the *Mercury* of 17 July, James Conway, schoolmaster, gave notice that he intended to leave the city 10 August. The instruction by the Irish teachers was not all "reading, writing, and cyphering." The *Mercury* published an advertisement of "Theobald Hackett, Dancing Master, lately come from England and Ireland," who announced himself prepared "to teach all sorts of Fashionable English and French Dances, after the newest and politest manner practised in London, Dublin, and Paris." Much comment was made also on the engagement, by some Quakers, of "a biggotted Catholic" to teach school at Chester about this time.

Father Greaton in his visits to Philadelphia in 1720 saw many changes in the life of the city. The little town had spread out over many of the streets of Penn's plan; new houses had been erected; commerce had increased in proportion, and in 1729 the erection of a new State House was begun at Sixth and Chestnut Streets, where "the surface of the ground in the neighborhood was very uneven and irregular, being more elevated than now, and it was surrounded with commons, duck ponds and creeks." [7]

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[7] *Watson's Annals.*

It was in this same year that Father Greaton decided that there should be a resident pastor in Philadelphia and a fixed place of worship, that the Church might be in touch with the growing life of the city, the needs of the faithful amply provided for, and the arduous missions of the Province be attended with greater facility.

Previous to taking up his residence, Father Greaton had followed the custom of his predecessors and celebrated Mass in the house of some of the faithful, attended by the other members of the congregation. This custom was known to all the city naturally, as there was no need of secrecy, and hence tradition has marked certain sites in the city as "chapels," which were in reality the houses of the Catholics in the early days, who were privileged to have Mass celebrated beneath their roof. Watson, the annalist of Philadelphia, gives such a tradition concerning the lot at the northeast corner of Front and Walnut Streets. The owner of this lot (in Watson's day), when he received the property from his uncle, had been told "jocosely, to remember it was holy ground and had been consecrated as a chapel and that a neighboring man always made his genuflection in passing, as he knew it was consecrated ground." Thompson Westcott, in his *History of Philadelphia*, gives this story of the house, and supplements it with the list of owners of the property from Griffith Jones down, who had the original grant from William Penn in 1683, and adds:

> The special interest connected with the history of this property, from 1683 to the present period is, that at no time during that long space of years has it been owned by any other person than a member of the Society of Friends. . . . It is impossible that at any time previous to the death of Dickinson, in 1722, there could have been any Catholic worship in a house occupied by Quakers. It is possible, however, that some tenant between 1722-1732 may have permitted occasional solemnization of the Mass there.

It was precisely in this period, from 1722 to 1729, that Father Greaton was coming regularly to Philadelphia, and the tradition surrounding the site could have no other origin than that this house occupied by a Catholic tenant was one of the places in which Father Greaton held divine service during those years.

In this same connexion Watson gives another similar tradition concerning the house on the south-east corner of Second and Chestnut Streets. A lady born in 1736 and who lived in this house in her youth informed the annalist that her parents had told her that "this house was built for a Papal chapel and that the people opposed it being in such a public place." Westcott's comment on this is, "it is worthy of little credence," and he continues:

> In the case of the City vs. Friday, recently tried in Court of Common Pleas of Philadelphia, it was shown that the lot upon which the house at the southeast corner of Second and Chestnut streets was built was granted to Daniel England in the year 1693. Before the year 1707 Lingard had built the house at that place; and the true street lines were so uncertain that the house was built into the street some feet beyond the proper boundary. The dimensions were so great that the building would have been much larger in size than could have been required at that time for any religious congregation except the Quakers.

The lapse of years may have betrayed the memory of Watson's informant, for while it appears unlikely that the house at the corner of Second and Chestnut Streets "was built for a Papal chapel," there is evidence that shows such a title could be applied properly to the house next to the corner, on the lot of what is now No. 134 Chestnut Street.

Among the documents preserved in the archives of St. Joseph's Church is a one year's lease, dated 6 February, 1729, by Thomas Peters to John Dixon, "of a lot 16 feet broad and 51 feet long, bounded on the North side by Chestnut Street, East by lot of William Mason, now of Moses Hewes, South by lot of John Harrison, West by lot of William Lingard, consideration, five shillings." In the Office of the Recorder of Deeds, Philadelphia, there is the record that this lot was on 26 February of the same year conveyed, with house thereon, to John Dixon by Thomas Peters, for the consideration of £200, subject to the proportionate charge of £6 13s. 4d., which was held against the lot and the one adjoining on the West, which belonged to William Lingard, who had bought the two lots from Israel Pemberton, 1 March, 1719, and had sold this lot 1 March, 1732, to Thomas Peters. John Dixon, who was a Catholic, and a "chirurgeon" or surgeon

barber, as his will states, afterwards acted as agent for Father Greaton in the purchase of the lot on which St. Joseph's Church was built.

These facts show that the property was in the possession of Father Greaton's friend and agent, at first by lease, and afterwards by purchase. The lease being in the church archives shows how closely Father Greaton was connected with the transaction, and, as corroborative evidence, shows the presence of the priest in Philadelphia. Moreover a tradition exists among the Jesuits that Mass was said regularly in a chapel that stood in the vicinity of the spot on which St. Joseph's was afterwards built. It is not, therefore, too much to conclude that Father Greaton made his home at the house next to the corner of Second and Chestnut Streets, and there held divine service, to which flocked the Catholics of the city, so openly that the place was known as a "Papal Chapel."

Much as a church property was needed, and much as Father Greaton desired to build in Philadelphia a suitable and commodious place for public worship, this could not be done until the dispute regarding the geographical limits of Maryland and Pennsylvania had been decided. The Proprietary of Maryland claimed that by the terms of its charter, Maryland extended unto the 40th degree of latitude, which included all of Delaware and a strip of Southern Pennsylvania 15 miles in width and 150 miles in length, embracing the site of Philadelphia, as far as the present Bridesburg. Philadelphia indeed had been called "the finest city of Maryland." Penn's heirs claimed the land apportioned to Pennsylvania afterwards, in 1767, by the famous Mason and Dixon's line.

Had there been no dispute on the matter of boundaries, Father Greaton would have built the much-needed church, as Penn's laws put no restriction on the freedom of public worship in the Province; but as Maryland claimed the city of Philadelphia, and the laws of Maryland forbade the erection of a Catholic church, it was politic for Father Greaton to postpone the erection of his church while the question was in abeyance and content himself until then in satisfying the spiritual needs of his flock at his home, in the house next to the corner of Second and Chestnut Streets.

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CHAPTER VI.

The Founding of Old St. Joseph's.

ON 10 May, 1732, the heirs of Lord Baltimore and of William Penn agreed in London on the boundaries between their respective provinces; they defined the Southern boundary of Pennsylvania to be a line fifteen miles south of Philadelphia. The dispute regarding the boundaries was renewed in after years and was finally settled in 1762, by decree of the Lord High Chancellor of England, Lord Hardwick, under which the present boundary line between the States was run and marked by Mason and Dixon.

The Catholics of Philadelphia received joyfully the news of the Proprietaries' agreement, which reached the city in the latter part of the year 1732. Nothing now prevented the realization of their desire to build the church they needed for themselves and as provision for the growing congregation.

The house at Second and Chestnut Streets was in the very heart of the city, but the lot was not large enough to accommodate the projected church property. It would be necessary to have a church, a rectory, and sufficient ground for a graveyard and for future building enlargements. The advantages of purchasing elsewhere were apparent, and an adequate site was found at Fourth and Walnut Streets, on the outskirts of the town.

Just below Fourth Street was a broad lot, which John Martin, Tailor, had received from William Penn for an annual rent of one English silver shilling, and which in his old age Martin had given to "Thomas Chalkley and others" on condition that the Society of Friends would provide for him as long as he lived. The Quakers accordingly, in 1713, built a house for their indigent members on the lot "one hundred and four feet from the south of Walnut Street," and in 1729 they had added several small

houses. The lot was large enough to divide, which was done by selling a portion to James Tucker, who in turn sold to Adam Lewis. There could be no better location than this for the Catholic chapel. Accordingly the ever-faithful John Dixon, on 14 May, 1733, bought of Adam Lewis a part of his lot. Dixon had acted in the interest of the church and on the next day, 15 May, 1733, he conveyed this property to Father Greaton. The deed preserved in the archives of St. Joseph's Church thus describes the purchase:

> Lot S. side of Walnut St. 29½ ft. in breadth, containing same breadth of 29½ ft. for same space 80 ft. Southward from Walnut St., thence 49½ ft. broad to a distance of 220 ft. from Walnut St. Bounded East partly by Adam Lewis' 80 ft. of land and partly by Quaker Almshouse; S. by reputed ground of Jos. Shippen; W. by reputed lot of Joseph Shippen, and N. partly by back end of Adam Lewis' ground and partly by Walnut St.

Close to the Almshouse Father Greaton built his modest two-story house of brick, in the style of the day, and the chapel 18 by 28 feet in dimension. The two buildings were connected, as are the Church and Rectory of the present St. Joseph's. Tiny and unpretentious as was that first Saint Joseph's chapel, named by Father Greaton in honor of his Patron, it was epoch-making as the first public Catholic chapel erected in British America. On the hill alongside the Quaker institution stood the little Catholic chapel and rectory, as if to emphasize the harmony that ever prevailed between the Friends and the Catholics. The path that led from Walnut Street to the Almshouse was used in common by Friends and Catholics until 1789, when a board of arbitration decided that it should be for the exclusive use of the Friends, as the Catholics, in 1785, had opened a passageway to Walnut Street for access to the school acquired in May, 1782, and part of this same passageway is still used as the Walnut Street entrance to St. Joseph's Church.

"A place of quiet seclusion" indeed was the hill at Fourth and Walnut Streets on which stood, side by side, the Catholic chapel and the "Quaker Nunnery," as the Almshouse was called. The ground sloping on the East to the level of Dock Creek was cut

by the deep defiles that marked Walnut and Third Street, and compelled pedestrians to find precarious footway on the paths that skirted the shelving banks. Beyond Third Street and below Walnut Street, on a low hill, surrounded by tall yellow-pines and orchards, and facing the well-kept lawn that reached to Dock Creek, was "Shippen's Great House." To the southward stood the city Almshouse, known by the softer name of "the Bettering House," between Spruce and Pine Streets and Third and Fourth Streets. Further to the south, from the knoll at Front and Pine Streets, called Society Hill, where some houses had already been built on the land owned by the Free Society of Traders, were the broad acres of the Shippen Estate extending from the mansion on Dock Creek. Still further South, along the river, was the settlement of the Swedes, clustered around their venerable Church, "Gloria Dei." West of the south end was forest-land, through which ran the old roads that connected the trading-posts on the two rivers, while here and there on the banks of the Schuylkill rose the country seats of local magnates. To the north, at Fourth and Walnut Streets was the lowland known as Beck's Hollow, traversed by the sluggish stream that flowed from the Square at Sixth Street and emptied into Dock Creek. At Third and Chestnut Streets, then described as "deep and irregular," was Clarke's Hall, the grandest house in the city, two stories in height and built with balconies, surrounded by carefully laid flower beds and broad gardens that extended in the rear to Dock Creek. In this mansion dwelt at that time Andrew Hamilton, the great lawyer whose defence of Zenger, the New York printer, in 1740, gave rise to the title "Philadelphia Lawyer" as summarizing skill in intricate questions. On the east side of Second Street above Walnut Street was the Slate Roof House, where Penn had lived and where his son John Penn, "the American," was born. At Second and High (Market) Streets the busy life of the thriving city found its centre. The old Court House and Town Hall, reached by a flight of high steps in front, with warehouses on the ground floor, was at the intersection of these streets. Christ Church, then recently enlarged, was near by, and at the S. W. corner of Third and High Streets

was the Stone Prison and Work House, very formidable in aspect, behind the stone walls that enclosed the property. In the middle of High Street were the city markets, built in 1710, by order of the Town Council's decree that "every Alderman shall contribute and pay double what the Common Councilmen should do." These shambles extended until described as "a shameful and inconvenient obstruction," and complaints were made to the Council of several nuisances, "of persons who blow their meat—selling goods—bringing empty carts and lying of horses in the market place." At Fourth and Market Streets was the Duck Pond, the head of Dock Creek, where wild ducks settled in their flight over the city. To the northward, beyond where the tableland of the city terminated in a precipitous bluff, running from Front to Sixth Street were the farms, at Pegg's Run, reclaimed by dikes, from the low marshland, and extending to the Cohocksink Creek, along which were successful tobacco plantations. Further still to the north was the village of Frankford, where fashionable country houses stood along Frankford Creek.

To the westward of the little Catholic chapel, below Walnut Street, from Fourth Street were green fields and apple orchards owned by the Shippen family, stretching out to the Stranger's Burial Ground, or Potter's Field, at Sixth and Walnut Streets. Between Chestnut and High Streets, above Sixth Street was Carpenter's House, in the middle of ornate gardens and almost hidden by fruitful cherry trees, that were the objective point of many Sunday walks on the part of swains and maidens. The just-completed State House loomed up in solitary splendor on the high ground of Chestnut Street, below Sixth Street, while far to the west was the large brick meeting-house of the Friends at Centre Square (Broad and Market Streets). The unpaved streets, that in many places were deep gullies, bridged for traffic, the few houses beyond the City limits, at Vine and South Streets, and the broad fields and woods stretching away to the Schuylkill gave small promise of the City that would in future absorb every foot of Penn's plan, and make necessary indeed the great squares he had ordered laid out as breathing spots, North and South, East and West, "the

lungs of the city," which were never to be crossed by streets or marred by buildings. His prophetic spirit planned the Centre Square, as proper for the Municipal Buildings. The wisdom of the Founder is proved to-day, that sees the lofty City Hall where Penn foresaw it, and the pleasant Washington and Franklin, Rittenhouse and Logan Squares, serving as breathing-places in accordance with his design.

The little Chapel and Rectory at Fourth and Walnut Streets, so important as the beginning of the great Diocese of Philadelphia, became at once the centre of activity in religious affairs, but it is impossible, unfortunately, to fix definitely the date of the first service held there.

With renewed heart and comforted by the success of his labors, Father Greaton, now properly established in Philadelphia, travelled over the vast territory of his parish, ministering to the wants of his flock, scattered throughout Eastern Pennsylvania and New Jersey. The weather conditions, described in the newspapers of the day, added much to the difficulties of his journeying. *The Mercury* of 11 July, 1734, reports the weather as "so exceedingly hot for ten or twelve days that many people, both in the City and Country, have fallen down thereby and some have dyed." The wife of a man who "dyed" by the excessive heat of the summer was herself frozen to death the following winter. The congregation at Philadelphia was but a small part of Father Greaton's charge, surprisingly small when the great immigration of the preceding years is considered. As has been seen, not many of the immigrants were Catholics, and these for the most part continued their journey and settled in the middle and Western part of the Province.

The actual number of Catholics in Philadelphia at this time has been variously estimated. One manuscript, attributed to Archbishop Carroll, recites the number of Catholics in the city of Philadelphia, at the opening of the chapel, as ten or twelve. This is also the number given by Westcott, while the late Father Jordan, S. J., in his account of St. Joseph's estimated the first congregation at forty persons. The best recorded testimony, however, is that

of the Rev. Patrick Smyth of the Diocese of Meath, Ireland, who was in America in 1787-8 and served in Maryland by appointment of Father Carroll. On his return to Ireland, Father Smyth published a pamphlet on "The Present State of the Catholic Missions Conducted by the Jesuits in North America." This not very flattering account led to a controversy with Father Carroll. Concerning the Church in Pennsylvania he records:

I conversed a few months ago with an old German (Paul Millar of Conewago) who belonged to the first regular Catholic congregation which assembled in Philadelphia, and which consisted of twenty-two Irish and the rest Germans, forming in all but thirty-seven Catholics. The present congregation is numerous, consisting of more than two thousand.

In perfect security Father Greaton and his little flock held divine service in the little church. A number of paintings had been received from England and put in place. Three of these are still preserved at St. Joseph's, an "Ecce Homo" and portraits of St. Ignatius and St. Francis. The publicity and freedom of the Catholic Church, though secured by Penn's Charter, were little to the taste of some persons in Philadelphia. One of these, S. Keimer by name, some years before (1720) in *The Independent Whig* had criticized severely the "wild and unscriptural claims of the clergy of England" in introducing "Popish practices," and had declared "We are not yet ripe for Popery." That the matter might be definitely settled it was taken before the Town Council, as the following report shows:

AT A COUNCIL HELD AT PHILADELPHIA,
July 25th, 1734.
Present:

The Honourable Thomas Penn, Esq., Proprietary.
The Honourable Patrick Gordon, Esq., Lieut. Gov'r.

James Logan,	Samuel Hasell,	
Samuel Preston,	Charles Read,	
Clement Plumsted,	Ralph Assheton,	Esqr's.

The Governor then informed the Board, that he was under no small Concern to hear that a House lately built in Walnut Street in this City, had been set apart for the Exercise of the Roman Catholick Religion, and is commonly called the Romish Chappell, where several Persons, he Understands, resort on Sundays, to hear Mass openly celebrated by a Popish Priest; that he conceives the tolerating the Publick Exercise of that Religion to be contrary to Laws of England, some of which, particularly the 11th and 12th of King William the Third, are extended to all His Majesty's Dominions; but those of

that Persuasion here imagining they have a right to it, from general Expressions in the Charter of Privileges granted to the inhabitants of this Government by our late Honorable Proprietor, he was desirous to know the Sentiments of the Board on the Subject.

It was observed hereupon, that if any part of the said Charter was inconsistent with the Laws of England, it could be of no force, as being contrary to the express terms of the Royal Charter to the Proprietary. But the Council having sate long, the Consideration hereof was adjourned till the next meeting and the said Laws and Charter were then ordered to be laid before the Board.

AT A COUNCIL HELD AT PHILADELPHIA,
July 31st, 1734.
Present:
THE HONOURABLE PATRICK GORDON, Esq., Lieut. Gov'r.
JAMES LOGAN, SAMUEL HASELL,
SAMUEL PRESTON, CHARLES READ, Esquires.
CLEMENT PLUMSTED,

The Minutes of the preceding Council being read and approved:

The consideration of what the Governor had then laid before the Board touching the Popish Chappell, was resumed, & the Charter of Privileges with the Law of this Province concerning Liberty, being read & likewise the Statute of the 11th & 12th of King William the 3d Chap. 4th. It was questioned whether the said Statute, notwithstanding the general Words in it "all others His Majesty's Dominions," did extend to the Plantations in America, & admitting it did, whether any Prosecution could be carried on here by virtue thereof, while the aforesaid Law of the Province, pass'd so long as the 4th year of Her late Majesty Queen Anne, which is about five years posterior to the said Statute, stands unrepealed. And under this Difficulty of concluding on any thing certain in this present case, it is left to the Governor, if he thinks fitt, to represent the matter to our Superiors at home, for their Advice and Directions in it.

The Governor proceeded no further in the matter. The appeal of the Catholics to the Charter of Privileges was thus sustained and since that test, made in July of 1734, the right of Catholics to religious freedom has never been questioned, by authority, in Pennsylvania.

The freedom enjoyed by Catholics in Pennsylvania is emphasized when one considers the legislative persecution of Catholics by the English Government wherever English rule prevailed. The Penal Laws against Catholics in Ireland were in the full force of their cruelty at this time; and the condition of Catholics in England itself may be judged from the following news item in the *Gentleman's Magazine* (Vol. V, p. 106) dated February, 1735:

Sunday the 23rd about 11 o'clock, the Peace Officers going their Rounds to the Publick Houses, to prevent disorderly Smoking and Tippling in Time of Divine Service, discover'd a private Mass House, at a little alehouse the back of Shore-Ditch, where near an hundred People were got together in a Garret, most of them miserably poor and ragged, and

upon examination appear'd to be Irish; some few were well dress'd. Several Mass Books were found with them. The Priest made his Escape out of a back Door, leaving the rest to shift for themselves; whereupon some got out of a Trap Door, and others, after giving an account of their Names and Places of Abode were let quietly depart, notwithstanding a great many met in the Evening, at the same Place, declaring Mass should be said there.

What a blessed commentary on the devoted faith of these Catholics, "most of whom upon examination appeared to be Irish"—exiles who sought and found strength and comfort at the Mass said thus in spite of the pernicious laws! In striking contrast with this harrowing picture of religious persecution was the peaceful spectacle of the Catholics of Philadelphia, worshipping God unmolested, and openly and freely attending the little chapel on the hill at Fourth and Walnut Streets.

There in the suburbs it stood in the midst of meadows and woodlands,
But now the city surrounds it.

Under the grace of God this blessed state of affairs was due to the broad-minded liberality of William Penn, and the members of his Society. *Warville's Travels* relates: "The Quakers have lived in particular harmony with the Catholics of Pennsylvania and Maryland." That this condition of peace and harmony was conspicuous is made evident by the following letter to the editor of the *London Magazine and Monthly Chronologer*, copied from *The Grub-street Journal*, dated 7 July, 1737:

As I join in opinion with you about the Quakers I shall give you a small specimen of a notable step which the people of that profession have taken towards the propagation of Popery abroad; and as I have it from a gentleman who has lived many years in Pennsylvania, I confide in the truth of it. Let the Quakers deny it if they can. In the town of Philadelphia, in that colony, is a public Popish Chapel, where that religion has free and open exercise, and in it all the superstitous rites of that Church are as avowedly performed as those of the Church of England are in the royal chapel of Saint James. And this chapel is not only open upon fasts and festivals, but is so all day, and every day in the week, and exceedingly frequented at all hours either for publick or private devotion, tho' it is fullest

(as my friend observes) at those times when the meeting house of the men of Saint Omers is thinnest, and so *vice versa*. This chapel, slightly built, and for very good reasons, is but small at present, tho' there is much more land purchased around it, for the same pious purposes, than would contain Westminster Abbey, and the apartments, offices, &c., thereunto belonging. That these are truths (whatever use you may be pleased to make of them) you may at any time be satisfied by any trader or gentleman who has been there within a few years (except he be a Quaker) at the Carolina and Pennsylvania Coffee House, near the Royal Exchange.

On 21 July there is published in the same magazine a reply to the above letter, in which the writer says:

What private understanding may be between Papist and Quakers I know not, nor believe there is any. But it is plain that beads, Agnus Dei, bells, or even Mass, are in no way detrimental to society and that the Yea and Nay folks in Pennsylvania find the Papists as useful in their trade and of as peaceful behaviour as any sort of Christians.

CHAPTER VII.

The Spanish-English War.—Fathers Neale, Schneider, and Wappeler.—The Sir John James Fund.

N THE years following the erection of St. Joseph's the quiet life of the city went smoothly on, Catholics and non-Catholics alike being interested in its material development and devoted equally to everything that furthered this progress. In the meantime Spain and France and England had become involved in the difficult arrangement of their respective colonies in the southern part of North America and the West Indies. The outcome of this friction was the beginning of war between Great Britain and Spain in 1739. Admiral Vernon was dispatched by England with a squadron to act against the Spanish Dominions in the West Indies; and Spain prepared to defend her interests in North America. The report of these war operations and the proximity of the enemy, some of whose privateers had manœuvred far into Northern waters, caused intense excitement in the Colonies. The situation in Pennsylvania was peculiar, as the Quakers, who by their religious principles were opposed to warfare, were in control of the Assembly and refused to accede to the popular clamor to provide measures of defence against the Spaniards. At length Governor Thomas sent the following message to the Assembly, 5 January, 1740:

I should have thought myself happy not to be under the necessity of pressing a matter so disagreeable to the religious sentiments of many inhabitants. I desire you to turn your thoughts to the defenceless state of the Province and to put yourselves in such a condition as become loyal subjects of his Majesty and lovers of your Religion and Liberties. As it did not become me to distinguish the particular religious persuasion of every member of your House I could speak of your Religion in no otherwise than in contradistinction to the bloody religion of France and Spain. From what you yourselves have declared, I must lament the circumstance of a country

. . . capable of defending itself but, from the religious principles of its Representatives against bearing arms, subject to become the prey of the first invader and more particularly of its powerful neighbors. I beseech you out of the sincerest affection for your interests to act for the security in this part of his Majesty's dominions, as becomes Protestants and Lovers of your Liberties, your Country, and your families.

To this message the House of Representatives replied, 10 January:

We beseech the Governor to believe that what is agreeable with our religious persuasions he may expect from us, but if anything inconsistent with this be required of us we hold our duty to obey God rather than Man.

A later message of the Governor, dated 23 January, failed to move the Assembly from its determination not to be accesssory to any warlike measures. In the meantime King George II had issued his Declaration of War against Spain, and formal notice of this action was sent to the Colonies. The local newspaper of Philadelphia, *The Mercury*, 17 April, 1740, recites:

On Monday, 14 April, war was declared here against Spain in due form; the Governor attended by his Council, the Mayor and Commonality proceeded to the Court House where his Majesty's Declaration of War against Spain was read. The guns on Society Hill and on board vessels were fired. A health to his Majesty and the Royal family and success to the British arms was drank. The Governor in a loyal and facetious manner encouraged the inhabitants to enlist themselves with cheerfulness and alacrity in so just and important cause wherein the honor of his Majesty, the safety and security of his subjects and the immortal honor of the British arms depends.

A significant commentary on the motives for enlistment is found in *The Mercury* of 24 April, 1740, which published the following notice:

By Governor's Command: Notice to all to enlist in the important expedition now on foot for attacking and plundering the most valuable part of the Spanish West Indies.

In this expedition the fleet assembled to reinforce Admiral Vernon at the Isthmus of Panama took part. It was the greatest

armament ever seen in the West Indies and was manned by 15,000 seamen and carried an army, under General Cathcart, of 12,000 men, composed of British regulars, American colonists, and negroes from Jamaica. The fleet met with disaster, however, as yellow fever broke out while the soldiers were yet on board the transports, and the enterprise was abandoned after several unsuccessful attacks on the enemy.

During these days filled with wars and rumors of wars, the Catholics under Father Greaton's care, and the peaceful Friends, were subjected to the scorn and suspicion of those in the colony who looked askance on both bodies. The Quakers in their consistent policy of peace were regarded as disloyal, while the Catholics, being of the same religion as the enemy, were supposed to be traitors. Some day, doubtless, the world will realize that loyalty to religious principle does not necessarily imply disloyalty to everything else. Thus far the indisputable evidence of Catholic loyalty to national causes has not had this convincing effect. The judgment of their fanatical fellow citizens, however, could do no harm to either Catholics or Friends. In the midst of the excitement Father Greaton received the assistance he had applied for, in the person of the Rev. Henry Neale, a young English priest of the Society of Jesus, who arrived in Philadelphia 21 March, 1741. The following letter sent by Father Neale to Sir John James of London throws much light on the condition of the Church in Philadelphia in those days:

HONOURED SIR:

You will be surprised to understand I arrived at Philadelphia only ye 21st of last month. I was from ye 10th of June till ye latter end of November on shipboard; And presently after my arrival in Maryland was hindered from prosecuting my journey by one of ye most severe Winters that was ever known in these parts: I might have safely rid over all ye Rivers, had not ye Snow been so very deep as to render ye journey in a manner impracticable, till ye Month of March. Since my arrival, I've made it my business to inform myself of ye situation of affairs in these parts, as far as may be worthy your attention: and am sorry to find things otherwise than represented in England; I mean as to what regards a competent maintenance of one in my station: For an annuity of £20 only will not absolutely suffice. I was

told this by our Gentlemen in Maryland, & find it so in effect. Most necessarys of Life are here as dear, & several dearer, than at London itself. The Gentleman, who proposed £20 as a tolerable sufficiency, says he only meant it in regard of a German, who, he supposed would spend ye greatest part of his time among his Countrymen, & meet with assistance from them, being to be but now & then in town. But for one, who is to have his abode in Town, as I must, he himself declares it will no wise suffice. Among other expenses I must of necessity keep a horse in order to assist poor People up and down ye country, Some twenty miles, some sixty, some farther off. For at present he alone is sufficient for ye service of ye Town, (tho tis a growing Congregation, & will in all likelyhood soon require both more hands, and a larger House.) Now traveling expenses in my regard will be considerable, since little or nothing can be expected from ye Country Catholiks, who, tho very numerous, are most of them servants, or poor tradesmen, & more in need oftentimes of charity themselves, than capable of assisting others. To be short, Sir, I wish I could make £30 do, tho every Body I advise with, assures me £40 Annuity is as little as I can reasonably propose to live and act with. The Gentleman who lives here, tho he has made a thousand shifts in order to assist this poor Congregation, has never made things meet under thirty pounds sterling a year, including ye Charitys he was obliged to; tho he never was at ye expenses of keeping a horse. The rising of our Country Currency, which is now within a trifle of 33 1/3 per cent. from sterling, contributes not a little to render a sterling annuity less valuable.

I have spent no little pains in considering myself and consulting Friends, about ye most advantagious methods of making a settlement according to your proposals. And as things are at present a purchase of Land seems evidently the best and securest establishment yt can be made for present and future Views. Several Tracts of Land have been lately sold for double ye price they were bought for a few years ago. And a valuable tract may now be purchased for eight hundred or a thousand pounds, yet in a few years will in all probability be held at two or three thousand. Nor is there any difficulty of our purchasing now, tho there may be perhaps afterward. If this proposal of a land establishment seems suitable to yr inclination, I shall make it my business with ye advice of Friends to seek out a place yt may be answerable to ye end you propose: and begg you'll acquaint me yr sentiments hereupon as soon as possible; as also what summ you think proper to advance, and on whom we may draw for ye same, in case we shou'd light upon a place to advantage.

We have at present all liberty imaginable in ye exercise of our business, and are not only esteem'd, but reverenc'd as I may say, by ye better sort of

People. The Lawyer is in all appearance, and has always been our particular friend. The Politician has almost entirely laid aside publick business, and lives very retired.

The German Gentlemen are not yet arriv'd. Their presence is very much wanted: My heart has yearn'd when I've met with some poor Germans desirous of performing their Duties, but whom I have not been able to assist for want of Language. I hope in a short time I shall be able to give you a more ample acct. of many particulars, being as yet almost a stranger in these parts. In ye interim my best wishes, and constant Prayers attend you,

I am, Honour'd Sir, your obliged and humble servant,

HENRY NEALE.[1].

Philadelphia, April ye 25th, 1741.

The assistance of Father Neale in the charge of the missions beyond the city was a great relief to Father Greaton, who had spent himself for many years in wearisome journeys through Pennsylvania and the Jerseys. The German settlements in 1741 received the services of the much-needed "German Gentlemen," Father Wappeler and Father Schneider. The former was a native of Neuen Sigmaringen, Westphalia, where he was born 22 January, 1711. On his arrival in Pennsylvania in 1741 he began at once his labors among the Germans, taking up his residence at Conewago, where he founded the mission of the Sacred Heart. Early in the summer of 1742 he erected "a very elegant chapel of hewn stone" at Lancaster. Father Theodore Schneider was born at Heidelberg, Germany, 7 April, 1703. He had been professor of Philosophy at Liege and gave every promise of a brilliant career, but renounced all to devote himself to the obscure toil of the Pennsylvania missions. He took up his residence at Goshenhoppen, about forty-five miles from Philadelphia (now Bally, near Reading), and ministered to the German Catholics in the south-east of the Province, as well as those in Philadelphia.

The impetus that the Church in Pennsylvania received from these devoted missionaries is due to the generous charity of an English Catholic, Sir John James, Baronet, of Chrishall, Essex. Sir John James was the son and heir of James Cane, who had

[1] From *The East Anglian;* or Notes and Queries on Subjects Connected with the Counties of Suffolk, Cambridge, and Essex, January, 1859, pp. 16-17.

inherited the estate of Chrishall from his uncle, Sir John James, Knight, on condition of taking his name. This he had done and was created Baronet by Charles II and styled Sir Cane James of Chrishall, Essex. Sir John, the second Baronet, was converted to Catholicity by reading the Life of St. Francis Xavier and through intercourse with Bishop Challoner. That he might emulate the zeal of the great missionary Saint he contributed generously of his abundant means to the missionary work of the Church. When the needs of the Pennsylvania mission were made known to him, he arranged for the support of missionaries in that hopeful field, as Father Neale's letter shows; and he secured the permanency of his benefaction in a peculiar manner by his will, made 15 May, 1740. He died unmarried in the latter part of 1741, the baronetcy becoming extinct at his death. His will was probated 9 December, 1741. On 2 March, 1742, Haestrecht James, declaring himself "cousin and heir of" Sir John James, began chancery proceedings, charging "that the said Sir John James made no such will, or, if he did, he was at the time of executing it not of sound mind." The chief contention was against the following clause of the will:

> Item. I give and bequeath to James Calthorpe the sum of £4,000 of lawful money of Great Britain.

Concerning this bequest the contestant averred:

> And your petitioner expressly charges that although the said £4,000 legacy given to James Calthorpe is not mentioned in the said will to be given to charitable purpose, yet that the said legacy of £4,000 is so devised to the defendant Calthorpe for some charitable end or design and not for his own use or benefit, and that Sir John James, the testator accordingly gave, wrote or sent some directions to Calthorpe signifying to what charity the legacy was to be applied or else Calthorpe well knowing the intention of Sir John James in devising the legacy to him gave Sir John James some assurance that he would apply the same according to his desire and that indeed, since Sir John's death, Calthorpe has often declared that the legacy was devised to him in trust for charity . . . further . . . that the said defendant James Calthorpe refuses to discover the charitable purposes for which the aforesaid sum of £4,000 is devised to him by the will, . . . and insists that he is not a trustee as to the sum, but is entitled to the legacy in

his own right, though he well knows to the contrary! . . . And further your petitioner desires that the defendant James Calthorpe may set forth whether he insists upon the payment of the aforesaid legacy of £4,000, and whether he does not know and has some, and what reason to believe that . . . the legacy was devised to him in trust for some charitable or other and what purpose, . . . and whether the said Sir John James . . . did not, as he the said defendant knows and believes, give, write, send or show to him the defendant, or leave behind him some note or memorandum touching the end or purpose for which he would have the said legacy of £4,000 given . . . and what was the purport and contents thereof as near as he knows or can remember, . . . and whether he, the defendant Calthorpe, has not since Sir John's death acknowledged that the said legacy was devised to him upon trust for some charitable purpose.

To this remarkable and significant petition, James Calthorpe replies as follows:

14 Nov., 1744. James Calthorpe believes that Sir John James was at the time of making his will of sound and disposing mind and memory, . . . and further that the legacy of £4,000 devised to him (Calthorpe) was not given for any charitable end or design, nor did Sir John James give write or send any direction to the defendant directing to what charity the said legacy was to be applied, nor hath this defendant at any time declared that the legacy was devised to him in trust for charity. . . . Wherefore as the complainant doth not pretend to have any right to call in question the said legacy of £4,000 given to this defendant, but upon supposition that the same was so given in trust for some charity, whereas the defendant positively says that the same was not given in trust for any charity whatsoever. . . . Therefore this defendant humbly insists that he ought not to be obliged to acquaint the complainant for what use the £4,000 legacy was given to this defendant, the complainant not being in any ways concerned therein, and it being only matter of curiosity in complainant, this defendant hopes he shall not be compelled to discover for what use, intent or purpose the said legacy was devised to this defendant!

The chancery suit was at length decided against Haestrecht James, and the bequest to James Calthorpe sustained. In the decrees of the Court of Chancery of 1748 and 1749, after noting that on 5 February, 1745, the Court had "declared that the will of Sir John James was well proved, and ought to be established and the trusts thereof performed," except as to the devise of the

surplus of testator's real estate which was contrary to the Act of Mortmain of 9 Geo. II, added that "James Calthorpe was willing to accept of a mortgage on part of the testator's estate for the money due on his legacy."

Having thus secured the bequest of £4000, James Calthorpe at once proceeded to place it according to the secret instructions of Sir John James which had been necessary to prevent its confiscation as a charitable bequest. The Ledger of Bishop Challoner, Vicar Apostolic of London, shows an account opened 28 September, 1749, wherein is set forth the receipt of the £4000 as a fund, the income of which was to be applied "£40 (a year) for two priests in London to assist ye poor, the rest for ye Jesuits for missioners; in Pennsylvania, not comprising him that was before established in Philadelphia." A note of the Bishop's adds "Mr. C., the executor, kept back all the income till Michaelmas, 1748." This was no doubt to cover the expense of the chancery suit. The careful account of Bishop Challoner shows that he invested the money in East India 3½ per cent. Annuities; and succeeding entries record sales and more advantageous reinvestments, until at the close of Bishop Challoner's account in 1780 the capital consisted of £1600 East India 3 per cents. bearing £48 a year and 17 French *Actions*, the interest of which in 1780 was £79. 10s. About £80 was sent each year to the Jesuit missions of Pennsylvania by the English Provincial. In an interesting document designed to arrange the financial relations between the English Provincial and the American Missions, and signed by Henry Corbie, Provincial, and George Hunter, Superior, 2 April, 1759, couched in the cautious language made necessary at the time, the English Provincial is authorized to accept the Sir John James Fund income:

> 6. Miss Mary ——d, by timely draughts or otherwise, will empower Mrs. Provincial to receive £80 per an. Sir John James's foundation for Pennsylvania to answer Life Rents, or other contracts, charging herself with the payment of the same sum in Pennsylvania. (*Jesuit Records.*)

In the report of the Rev. George Hunter, S. J., 1765, to the Rev. James Dennett, the English Provincial, the income of

the Sir John James Fund is set down at £80 distributed in equal amounts to St. Mary's Mission, Philadelphia; the Mission of St. John Nepomocene, Lancaster; the Mission of St. Francis Regis, Conewago, and the Mission of St. Paul at Goshenhoppen.

A letter from Bishop Douglas of London, dated 3 February, 1793, explains the reason for a great depreciation in the Sir John James Fund as due to the French Revolution, two-thirds of the Fund having been invested in French securities. The depression of the French values and the increased market-price of English Funds, together with the difficulty of exchange, had reduced the capital so that the annual interest was only £99 10s. 8d.; and, as £40 were specified as the London Mission share, the amount sent to Pennsylvania was £59 10s. 8d. On 17 September, 1823, Bishop Poynter of London wrote to Archbishop Mareschal a letter, which is preserved in the archives at Baltimore, and in which he states that the annuity from the Sir John James Fund, about £59 10s. 8d., had been paid by his predecessor previously to the Jesuits while they were missionaries in Pennsylvania and then to Archbishop Carroll to be applied to its proper purpose. In 1838, however, the capital was divided to insure the twofold purpose of its founder. The sum of £1333 6s. 8d. of the £1700, reduced 3 per cent., was set apart to provide the £40 for two priests of London and the remainder of the Fund, £366 13s. 4d., reduced 3 per cent., and £1213 18s. 3d., reduced 3½ per cent., the joint interest of which was £53 9s. 8d. a year, was reserved as capital of the Special Fund called "Sir John James's Fund (1748) for the support of Missioners in Pennsylvania." The English securities were sold afterwards and reinvested in Russian Bonds bearing higher interest, and in 1874 the capital consisted of £1110 Russian 5 per cents. of 1822; £300 Russian 4½ per cents. of 1850; and £200 Moscow-Jaroslaw 5 per cents. yielding a total interest of £79 a year. The then Bishop of Philadelphia, the Right Rev. James Frederick Wood, gave his approval for the sale of these securities, as the founder's purpose could be carried out more conveniently by American investments, and the following letter from the Secretary of Archbishop Manning, of Westminster,

explains the exchanging of the fund which for 126 years had been held by the Ordinary of London:

My Dear Lord:

I have the pleasure of enclosing a draft payable to your order of £1790. 3. 4. the value (capital and interest) of what is entered in our Ledger as "Sir John James' Fund (1748) for the support of Missions in Pennsylvania."

When I gave your Lordship a statement of the Fund in March last it had of the Moscow-Jaroslaw 5 per cents. only £100, but afterwards another £100 was purchased out of the accumulated interest.

All the stock has been sold out now for the sum of £1596. 16. 3. and I enclose the stock broker's certificate. The balance of the draft (£193. 7. 1.) is for the interest that had accumulated.

It is not necessary that your Lordship should draw up any formal document; a few lines will suffice, acknowledging the receipt of the money, and stating that you will have it so invested as safely and in perpetuity to fulfill the Founder's object. I speak of investment, because with regard to our own funds we are most careful—whenever it is not expressly stated that the capital may be spent—to keep up the capital and to spend only the interest.

I am leaving London to-day for 5 weeks. Probably about the time of my return I shall have the pleasure of knowing that the draft has been received.

I was glad to find, by your Lordship's letter of June 3rd. that my letter of May 4th. had given you complete satisfaction with regard to previous payments. Asking your blessing, I remain, My Dear Lord,

Your very faithful servant,

W. A. Johnson, Sec.

Bishop Wood acknowledged the receipt of the draft 31 July, 1874, and gave an assurance that the Fund "would be invested as to secure in perpetuity the application of the interest to the object intended by Sir John James." The present Archbishop, the Most Rev. Patrick John Ryan, received this Fund as part of his trust as Archbishop of Philadelphia, and has devoted it, like his predecessors, to the religious purpose and intention of the old Baronet. Thus after 168 years, the good deed of Sir John James bears fruit. This account of a charity is a commentary on the sterling quality of Sir John James's religion, and it is worthy of note that his desire was made effective by the fidelity with which the Fund was guarded as a precious trust, by those in authority who for more than a century and a half put into action the zealous intention of the Baronet of Chrishall, Essex.

CHAPTER VIII.

Spanish and French Wars.—Anti-Catholic Sentiment.—Security of Catholics.

THE progress of the war between England and Spain and the beginning of hostilities against France, both Catholic countries, made troublesome days for the Catholics of the Colonies. Even in Pennsylvania there was evidenced an anti-Catholic spirit of which Governor Thomas's message to the Assembly in 1740 is an index. Father Neale in his letter to Sir John James said, "We have at present all imaginable liberty in ye exercise of our business, and are not only esteem'd but reverenc'd, as I may say, by ye better sort of people." The lower classes, however, through ignorant fear were inflamed against all things Catholic. That no deeds of violence are recorded in this Province during the excitement is due to the influence of the Friends. A practical illustration of this fact is learned from the author of *Warville's Travels*, who relates:

> James Pemberton told me that in the war of 1740 he knew a mob of fanatical Presbyterians, with axes in their hands, going to destroy the Catholic chapel. Ten or twelve Quakers stopped them, exhorted them, and they dispersed without effecting their design.

The good influence of the Quakers, however, did not save the Catholics of Philadelphia from malicious reports, from lying charges, and all the persecution that can be so effective without open violence. Day after day the papers of the city related the development of the tide of bigotry that was sweeping over the country, and gave fictitious accounts of supposed Catholic perfidy in other Colonies. This could not but be painful to the Catholics of Philadelphia, who thus by implication shared in the charges and became the object of suspicion from the evil-minded of the community.

An instance of such distortion is displayed in the reports of the Negro Plot in New York. A fire which destroyed part of the Fort of that city was attributed to some slaves, and gave rise to the belief that there was a Negro Plot to burn the city and massacre the whites. To add further to the excitement a letter came from General Oglethorpe, who was engaged in the Spanish war, warning the northern governments against Spanish spies, and especially priests. The result of the letter was the wholesale arrest of negroes and among them some Spanish negroes, prisoners of war, who had been sold as slaves. With these was arrested a harmless Episcopal clergyman, the Rev. John Ury, who was accused as chief conspirator and of being a Catholic priest. There was no proof of either charge, but he was put on trial and, like the other prisoners, refused permission to have counsel. Ury had been in Philadelphia in 1739, afterwards had taught school in Burlington, and in 1741 had gone to New York, where he also engaged in teaching school. The Philadelphia papers, *The Mercury* and *The Gazette*, gave detailed accounts of the charges, trial, conviction, and execution of Ury and the others, always describing the former as "the Romish Priest." One of the Spanish negroes is described at the execution as dressed neatly, and praying in Spanish, and devoutly kissing a crucifix just before his death. There could be no doubt of his Catholicity, and he protested to the last his innocence of the crime of which he was accused. John Ury, however, was not only not a priest, but not even a Catholic. The late Bishop Perry, Episcopal Bishop of Iowa, is authority for the statement that Ury was a non-juring Episcopal clergyman, and a graduate of Cambridge.

The policy of non-resistance pursued and advocated by the Quakers, in accordance with their religious principles, was not to the liking of the "jingoes" of the day. The demagogues were not slow to see that the way to offset the prudence of the Friends and gain their point was to emphasize the religious side of the question, and thus inflame the popular mind against the Catholics, by picturing all manner of imminent danger from them. The following extract of a letter sent, in 1744, by Governor Morris of New

Jersey to Governor Clinton of New York is an instance of how prejudice may obscure judgment, and give to shadows an appearance of reality:

Pennsylvania is in much like condition and I fear our enemies know it too well. They have there a popish chapel and numbers of Irish and Germans that are Papists and I am told that should the French appear and 1500 to 2000 men, they would in that Province soon get ten or twelve thousands together, which would in that case, be not a little dangerous to these and neighboring colonies.

Benjamin Franklin was a strong advocate for arming in defence against the threatened invasion, and took sides against the conservative portion of the Assembly that did not favor belligerent measures. His paper, *The Gazette*, was the organ of his opinion, and in 1744, when a Spanish privateer ascended the Delaware as far as New Castle, Franklin published a pamphlet entitled "*Plain Truth*, or Serious Considerations on the Present State of the City of Philadelphia and Province of Pennsylvania, by a Tradesman of Philadelphia." To secure his end Franklin appealed to the prejudice of the lower classes.[1] From the Book of Daniel he quoted the portion which describes the Danites sending spies "to spy out the land and search it, who found a certain idolatrous priest of their own persuasion," and thus commented on it:

Would to God no such priests were to be found among us. Are there no priests among us, think you, that might in the like case give an enemy good encouragement? It is well known, that we have numbers of the same religion with those who of late encouraged the French to invade our Mother country.

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[1] The following advertisement appeared in Franklin's paper, *The Gazette:*

Lately Published,
A PROTEST AGAINST POPERY,
Showing

I. The Purity of the Church of England.
II. The Errors of the Church of Rome. And
III. The Invalidity of the most plausible Objections, Proofs and Arguments of the Roman Catholics.

Humbly Addressed to the Inhabitants of Maryland by Hugh Jones, Master of Arts of the University of Oxford. Annapolis: Printed and sold by Jonas Green, 1745. Also sold by B. Franklin in Philadelphia.

(Jones was the Church of England minister at St. Stephen's Church, Sassafras Creek, Cecil County, Md.)

Proceeding to show the capacity of the Province for self-defence, Franklin thus compliments the Irish Presbyterians of the Province:

What numbers have we likewise of those brave people, whose fathers in the last age made so glorious a stand for our religion and liberties, when invaded by a powerful French Army, joined by Irish Catholics under a bigoted Popish King.

This pamphlet had "a sudden and surprising effect, in the enrollment of 10,000 associators in eighty companies. It caused the overthrow of the non-resistance policy of Pennsylvania."

The defeat of the English forces on land and sea accentuated the strained relations of the Colonies; and fresh fuel was added to the anti-Catholic prejudice of the English colonists by the declaration of war in 1744 between England and France. If anything more was needed to make the position of Catholics uncomfortable, it arose from the attempts of the Stuarts to regain the throne of England. In 1745 Charles Edward, the "Young Pretender," raised his standard in Scotland, in a fresh endeavor to force the claim of his father. Every Catholic was believed to be a Jacobite and therefore a rebel, and the fact that Charles had been born in Rome was capital to the preachers and agitators of the day, who called him the "Popish Pretender."

The following extracts give an indication of the intense feeling in Philadelphia. In 1745, 8 January, Lieutenant Governor George Thomas, in a message to the Assembly, said the news from Europe is that—

a most unnatural Rebellion had broke out and was then carrying on in Scotland, in favor of a Popish Pretender, supported by France and Spain. At this distance we can only pray that the Great God of Battles will grant success to His Majesty's arms. I trust we soon shall have an opportunity for offering our congratulation upon an event so desirable by Protestants of all denomination, as well as by all that are for preserving the freedom and independence of their country.[2]

An item of "news from Dublin, 31 October, 1745," appeared in *The Gazette* of 31 December, 1745, as follows:

We are assured that the Popish clergy in this city and several parts of the Kingdom have earnestly and publicly recommended it to the people of their

[2] *Col. Records*, Vol. V., p. 6.

respective congregations to behave themselves with the strictest regard to decency and good manners, at this critical conjuncture, as the best if not the only method of preserving the favour and indulgence of the Government.

Further news from England relates that the Archbishop of York in a speech to his clergy said:

The son of the Pretender is in Scotland, has set up his standard there, has gathered and disciplined an army of great force, receives a daily increase in numbers, is in possession of the capital city there, has defeated a small part of the King's forces and is advancing with hasty steps upon England. If his design succeeds and Popery and Arbitrary power come in upon us under the direction and influence of these two tyrranical and corrupt Courts of France and Spain, I leave you to reflect what would become of everything that is valuable to us, if we must submit to a man to govern us under their hatred and who brings his religion from Rome and the rules and maxims of his government from Paris and Madrid. For God's sake gentlemen, let us consider the matter as becomes us, we scorn the policies of Rome.

The Bishop of Hereford in a letter to his clergy prayed: "From Popish tyranny in Church and French tyranny in State, Lord deliver us." And on 24 April, 1746, the "Covenanted Presbyterians in America," assembled at Philadelphia, resolved upon and published this declaration:

PHILADELPHIA, 24 April, 1746.

Whereas we being threatened with trouble by a Popish Pretender and with the Indians going with the French we judge our indispensable duty immediately to draw up ourselves in companies to exercise, in order to prepare for war, if necessarily called thereto for the defence of our sacred and civil rights, and the place where we live agreeable to our testimony.

The Gazette of 5 July, 1746, issued "A Supplement" announcing the victory at Culloden by the Duke of Cumberland 16 April. "There was great rejoicings on account of the defeat of the rebels." Governor Thomas on 17th, issued a Proclamation appointing the 24th as a day of "Thanksgiving" for this "completest victory over ungrateful and rebellious subjects encouraged and supported by our ancient and inveterate enemies, the French and Spaniards, and by that monster of Iniquity the Court of Rome." On the day appointed "great numbers of people attended all the places of worship in the morning," records *The Gazette*.

The famous English Evangelist, the Rev. George Whitefield, was then making a tour of the Colonies and preached in Philadelphia 24 August, 1746, in a building on Fourth Street below Arch Street, on the site of which the Merchants' Hotel lately stood. *The Gazette*, reporting the affair, states that a sermon was delivered to "a large auditory and was a most excellent sermon on the occasion of the late victory over the rebels," and quotes from the sermon the following passage:

> Whitefield set forth the mischiefs of Popery and arbitrary power and the happiness the nation enjoyed under the present royal family in the strongest lights. No discourse of his among us has given more general satisfaction nor has the preacher ever met with more unusual applause, having demonstrated himself to be as sound and zealous a Protestant and as truly a loyal subject as he is a grand and masterly orator.

While newspapers, then as now, may be taken as an index of popular feeling on public matters, it should be remembered that they do not reflect the general opinion on those questions. Journalistic enterprise was, no doubt, in that day well enough developed to publish what would attract the attention of readers, even though it did not reflect or influence their judgment.

In spite of murmurings and suspicion, the Catholics of Pennsylvania were undisturbed in their religious practices, and continued to enjoy the privileges granted them by the Charter of Penn. While an ignorant bigotry sought to render them uncomfortable, and even succeeded in passing discriminating legislation, or enforced the anti-Catholic laws of England, the good sense, sound judgment, and broad-mindedness of the conservative element prevailed in the government and rendered these laws virtually inoperative in many cases. [3]

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[3] "The Act of Parliament for the naturalization of such foreign Protestants and others mentioned as shall settle in any of his Majesty's Provinces in America," provided that none except Quakers and "such as profess the Jewish Religion" could be naturalized unless "such persons shall have received the Lord's Supper in some Protestant or Reformed church within three months of taking the oath."

Under the operation of this law, Catholics—other than the subjects of Great Britain—could not become naturalized. They were aliens and as such debarred from the privileges which the law gave to Irish or English Catholics. They could not, therefore, hold property, but this was circumvented by a Catholic friend, English or Irish, holding the title but executing a trust deed declaring the property to be one in which he had no right, but that he held it in trust for another.

The resident priests in Philadelphia and in the Province went freely about their duty of ministering to their flocks. Exceptional indeed this freedom was, when the attitude of the times against Catholics is considered, and the blessed privilege of liberty granted the Catholics under the Charter of Penn was unique. The *Pennsylvania Journal* of 29 March, 1747, related in its "News from London" that—

> Three priests lately taken in a Dutch trader, coming to England, are now in the custody of Mr. Butson, one of His Majesty's Messengers, at Charing Cross, and have a file of Musketeers to guard them.
>
> It is said the diligent search is making after some Certain Persons who have returned (in disregard to our Lenative Laws) to this Kingdom, from whence they were ordered to depart, and whose return, it is strongly suspected, is chiefly to disturb our present Quiet.

In striking contrast to this picture of the state of affairs in England is the light thrown on the situation in Philadelphia during these days by a private letter sent to the Proprietor, Thomas Penn, by Thomas Hockley, a merchant of the city. The letter is dated 1 November, 1742, and begins with a graphic description of the election riot of a short time before. The election took place at the Court House, which stood in the middle of Market Street at Second Street, and had a stairway on the outside, leading to the voting room on the second floor. The Quakers were in political power in the colony, and their overthrow was sought by the Episcopalians and the Presbyterians. The Germans seem to have been the controlling element in the political movements of those days, and they adhered very generally to the Quakers. Mr. Hockley writes that while the election was going on a party of sailors, with staves, came up from the wharves and attacked the Quakers and their adherents. He gives a very detailed account of the incidents, and names a number who were active in the riot, in which sixty or more were injured. The whole city, which centered around Second and Market Streets in those days, seems to have been engaged in the disturbance. The letter then continues:

> I don't blame either ye Gov'nr or his friends, but if please God I live to see you I will tell you the whole I know of the matter. Capt. Redmond,

who is one supposed to sett the people on, is a strict roman Catholick, publickly professes his religion and is often at the Governor's club. We have two Priests in this town besides the old one, and two young German Jesuits that live in Conestogue. One I have been in company with. They won't have it that they are priests. I know it for a certainty, for my friend, Mr. Ryan, as you was pleased to call him, told me so, and am complaisant to those people and in time shall make a good Jesuit myself. There's two familys arrived from the West Indies said to be of very good fortunes. I am sure they make an appearance as if they had, and Ryan told me twelve more substantial familys were expected next summer from the West Indies, and other places, but the latter I could not gett out of him, though if possible, I will. I was told they grew a little insolent at their Chappell, and assure you a young gentleman of my acquaintance, a stranger from Carolina, told me he went there and they insisted on his kneeling down at the Elevation of the host, and as he wanted to see their ceremonys, he complied with it. I went after this myself with young Mr. Willing, to see how they would behave, but as they know me we were led into one of the upper seats. I see their congregation is greatly increased. They have built a handsome pulpit and have a crimson velvet cushion and cloth with gold fringe. I thought I would just drop this hint to you, for they are become a great Buggbear to several people and whether or not 'tis true policy to suffer these people to go on and flourish in the manner they do if it can be prevented. When I was there two priests officiated and a third was in the inner room where he sat with sliding shutters that looked into the Chappell. Dear Sir, I believe I need not make any apology for giving you these hints nor repeat the obligations I am under to inforce my sincerity and truth, for if I know my own heart your interests with that of your family's is become inseparable with my own, and my affection for you cannot be shown in any other way than by giving you a just and true acct. of what comes under my knowledge relating to your family during your absence, etc.

The Captain Redmond mentioned was Joseph Redmond, Jr., commander of the ship Burford, owned by his father, which had been captured from the Spanish. Mr. Ryan was John Ryan, a merchant of Water Street. With men like Captain Redmond, "a strict Roman Catholick, publickly professing his religion" and nevertheless on terms of intimacy with the Governor, John Ryan, a prominent citizen, Robert Meade, the ancestor of General Meade, and whose family was one of the two "of good fortune" from the West Indies, all members of the Church that was open to the public,

handsomely furnished and with an organ that excited the admiration of the Swedish traveller Kalm, it is apparent how secure were the Catholics in the practice of their religion, under the liberal Charter of William Penn. No wonder Hockley thought it a "little insolent" that Protestants visiting the "Chappell" out of curiosity should be made to show outward respect during service. Penn and Hockley knew that under the laws of William and Mary, forbidding the public service of the Catholic Church, there was no other place in the English realm at that date where a condition of affairs existed such as the protecting ægis of Penn's Charter gave to the Catholics of Pennsylvania.

Although this position of Catholic security was not to the individual liking of some in authority, they wisely made use of Catholic influence in the interest of the Province. The Indians of the Western border were more or less under the influence of the French, and therefore a menace to the exposed settlements, during the war between France and England. These Indians were mostly Catholics and therefore the Proprietary Government made friends with them through the Jesuit Fathers. The Senecas and other Western Indians were encouraged to visit Philadelphia and were well received there. "When any of them come to Philadelphia," wrote Count Zinzendorf in 1748, "they go to the Popish chapel to mass." The famous Madame Montour, wife of an Oneida chief, came to Philadelphia in her own carriage, and on one of her visits had her grand-daughter baptized at St. Joseph's. The Fathers attended Indian Conferences, and just before the Treaty, made at Lancaster in June of 1744, Father Richard Molyneux, Superior of the Maryland Mission, was with the Indians, evidently by the wish and in the interest of the Pennsylvania Government.

To appreciate properly the rather complicated condition of affairs in Pennsylvania during these years, it must be considered that the Province, and especially the city, was composed of many different and often conflicting elements.[4] The Quakers were ever

[4] An extract of a letter of Pastor Muhlenburg, 12 August, 1743, to a distinguished theologian connected with a German University says: "In Phila-

friendly to Catholics, as to all others, while the Episcopalians were opposed to both Catholics and Quakers: to the former on religious grounds, and to the latter on the political ground that Royal rule was better than the Proprietary Government. While the Presbyterians and Episcopalians were one in their opposition to the Catholic Church, they themselves were divided into Nonconformists and Established Church members. To these were added all the free lances, religious and political, to whom the doors of the liberal Province of Pennsylvania were open. While the Quakers held the balance of power in numbers and in the Assembly, they were able to hold these disorderly elements in check, and at least prevented overt acts against the freedom and liberal spirit of Penn, the Founder; but the policy of non-resistance followed by the Quakers during the years of war in accordance with the peaceful teachings of their religion, was their undoing. This policy gave color and strength to the charges of their enemies, and enabled them, under the guise of patriotism, to appeal to the mob and bring about at first the weakening of the conservative party in 1748, and finally its overthrow in the decade following. But the moral power of the Quaker element was never destroyed. So strong was it, indeed, and so well planned and founded the benevolent design of Penn, that his Province prospered, and, in spite of disorders that sometimes threatened its destruction, preserved its position among the Colonies as the "Home of Religious Freedom."

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delphia, which is quite a large city, the Roman Catholics have a meeting house and two or three priests." (*Halle Reports of United German E. L. Congregation in N. Am.*, Vol. I, p. 22.) "There is no lack of Atheists, Deists, Materialists, and Free Masons. In short, there is no sect in the world that is not cherished here." (*Ibid.* page 26.)

CHAPTER IX.

Dr. John Michael Browne.—The Chapels in Nicetown Lane.

IN FATHER GREATON'S time the northern boundary of the city was Vine Street, and the southern boundary South Street. The two rivers served as eastern and western boundaries, but the built-up part of the city did not extend west of Fifth Street. Outside the city lines there were the already thriving villages of Frankford and Germantown and the growing settlements that afterwards developed into the districts of Southwark, Moyamensing, Northern Liberties, Kensington, Penn's Township, etc. The Catholics of these outlying districts, especially those of the distant northern section, attended the parish church at great inconvenience. The dangerous condition of the roads and the inclemency of the weather made travelling during the winter season a matter of great difficulty, while the vast territory over which Father Greaton was obliged to extend his services would not permit the celebration of Mass at points comparatively near the city, except occasionally and in the course of his journeying to and from the city proper. Father Neale on his arrival in the city in 1741 assumed charge of the missions, and thus Mass could be said more frequently in these outlying districts, while the visits of Father Schneider to the city, to minister to the Germans, gave an added opportunity to the large number of Catholics dwelling north of the city to receive the comforts of their religion. The places in this section where Mass was celebrated were well known to non-Catholics as well as to Catholics, and tradition still points out two sites on Nicetown Lane which careful research has identified as "Chapels" where Mass was said. The most notable of these was the home of Dr. John Michael Browne, whose estate included the ground now occupied by the New Cathedral Cemetery.

John Michael Browne was a native of Tuam, Ireland, and the son of Bartholomew Browne and Mary, the eldest daughter of John Bermingham, a merchant of Galway. Their nuptial contract, made 16 September, 1702, specifies that the marriage was to be celebrated on or before 1 November, 1702, and that Bartholomew Browne was to receive £250 as dowry with his wife. John Michael Browne, the first-born of a family of four, was graduated as Doctor of Medicine in the Antonian School of Medicine at Rheims, 2 December, 1729, after which there is no note of his whereabouts until 1741, when a deed of sale was made to him and his wife Sarah for several negro slaves in the island of Barbadoes. He must have amassed considerable wealth in the meantime and then, like so many others, ventured his fortune by immigrating to Pennsylvania. Soon after his arrival Dr. Browne purchased a large property in the suburbs of Philadelphia, in the neighborhood of Nicetown Lane, and there set up an extensive establishment. Under date of 30 October, 1742, appears the following deed:

Ralph Asheton and Susanna his wife, James Humphreys and Susanna his wife, the daughter of the said Ralph Asheton, in consideration of £850 to John Michael Browne. Reciting the deed from Griffith Jones to Joseph Jones to Robert Asheton, the death of Robert Asheton, the will of Rachel Monkton and the Deed from Jane Elizabeth Cummings *et al.* to Ralph Asheton, Whereby there was granted unto the said John Michael Browne in fee the last described premises consisting of 293¼ acres under the proportionate part of the Quit Rent. (Duly executed and acknowledged Oct. 30, 1742. Recorded March 1, 1743. Deed Book G., vol. 4, page 100).

A further entry in Book G., Vol. 4, page 86, records a mortgage to Asheton of £450. Dr. Browne thus established on his plantation, and with his extensive household of slaves, was a person of note. Within reach of Frankford and Germantown, Dr. Browne's mansion served as a convenient centre for the Catholics of these places and the dwellers in Northern Liberties, and so divine service was held at his house by the priests from St. Joseph's and by those of the clergy who partook of his hospitality while

travelling to and from Philadelphia. Father Schneider's Register of Baptisms, for 1744, kept at Goshenhoppen, contains this entry:

Christiana; an adult negress, slave of Dr. Brown, in whose house she was baptized; Sponsors: The same Dr. Brown and his wife.[1]

No date is attached to the entry, but the context shows it to have been made about 1 May, 1744. The Registers of St. Joseph's Church of that time doubtless contained similar entries, but these unfortunately are missing.

Dr. Browne died at his home 15 December, 1750. His will had been made 5 December, and was witnessed by Paul Miller and John Michael Sommers; it was probated 19 December, and named as executors Edward Luther, Esq., of Montserrat; the Rev. Theodore Schneider, and Robert Meade, of Philadelphia. A description of his property, filed by the executors of his will 4 February, 1750, sets the value of the estate at £1509 15s. 3d., and describes the plantation as containing 223 acres, valued at £5 an acre; "two negroes, woman named Hannah, boy named Tom," were valued at £30 and £35; "one silver chalice and one church vestment" were valued at £15, and mention is made of other lands under rental. The preamble of Dr. Browne's will is as follows:

In the name of God. Amen. I John Michael Browne late of the West Indies, but now of the Province of Pennsylvania, Doctor of Physick, being weak and infirm in body but of sound mind and memory, do make this my Last Will and Testament in manner and form following: First I bequeath my soul to Almighty God who gave it, in sure and certain hope of the resurrection to Eternal Life and my Body to the Earth to be interred in as private a manner as Possible in the orchard on my Plantation in the county of Philada., Province of Pennsylvania, if I die in that place, at the discretion of my Executors hereafter to be named, or such of them as shall then reside in the said County, on which Ground I order a Burying Place, or Grave yard to be erected for the use of my Family and Kinsfolks as may Die in the Neighborhood of said Place, viz: an enclosure of one Pole in Length, and one in Breadth, made with a lime and Stone Wall of common thickness and six feet High, and that round my Grave there shall be built a Lime and Stone Wall two feet high & covered with the same. Also that the bones of my Child, if they may be found be interred with my body.

[1] *Rec. Am. Cath. Hist. Society,* Vol. II, p. 322.

The following legacies are devised:

Ten pounds Irish money to be laid out for Masses, & to my much esteemed friend Edward Luther, Esq. the sum of Ten Pounds to be laid out in the purchase of a mourning ring. Item. I give to my friend Robert Meade Ten pounds and unto Mr. Theodore Schneider & George Meade Twenty Pounds each.

After several other bequests of his Irish property to his sisters Bridget, Mary, and Jean, and other relatives in Ireland, the will continues:

I give and bequeth unto my beloved sisters Eleanor Murphy & Anastasia Dillon all my real & Personal Estate situate and being in the County of Philadelphia to be equally divided between them share and share alike for them, their heirs and assigns forever and in particular I give unto my sister Eleanor Murphy all my Plate except what belongs to the Church vestments and to Thady Murphy, her husband, I give all my Books and Drugs and to my sister Anastasia Dillon my Church vestments and my two negroes Hanna & Thom, and all my household goods.

Mrs. Dillon was never in this country and never received the church vestment and chalice, in lieu of which her sister Eleanor allowed her £10 by her will of 1768. Thady Murphy, who was a physician, was at Montserrat, West Indies, but returned to Tuam, Ireland, in 1752, and later came to Philadelphia and was in possession of Dr. Browne's plantation in 1754. There arose a difficulty between the two sisters as to the division of the property, but it was settled 11 February, 1754, by a "Deed of Edmund Dillon and Anastasia his wife to Thady Murphy" reciting an extract from the will of Dr. Browne and

Also that the said Thady Murphy was in actual possession of the said Real Estate of Dr. Browne containing 230 acres and was at considerable expense in obtaining and recovering said premises, but the perfect inheritance of the said premises had descended and come by will to the said Elinor Murphy and Anastasia Dillon subject to the said debts, whereby in consideration of five shillings and natural love and affection the said premises were conveyed to Thady Murphy. (Executed Sept. 5, 1755. Recorded Sept. 12, 1755. Deed Book II, Vol 6, p. 452.)

Dr. Murphy died shortly after this and was buried in the grave lot of Dr. Browne. His name is engraved on the stone above that of Browne. In 1758 Mrs. Murphy married Daniel Swan, afterwards one of the Managers of St. Mary's Church. The deed of Edmund Dillon and wife conveying the share of Anastasia to Dr. Murphy and his wife in consideration of five shillings probably contained the proviso that Murphy should pay certain debts indicated in Browne's will. Murphy's death prevented his performance of that condition of the conveyance, and Dillon, having obtained judgment,

on September 1, 1760, Samuel Morris Sheriff conveyed to John Reily one equal half-part of the messuage, plantation and tract of land containing 237½ acres. Taken and sold as of the estate which was of Thady Murphy, deceased in the hands and custody of Daniel Swan and Elinor his wife, Administer of the said Thady Murphy, at the suit of Edmund Dillon of Mehanugh, Co. Galway. (Acknowledged Court C. P. Dec. 3, 1760. Recorded Oct. 12, 1763, Deed Book II, Vol. 18, p. 351.)

Sept. 2d, 1760, John Reily acknowledged his name was used by nomination and appointment of Elinor Swan, wife of Daniel Swan, coach maker, and in trust for her, that the £600 the purchase money of the last recited deed of all was the proper, peculiar and private money of the said Elinor Swan, that in furtherence of the trust in him the said John Reily, he conveyed the said equal half part of the premises to Elinor Swan, her heirs and assigns. (Executed Nov. 21, 1760. Recorded Oct. 12, 1765. Deed Book II, Vol. 18, p. 353.)

The plantation was thus once again all in the possession of Browne's sister, Mrs. Swan, and the Sheriff's sale had rendered it clear of debt. By arrangement her husband Daniel Swan had "taken all the emoluments and reaped all the advantages of the estate," as Mrs. Swan recited in her will made 25 October, 1768. Swan appears to have lacked business ability, for "by debts and misfortunes" he was "not able to render an account." Therefore by an agreement made 4 November, 1766, "in consideration of £50 paid him by the Rev. Wm. Sturgeon for 18 acres of land he relinquished all claims on the estate." "He had expended £1000 of the estate within ten years and had become insolvent

and took the benefit of the Insolvent Act," the will relates. Whether Swan and his wife desired to live in the city, or whether Swan's "debts and misfortunes" rendered the sale necessary—

On May 12, 1772, Daniel Swan and Elinor his wife in consideration of £700 conveyed to Patrick Byrne the said messuage, plantation and tract of land of 237¼ acres, excepting 18 acres that Swan and his wife had sold William Sturgeon. (Executed May 14, 1772, Recorded July 20, 1785, in Deed Book No. 13, p. 326.)

Some crisis must have necessitated this sale at a sacrifice, for one-half the property had brought £600 at the Sheriff's sale of 1760. The operation, however, was profitable to Byrne, for "6 December, 1774, Patrick Byrne for £1600 conveyed the property to John Dickinson." [2]

Dickinson died in 1803, and by his will, which was probated 21 March, 1808, he bequeathed to his daughter Sally Norris Dickinson a lot of ground of 80 acres "and also another adjoining tract of about 220 acres which Patrick Byrne and his wife had conveyed to Dickinson." Sally Norris Dickinson died in October of 1855, and Lewis H. Redner, Andrew D. Cashman, Charles H. Mun, and George H. Thompson were appointed apportioners of the estate. They apportioned to Samuel Betton, No. 1, grand-nephew of Sally Norris Dickinson, 41 acres, 112 $^{59}/_{100}$ perches of the property. [3]

On 1 April, 1867, Samuel Betton and his wife conveyed the 41 acres, 112 $^{59}/_{100}$ perches for $40,000 to the Right Rev. James Frederick Wood, D. D., Bishop of Philadelphia. [4]

The property is thus described:

ALL THAT CERTAIN Tract or piece of land with the Buildings and improvements thereon erected in the Twenty-fifth Ward of the City of Philadelphia marked on the Plan of Partition No. 1 to the Deed of Partition

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[2] Executed and acknowledged 7 Dec., 1774. Recorded 29 July, 1776. Deed Book D. B. I. No. 15, p. 522.

[3] Acknowledged 29 Nov., 1861. Recorded 1 Feb., 1862, in Deed Book A. C. H., No. 28, p. 110.

[4] Acknowledged 1 Apr., 1867. Recorded 5 Apr., 1867, in Deed Book J. T. O. No. 31, p. 258.

of the Estate of Sally Norris Dickinson deceased "Samuel Betton No. 1" Begining at a corner in the middle of Second Street, being also the middle of Nicetown Lane thence along the middle of Second Street crossing Butler Street and Pike Street North eleven degrees eight minutes and a half East seventy seven perches and seventeen hundredths of a perch to a point in the middle of Luzerne Street thence along the middle of the said Luzerne Street crossing Clinton Street, Front Street and "A" Street South seventy eight degrees thirty nine minutes East one hundred and thirty four perches and sixty seven hundredths of a perch to a point in the middle of "B" Street thence along the middle of the said "B" Street South eleven degrees eight minutes and a half West fifteen perches and fifty nine hundredths of a perch to a point in the middle of Nicetown Lane aforesaid thence along the middle of the said Lane crossing "A" Street, Pike Street, Front Street, Clinton Street and Butler Street the four following courses and distances, viz: South seventy nine degrees ten minutes and three quarters West, thirty four perches and forty nine hundredths of a perch South sixty one degrees four minutes West thirty four perches and ninety five hundredths of a perch South eighty one degrees fifty minutes West sixty nine perches and forty eight hundredths of a perch and South eighty five degrees twenty seven minutes West ten perches and eighty eight hundredths of a perch to the place of beginning. Containing Forty one Acres one hundred and twelve perches and fifty nine hundredths of a perch.

This property was purchased for burial purposes and was named the New Cathedral Cemetery. Thus Dr. Browne's desire that part of his plantation should be used as a burial place was made effective after many years.

Dr. Browne's mansion was a three-story double house of rough stone, about 30 by 50 feet, with three rooms on each side of the first floor. The building was still standing, with barns and outhouses, at the purchase in 1867, and Mass was said in the old house before the erection of St. Veronica's Church, but now the site of the house and the outbuildings is occupied by Sections J, M, and N, on both sides of Avenue A, in the cemetery.

This has been written of Dr. Browne and his plantation at length not only because his land included what is now a Diocesan Cemetery, but because Dr. Browne has been known in tradition as a Catholic priest. The story gained credence, no doubt, from his solitary life, the wording of his will indicating that his child

had been dead many years; and from the many good deeds done in the practice of his profession. The frequent presence of priests at his house, the celebration of Mass there, and the mention of the chalice and vestment in his will gave added color to the tale. Whatever its foundation, the fact is that until recent years the story obtained general credence. The place where he was buried, in accordance with his will, in his orchard at what is now Second and Rising Sun Lane, opposite Greenmount Cemetery, adjoining the New Cathedral, was known as "The Priest's Lot," and is still pointed out as such by the old residents of the neighborhood. So general was the belief in the story that Dr. Browne had been a priest that steps were taken by the ecclesiastical authorities to remove his remains from the walled tomb, of which the Rev. Michael O'Connor, Rector of the Seminary,[5] wrote: "It may still be seen, though in a dilapidated state." The investigation by the authorities was not satisfactory, and Bishop Kenrick wrote to Colonel B. U. Campbell, of Baltimore, 27 January, 1845, as follows concerning the matter:

> the owner of the ground notified me that I might have the remains removed to a cemetery which I hesitated to do in the uncertainty of the fact. I shall probably venture to transfer the relics to the Nicetown Church which is not far from the spot where Browne's grave is marked.[6]

Father McLaughlin, of St. Anne's, Richmond, and Father O'Kane, of St. Joachim's, Frankford, with several men removed the body of Dr. Browne 21 February, 1848, to St. Stephen's graveyard, at Broad and Lycoming Streets, Nicetown, where, marked by the old headstone bearing his name, rest the remains of this faithful servant of Christ. Although he had not received Holy Orders, it is fitting that after his righteous work for humanity and his service to the early Church in Philadelphia he should rest in consecrated ground.

On the north side of Nicetown Lane, on the land once owned by Dr. Browne, but distant about a mile from his home and where

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[5] Report of the Seminary for 1840.

[6] Shea's MSS. Collection, Georgetown College.

to-day Eighth Street cuts through Nicetown Lane, about one square east of Hunting Park, is another site marked by tradition as hallowed by divine services. The house that stood there in the memory of those now dwelling near was known as "The Chapel"—and an advertisement in the *Pennsylvania Packet* of 1 April, 1780, announces for sale

15 acres known as the chapel with a large two story tenement situated on the road leading to Frankford about four miles from the city and one mile from Rising Sun.

In the archives of old St. Joseph's Church there is preserved the following Declaration of Trust, which connects the tradition with the fundamental fact:

To all Christian People to whom these Presents may come Greeting WHEREAS John Michael Browne of the Northern Liberties of Philadelphia in the Province of Pennsylvania Esq. hath by Deed of Conveyance of Lease and Release bearing equal Date with these Presents, granted bargained & sold released & confirm'd unto Joseph Greaton of the City of Philadelphia aforesaid Gentleman a Parcel or Tract of Land lying being & situate in the Northern Liberties aforesaid beginning at a stone being a corner betwixt the Lands of Benjamin Mason, Robert Meade & the aforesaid John Michael Browne respectively, thence North twenty nine Degrees & a half East, fifty one Perches, along the Road leading to Wingocacan Creek to a stone, thence North fifty two Degrees West to a stone twenty-five Perches & an half Perch, thence South forty two Degrees East twenty six Perches & one fifth to the Place of beginning containing seven acres and three quarters of an acre to hold unto him the said Joseph Greaton his Heirs and Assigns forever (as by the said Deed of Conveyance relating hereunto had May at large appears)—that the said Joseph Greaton do hereby acknowledge avow and confess that the said Tract or Parcel of Land & all & every part thereof with all and singular the appurtenances as in the said Deed of Conveyance specified and mentioned is made over sold released and confirm'd unto me only upon Truth and Confidence in me reposed by Paul Miller of the County aforesaid Labourer for the sole use and Behoof of him the said Paul Miller his Heirs and Assigns for ever and that upon the reasonable Request Cost and Charges in the Law of the said Paul Miller his Heirs or Assigns I the said Joseph Greaton my Heirs Executors or Administrators shall make do execute & acknowledge or cause so to be all reasonable authentic & lawful Act Deed

or Conveyance of the said Tract or Parcel of Land with the Appurtenances unto the said Paul Miller his Heirs or Assigns, he the said Paul Miller his Heirs or Assigns first discharging, acquitting, clearing & exonerating the said Joseph Greaton his heirs, Executors & Administrators of all and all manner of Rents Quit-rents Mortgages, Debts, Legacies & Demands whatsoever which now or at any time hereafter may or shall become due of the said Parcel or Tract of Land in any wise whatsoever to the just and faithful Discharge of which said Trust I the said Joseph Greaton bind me my Heirs Executors & Administrators in the sum of ninety-three pounds current money of the Province aforesaid.

In Witness whereof I have hereunto set my Hand & Seal the Second Day of May Anno Domini one thousand seven hundred and forty seven and in the twentieth year of the Reign of our Sovereign Lord George the Second of Great Britain, France & Ireland King &c.

(Signed)

Signed Sealed & Deliver'd in the presence of Joseph Greaton

THEODORE SCHNEIDER

WM. LOWRY

(Endorsed) Declaration of Trust from Joseph Greaton to Paul Miller.

The witnesses were Father Schneider and Dr. Browne's medical assistant, William Lowry. With this document is preserved a mortgage on the property, executed 2 June, 1747, to Dr. Browne by Father Greaton for £46 10s., one-half the purchase money of the above property. Paul Miller was the Sexton at St. Joseph's, but as he was a German-born Catholic he could not hold property unless naturalized, nor could he be naturalized without taking the oath of abjuration and supremacy which was impossible to a Catholic. Therefore Father Greaton purchased and held the property for him. The purchase was no doubt made with the intention of founding a mission at that point. In the two-story tenement built thereon Paul Miller took up his residence and dwelt there until his departure for Conewago, where Father Smyth inerviewed him, an old man, in 1787. He was a witness to Dr. Browne's will in 1750, which would go to indicate him as a neighbor as well as a friend. At first sight it seems needless that a property should be purchased with a view to having Mass celebrated in Northern Liberties while Dr. Browne's house was open and free to all for that purpose. A little reflection, however, leads to the

belief that some great sorrow had come to the good doctor. There is no mention of his wife after the baptism of the negro woman Christina, performed in 1744, for whom the doctor and his wife were sponsors. There is no record of her death, nor mention of her in the doctor's will, and in that document he requests to be buried with his child. In the *Gazette* of 13 November, 1746, the following advertisement was published:

PHILADELPHIA, 13 Nov. 1746.

A Tract of Land in the northern liberties, containing about 200 acres and upwards, about 4 miles distant from Philada. 2 from Germantown and 2 from Frankford; with a large dwelling house, garden, outhouses, orchards and meadows, all in good fence, a considerable part well timber'd and the whole well watered. To be disposed of the whole or in parcels. Also horses, mares, colts, cows, heifer and calves; with plows, harrows, carts and other plantation implements; with reasonable credit. Proposals will be received by Mr. Robert Meade near the Premises or by the owner John Michael Browne.

Some serious motive must have influenced the doctor thus to offer for sale all his property. A "parcel" of this land, 7¾ acres, was purchased by Father Greaton for Paul Miller with the evident intention that, should Browne's place go to strangers, there still might be a house where the faithful of that region could hear Mass. Dr. Browne did not succeed in disposing of his estate and brighter days may have come to him, or the grief that had so affected him was motive for the piety and good deeds of his lonely life that won for his memory the tribute of the title "priest." Mass no doubt was said in his house, at least occasionally, until his death, as the presence of the chalice and vestment attests. After his death, or perhaps before it, the faithful of the nearby places assembled for divine service at Paul Miller's house, and so it received the name of "The Chapel." It is probable that the house known as the chapel was not built until after Browne's death in 1750, when its need was urgent. The map of Heap and Scull for 1750 shows no house at that place. Mass certainly was said by Father Farmer at Paul Miller's house, and that with such frequency as to win the name of "Chapel" for it; but it was

not a mission chapel properly so-called of St. Joseph's, or it would not have been abandoned, as it was, to secular uses. The deed of Dr. Browne to Father Greaton for the 7¾ acres was never recorded, and when Paul Miller removed to Conewago the property passed into other hands, as the advertisement of 1780 shows. Gradually the house fell into ruins and long afterwards, in 1840, Dr. O'Connor, then Rector of the Seminary, in his Report mentions that

> the walls of the chapel now constitute part of a dwelling house. This dwelling house in course of time became disused and finally was converted into a barn by removing the upper floor. As such it suffered much in a fire and the debris was used to build a lime kiln in the neighborhood.

No church record speaks accordingly of the sacred use of "The Chapel," but a long tradition makes sure that the appellation was deserved, and unknowing feet to-day trample the place made holy by the faith and practice of their forebears.

During these years great changes were taking place at St. Joseph's. Father Neale had died 5 May, 1748, worn out by the strenuous work of the missions, and though no mention is made of the fact in the local papers it is probable that he died at Philadelphia. The health of Father Greaton had been sadly shattered by his long years of arduous duty, and younger shoulders were now needed to bear the burden. The Rev. Robert Harding was appointed to succeed him, and on 2 September, 1749, Father Greaton made a will bequeathing all to Father Harding and appointing him as executor, with the Rev. Robert Diggs, of Prince George County, Maryland. The witnesses of the will were the Rev. Theodore Schneider, John Dixon, and Patrick Carroll. The year following Father Greaton retired to Bohemia Manor, where he died 19 August, 1753. One of Father Harding's first duties was to attend Dr. Browne in his last illness and perform the burial service over his remains.

CHAPTER X.

Rev. Robert Harding.—French and Indian Wars.—The Acadians.

THE REV. ROBERT HARDING, the second pastor of Philadelphia, was born in Nottinghamshire, England, 6 October, 1701. Having entered the Society of Jesus at an early age, he came to America in 1732 and labored in Maryland until the August of 1742.

When Father Harding became pastor of Philadelphia, succeeding Father Greaton in 1749, the city was populous and prosperous, containing over two thousand houses, most of them built of brick. There was a Town Hall, a Market House where two markets were held weekly and three fairs annually. There were many schools, and three newspapers were published, one of them in German. An extensive trade was carried on with New York, New England, Virginia, the West Indies, and England. Fur, rum, sugar, molasses, silver, salt, linen, household goods, etc., were imported, and horses, pipe-staves, salt meats, breadstuffs, poultry, tobacco, and pig-iron were exported.[1] There were flourishing woolen and cloth manufactories and paper mills. Wages were three times as high as in England.

The peace of Aix-la-Chapelle, in 1748, had caused a lull in the hostilities between France and England, but the constant border friction between the Colonies made the Treaty of Peace almost meaningless. The surrender to France, by England, of Louisburg and Cape Breton, which had been won at such great cost of blood and coin, intensified the feeling between the colonists of the two countries. The border quarrels were more or less frequent, but a crisis was reached in the Ohio Valley, where the French built

[1] Pennsylvania's yearly foreign commerce exceeded £1,000,000, requiring 500 vessels and more than 7,000 seamen. In 1750, 3,000 tons of pig-iron were exported from Pennsylvania. Andrews's *History of the United States.*

military posts, while the English settlers pressed persistently into the same quarter to find homes. The centre of trouble was Fort Duquesne, now Pittsburg. Both Pennsylvania and Virginia were interested in this, as the territory was claimed by both. The contention became so serious that George Washington of Virginia was appointed Commissioner to settle the dispute between the English and French, and on his report of the strong position of the French in Western Pennsylvania he was given charge of an expedition to dislodge them. He met and engaged the French, under Contrecoeur, and was defeated at Great Meadows, 3 July, 1754. Thus began the new war, called the French and Indian War.

Philadelphia was thrown into a state of alarm. The nearness of the French and their Indian allies on the Western border made the danger seem imminent, though the Quaker Province had always been on friendly terms with the Indians. The old calumny was revived, and the Catholics were looked on with grave suspicion as being friendly to their fellow religionists, the French. The sensationalists of the time saw deadly menace in the increasing numbers of Catholics in the Province.

In February, 1755, Sir Edward Braddock arrived from England with 6000 soldiers. With these and the provincial regiments General Braddock advanced on Fort Duquesne and gave battle. Confident in the strength of his army, Braddock refused the advice of Washington and the other colonial officers, and proceeded to follow the rules of warfare to which he had been accustomed, instead of adapting himself to the new circumstances of a strange country, a foe familiar with the land and aided by an army of savages.

During the days of anxious waiting for news from the front, the Rev. Mr. Reading delivered a sermon in Christ Church, on Sunday, 22 June, 1755, on "The Protestant's Danger and the Protestant's Duty," in which he said:

> What course shall we pursue in the defence of our native rights and privileges, when these dogs of Hell, Popish superstition and French tyranny, dare to erect their heads and triumph within our borders?
>
> Indignation swells our breasts; Love of Freedom inflames us, while we behold the Slaves of France and the Inquisitors of Rome approaching to crush us.

After going on in this strain for some time the thought that some of these "dogs of Hell" were living in Philadelphia, apparently harmless, seems to have required this Christian minister to seek to explain this to his people:

If you see the Men of this persuasion quiet and peaceful in the midst of your dwellings, one of their own writers, a Cardinal, a person of great Note and Authority among them, plainly tells the reason; "We are not obliged," says Bellarmin, "to destroy heretics, when we are not armed with power, sufficient to accomplish it."

Do I behold our fair streets trod by the lordly feet of French Conquerors; our well built mansions deprived of their just owners, become the property of the servile courtiers of an arbitrary monarch? Defend me Heaven! Frenzy burns in my very soul at the thought! Hide us ye rocks! Cover us ye mountains! Let not our eyes behold the ghastly scenes of Desolation, Mourning and Woe!

Arise, O Lord, and let Thine enemies be scattered and by good providence grant that neither the Gates of Hell, the Gates of Rome, nor the Gates of France shall ever prevail against us.

Twenty-six years later a French Army "with power sufficient to destroy heretics" marched through Philadelphia on its way to Yorktown to aid in defending the infant Republic.

The result of Braddock's headlong pride was the complete defeat of his forces, his own death, and tremendous loss of officers and men, on 9 July, 1755. The news of this defeat wrought consternation throughout the Province and in Philadelphia, which seemed now to be at the complete mercy of the enemy. The Diary of Dan'l Fisher, published in the *Pennsylvania Magazine*, October, 1893, under date of Friday, 18 July, 1755, reports the news of the defeat of Braddock and adds:

The mob here upon this occasion were very unruly, and assembling in too great numbers, with an intention of demolishing the Mass House belonging to the Roman Catholics. Wherein they were underhand excited and encouraged by some People of Higher Rank. But the peaceful Quakers insisting that the Catholics as well as Christians of other denominations were settled upon the faith of the Constitution or William Penn's Charter and that the Government were bound to protect them so long at least, as they remained inoffensive and paid dutiful regard to the Establishment; the Magistrates met and with difficulty prevailed with the mob to desist.

Acrelius, the Swedish Minister, who returned to Sweden in 1756, wrote in his *History of Pennsylvania:*

> He who is here known as a Roman Catholic, is hated as the devil, but he who has no religion is just as much esteemed for it, as though he thereby showed himself quite rational.

The state of frenzied fear that existed outside the city may be learned from an address to Governor Morris, 23 July, 1755, from the Justices of Berks County, which contained the following:

> As all our Protestant inhabitants are very uneasy at the behavior of the Roman Catholics, who are very numerous in this county, some of whom show great joy at the bad news lately come from the army [Braddock's defeat], we have thought it our duty to inform your honor of our dangerous situation, and to beg your honor to enable us by some legal authority to disarm or otherwise to disable the Papists from doing any injury to other people, who are not of their vile principles. We know that the people of the Roman Catholic Church are bound by their principles to be the worst subjects and worst of neighbors, and we have reason to fear, just at this time, that the Roman Catholics in Cassahoppen—where they have a very magnificent chapel and lately have had large processions—have bad designs. For in the neighborhood of that chapel it is reported and generally believed that thirty Indians are now lurking, well armed with guns and swords or cutlasses. The priest at Reading, as well as at Cassahoppen, last Sunday, gave notice to the people that they could not come to them again in less than nine weeks, whereas they constantly preach once in four weeks to their congregations; whereupon some imagine they have gone to consult with our enemies at Du-Quesne. It is a great unhappiness at this time to the other people of this province that the Papists should keep arms in their houses, against which the Protestants are not prepared, and who therefore are subject to a massacre whenever the Papists are ready.

This letter was laid before the Assembly, and on 9 August the attention of that body was again called to the matter. The Assembly, however, seems not to have been affected by these fears. An answer was returned to the Governor that the House had examined Conrad Weiser, and that some members had an opportunity of speaking with another of the parties who signed the letter representing the state of the Catholics in that neighborhood, "from

which, and what further inquiry we have made, we apprehend there is very little foundation for that representation."

The following month Governor Morris wrote to Governor Dinwiddie of Virginia; speaking of the defenceless condition of the colony, he says, "the French might march in and be strengthened by the German and Irish Catholics who are numerous here." In that same month, August, 1755, the defeated English forces, under Colonel Dunbar, straggled into Philadelphia and were encamped on the ground between Fourth and Fifth Streets, from Pine to South Streets. Here, close by the Catholic church, in the very midst of "the dogs of Hell, popish superstition, and French tyranny," there seems to have been no effort made to "destroy" the "heretics." No doubt the Catholic women of the city were amongst those who took apple-pies and rice-puddings to the defeated soldiers, worn out by their long march.

Neither this object-lesson, nor the persuasion of the Quakers as to the loyalty of Catholics, was sufficient to calm the fears entertained by their enemies. The agitation was renewed on the question of defending the Province, and again the Quakers protested against such measures. The popular clamor was so great that the political influence of the Quakers was overthrown and the Province found itself in the hands of most violent partisans, who aroused a spirit of antagonism against the Catholics.

The Church of Philadelphia, however, was in the charge of one fitted for the trying times. Father Harding was as English as he was Catholic, and he took care that there should be no doubt either of his religious or his political principles. An indication of his temperament is had in the following extract of a letter by Dr. Thomas Graeme, of Philadelphia, 1 July, 1755, to Thomas Penn, in England:

> The pamphlet lately published in London called *The Present State of Pennsylvania,* how much so ever it irritated friends here, in most, if not all, is literally true. That relating to the Germans might have been better or more softly expressed, as also the number of Roman Catholics is much exaggerated. The other [day] Mr. Harding, the priest, came to my house. "Doctor," said he, "I am an Englishman and have an English heart. I

should be extremely concerned ever to see the French possessed of a foot of English America. As for the numbers of us Roman Catholics in this Province, I declare to you that Mr. Snyder [Schneider], the German priest, and I have been at the greatest possible pains to collect them, and we cannot make up, betwixt Irish and Germans, more than 1,600, but was positive they could not exceed 2,000."

The pamphlet referred to was one issued by the Rev. William Smith of Philadelphia, under the title of *A Brief State of the Province of Pennsylvania*, &c., London, 1755. It related to the undefended condition of the Province, and strongly censured the Quakers for not providing for the defence "of a country in which their own fortunes and estates lie," and continued:

I shall not, however, be so uncharitable as to suppose our political Quakers reckon it indifferent whether or not the French shall make themselves master of this Province, notwithstanding persons at a distance may be apt to judge so for the following reasons. . . . From the extraordinary indulgence and privileges granted to Papists in this Province—privileges plainly repugnant to all our political interests considered as a frontier colony, bordering on the French and one half of the people an uncultivated Race of Germans, liable to be seduced by every enterprising Jesuit, having almost no Protestant clergy among them to put them on their guard and warn them against Popery. . . .

The French have turned their hopes upon this great body of Germans . . . therefore by sending their Jesuitical emissaries among them, to persuade them over to the Popish religion they will draw them over to the French in multitudes. . . .

There are near one-fourth of the Germans supposed to be Roman Catholics who cannot be supposed friends to any design for defending the country against the French. Many are Moravians who hold some tenets and customs, as far as we have any opportunity of judging them, very much akin to those of the Roman Catholics.

The spirit of the party in power showed itself in 1756, when the *Colonial Records* states:

In November, 1756, information was laid before Governor Denny, in which Barnabas McGee, Joseph Rivers, Thomas McCormick, Rowley Kane, and Jane Dorsius were charged with being disaffected and treasonable. . .

The chief justice, came into Council and related all the facts proved at the trial of Charles Jegler. He then produced certain examination taken before him on information given against the Roman Catholicks of this city for disaffection and treasonable utterances, viz., the examination of Barnabas McGee, Jos. Rivers, Thomas McCormick, Rowley Kane and John [or Jane] Dorsius, for whom a warrant of arrest was issued.

Dr. Hugh Mathews was also arrested. He "had company at his house that was seditious, as many papers and letters had been handed about in said company, which there was great reason to suspect, contained some traitorous and treasonable matter." 1736, Nov. 24th. [2]

It appears from an indorsement on the writ that Dr. Mathews was held in £500 for surety, and two freeholders in £250 each; but as there is no further notice of the case on the public records, it is to be presumed that there was not sufficient evidence to justify further proceedings. Dr. Mathews, however, whether from choice or compulsion, determined to leave the scene of such annoyance, for in the *Pennsylvania Gazette*, of 3 February, 1757, the following advertisement appeared:

PHILADELPHIA, 3 Feb., 1757.

Notice is hereby given that Dr. Hugh Mathews, intends to leave the Province in a short time, therefore desires those who have any demands against him, to come and receive their money and those indebted to him are likewise requested to pay.

Whether as a matter of record or to satisfy the popular clamor, or as another measure of annoyance, Father Harding was sent orders to make returns of the number of Catholics in the Province, and accordingly in 1756 he returned the following to the Secretary of the Province:

Mr. Richard Peters:—Hon. Sir:—I send you enclosed the number of Roman Catholics in this town, and of those whom I visit in the country. Mr. Snyder [a priest in the country, says Mr. Peters in a note] is not in town to give an account of the Germans; but I have often heard him say that the whole number of Roman Catholics—English, Irish, and Germans—in the province, including women and children, does not exceed two thousand.

I remain, Hon. Sir, your humble servant,

ROBERT HARDING.

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[2] Col. Rec., Vol. VII, p. 344.

The enclosure is in these words: "Number of Roman Catholics, English, and Irish in Philadelphia County: Males, 77; Females, 62; Total, 139. In Chester County: Males, 25; Females, 16; Total, 40." [3]

In the early part of 1757 Braddock, the English commander, was replaced as Commander of the British Army in America by the Earl of Loudoun, whom Franklin characterized as "fussy and incompetent" and likened to the figure of Saint George on the sign-posts, "always galloping, but never advancing." In pursuance of a design to secure a Provincial army for his forces that were to invade Canada, Lord Loudoun ordered returns to be made to him of the population. On 28 April, 1757, Father Harding made the following report:

THE NUMBER OF ROMAN CATHOLICS IN PENNSYLVANIA IN 1757, THAT IS OF ALL SUCH AS RECEIVED THE SACRAMENTS BEGINNING FROM TWELVE YEARS OF AGE OR THEREABOUTS.

	Men.	*Women.*
Under the care of Robert Harding: in and about Philadelphia, being all Irish (or English)	72	78
In Chester County	18	22
Under the care of Theo. Schneider: in and about Philadelphia, being all Germans	107	121
Philadelphia County, but up country	15	10
Berks County	62	55
Northampton County	68	62
Northampton County, Irish	17	12
Bucks County	14	11
Chester County	13	9
Chester County, Irish	9	6
Under the care of Father Farmer: in Lancaster County, Germans	108	94
In Lancaster County, Irish	22	27
In Berks County, Germans	41	39
In Berks County, Irish	5	3
In Chester County, Irish	23	17
In Chester County, Germans	3	...
In Cumberland County, Irish	6	6

[3] Col. Rec., Vol. VII, p. 447.

Under care of Matthias Manners: in York County, Germans	54	62
In York County, Irish	35	38
	692	673
Total sum		1,365

Delivered by Mr. Harden, 29 April, 1757.[4]

This shows 949 German and 416 Irish and English Catholics.

Although the report shows the Catholics to be comparatively few in number and widely scattered, the authorities evidently were fearful of them, should they be allowed to join the army. The Militia Act, therefore, passed in 1757, ordered that, in taking the names of all persons liable to military duty, the name of "what religious society each person belongs to" should be taken, "especially such as are Papists or reputed Papists"; and all such, when found, were not allowed to belong to the militia. And the Act further directed:

> That all arms, military accoutrements, gunpowder and ammunition, of what kind soever, any Papist or reputed Papist, within this province hath, or shall have, in his house or houses or elsewhere, one month after the publication of this Act, shall be taken from such Papist, or reputed Papist, by warrant under the hands and seals of two justices of the peace, who are hereby empowered and required to issue a warrant for search as often as they shall receive information, or have good cause to suspect the concealment of arms and ammunition in the house of any Papist or reputed Papist. And the said arms, military accoutrements, &c., so taken, shall be delivered to the colonel of the regiment, within whose district the said arms are found, by him to be safely kept for the public use. And if any Papist, or reputed Papist, shall have any arms, military accoutrements, gunpowder or ammunition, after the time so as aforesaid limited, the same being so seized shall be forfeited; and if any such Papist, or reputed Papist, shall attempt to conceal such arms, military accoutrements, gunpowder and ammunition as aforesaid, or refuse to declare or manifest the same to the said justices of the peace, or to any other person authorized by warrant to search for, seize and take the same, every such person so offending shall be imprisoned by warrant from the said justices for the space of three months, without bail or mainprize.

[4] Pa. Archives, III, 144.

This bill, however, the only anti-Catholic Act passed in Pennsylvania, was rejected by the King, George III, and did not become a law. Its rejection was not due to its anti-Catholic tenor, but because it gave the right to the regiments to elect their own officers.

So little affected were Father Harding and his congregation by these manifestations of the anti-Catholic spirit, and so secure were they in the protection granted them under Penn's Charter, that in 1757 the original chapel, being then too small to accommodate the growing congregation, was improved and so enlarged as to make a building of 40 by 60 feet.

On 19 and 20 November, 1755, three vessels arrived at Philadelphia with more than 400 Acadian exiles. Their arrival at a time when the French had gained victories in Western Pennsylvania filled the inhabitants with alarm, and Governor Morris prevented the recruiting company of a regiment, then in the city, from returning to New York. After a long delay the exiles were allowed to disembark, and fear of them gave place to pity at the forlorn state of these poor, heartbroken exiles, half-naked and starved and worn out from the hardships of their cruel journey. Temporary quarters were made for them in tents on the vacant land on the north side of Pine Street between Fifth and Sixth Streets. The pastor of St. Joseph's, Father Harding, and members of the Society of Friends led by Anthony Benezet ministered to them from their private funds and secured public aid for them, and endeavored to alleviate the sufferings of these innocent victims of unjust persecution. During the following five years upward of £7000 were disbursed in the maintenance of the exiles, though neither the Crown nor the Proprietors contributed anything toward them.

The kind offices of those interested, however, were not powerful enough to soften the mental sufferings of the Acadians, the disappointment at their repeated efforts to secure justice, or save them from disease, especially the small-pox, so that more than one-half of them succumbed and were buried in the south-eastern part of Washington Square, which was then the Catholic portion of the Stranger's Burial Ground. Again and again Crown and Assembly were petitioned in dignified language, but without avail.

Once the Assembly proposed that the children of the exiles be "bound out to service," but friends and relatives who realized the jeopardy to their Catholic faith in this, refused to part with the children. Of those who survived some were sent to France, some to other colonies to rejoin lost relatives, and the rest melted imperceptibly into the population of the city. To-day there is no trace in Philadelphia of the sojourn of those exiles: no monument yet marks the hallowed earth at Sixth and Locust Streets where lies the dust of so many hundred Catholics who died in a strange land, exiled and martyred for their stanch adherence to their creed.

These men, women, and children who lived for years objects of contempt or of charity in Philadelphia and the other cities of the Colonies were the inhabitants of Acadia, the French settlement east of the Penobscot, embracing Nova Scotia, New Brunswick, and part of what is now the State of Maine. The history of the settlement from its first foundation by James Cartier, soon after 1534, was very varied under alternating French and English rule. By the peace of Utrecht in 1713 England was given control of their territory, the French inhabitants receiving protection as English subjects and being excused from bearing arms against France. During the following fifty years the French neutrals had their privileges confirmed by England. In 1755, however, the then Governor Laurence, making nothing of the long-recognized position of the neutrals, demanded that they take the oath of supremacy to the English crown, without the provision of exemption as neutrals. This they refused to do, not only because their position as loyal subjects of England had been well established, but also because the oath of allegiance contained a denial of their faith as Roman Catholics. Laurence, who had no doubt counted on their refusal, and who had been moved more by the desire to possess the rich lands and cattle of the Acadians than by loyalty to England, at once ordered the deporting of the Acadians and the confiscation of their possessions. The result was that the Acadians who had lived so long in peaceful happiness, prosperous, devoutly religious, and content with their simple pastoral life, found themselves in September, 1755, made prisoners, dragged from their homes, robbed of

their possessions, and herded like criminals on vessels that after months of stormy voyage landed them among strangers, in a land foreign to them in language and religion. Seven thousand of these innocent victims of England's cupidity were scattered along the Atlantic coast. Families were separated, parents and children, husbands and wives, deported in different vessels; and so these people whose only crime was their insistence on their religious rights to keep their faith, were made paupers on the streets of the cities of the Colonies. Longfellow in his poem of *Evangeline* describes this great act of injustice, and even the historians favorable to England have been unable to defend the atrocious deed against these people who died for their faith. "They hugged it to their naked bosoms more closely because they were persecuted and exiles. They died broken-hearted, and the stain of their agony rests on the English name." [5]

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[5] Contributions to American History, by Hon. Wm. B. Reed, *Memoirs of the Hist. Soc. of Pa.*, Vol. VI, pp. 283-316.

CHAPTER XI.

Father Harding.—The Founding of St. Mary's.—Father Farmer.

THE position of Philadelphia, geographically and politically, during the French-Indian troubles made it a centre of importance. The political troubles incidental to the state of war only indicated, as all political dissension does, the city's vitality. Philadelphia was steadily growing in population and stretching out along the lines planned by the Proprietor, William Penn. The spiritual progress of the Catholic Church kept pace with the material prosperity and growth of the community, and as has been seen, was in no wise obstructed by the anti-Catholic animus of law or individuals.

Father Harding, in his wise administration, was working in full sympathy with the conditions surrounding him, and with a lively appreciation of the future life of the Church in the growing city. He therefore arranged a definite plan the better to insure the stability of the Catholic contingent, which had now become a recognized part of the city's life, by purchasing a suitable site whereon the church building of the near future could be erected. There was urgent need of a Catholic cemetery, as the interments that had been made in the churchyard of Saint Joseph's had taxed that limited space to the utmost. From 1749, the first year of Father Harding's administration, the burials numbered 218, and a considerable number, of which there is no record, had been made before that date, from the opening of the church in 1732. Catholic interments had been made also in the public square at Sixth and Walnut Streets, now known as Washington Square. This tract of ground was divided into triangles by two creeks, one running from the south-west at Seventh and Locust Streets, while the other, entering at Seventh and Walnut Streets, swept in a half circle to the north-

east at Sixth and Walnut Streets and thence to Dock Creek. The north-western portion of the Square was the Potter's Field—the pauper burial-ground of the city; and the south-eastern section was devoted to the burial of Catholics. Here were buried the Acadians who had succumbed to disease and hardship. It is quite probable also that this public ground was used as a temporary burial-place for such as could not secure graves in the limited church-yard space.[1]

A plot of ground, suitable in every way for Father Harding's purpose, had been advertised for sale in the *Pennsylvania Gazette*, 13 April, 1758, by Edward Shippen, of Lancaster: "Lots of land for sale for one-half in hand and the other half to be paid in twelve months' time." Among the number offered were: four lots of 26 feet and three-quarters each, lying together in Fourth St., below Harrington's, extending 396 feet to Fifth Street. Father Harding lost no time in opening a subscription list for the purchase of this property as a cemetery.

The following eighty-four persons donated £328 15s. 6d.:

	£	s.	d.		£	s.	d.
Rev. Robt. Harding	6	15	..	Patrick Kennedy	3	..	..
John Reardon	5	8	..	Barth. Timms	2	14	..
Robt. Tustt	13	10	..	Barth. Kelsey	8	2	..
Walter Davis	6	15	..	Wm. Gallagher	5	..	..
Wm. Hussey	5	8	..	Elizabeth Franks	3	..	..
Wm. Fitzgerald	6	15	..	Barnaby Doyle	5	8	..
Jos. White	13	10	..	Mich. Robinson	2	10	..
Bryan O'Hara	6	15	..	Thos. Mullen	2	..	..
Roger Heffernan	5	8	..	Dennis Fowloe	2	14	..
Thomas Linnan	5	8	..	Thos. Campbell	1	10	..
Thos. Fitzsimons, Jr.	8	5	..	Jno. Clarke	1	14	6
John Moore	5	8	..	John Cottonger	5	8	..
Thos. Mallaby	5	8	..	Jos. Cauffman	5	..	..
Garret & Geo. Meade	8	2	..	Jos. Eck	2	14	..
Edw. Harrington	5	8	..	Paul Esling	3	..	..
Jno. Gilliard	1	10	..	Adam Engenbrand	3	..	..
Thos. England	5	8	..	Mich. Wolf	3	..	..

[1] "John Geo. Esling, date of death unknown, is said to have been buried in a section of what is now Washington Square, which was at that time used as a burial place for Catholics." (Vol. II, p. 339, Records of Am. Cath. Hist. Society, by C. H. A. Esling, Esq.)

Timothy Carrell	3	..	..	Mark Hormecker	2	10	..
Patrick Motley	5	..	..	Cath. Spangler	3	10	..
Dan'l Swan	8	2	..	Fannie Semmer	2	10	..
Patrick Farrell	5	8	..	Bartholomew Baker	2	10	..
Edw. Barrett	5	8	..	Anna Swartzman	2	10	..
Chas. Gore	2	..	..	Steph. & Wm. Suermer	2	10	..
Jas. Reynolds	7	10	..	Fred. Gressen	3	..	..
Barth. Tool	2	10	..	Wm. White	2	10	..
John Kelly	2	10	..	Capt. Edw. Butler	2	10	..
Wm. Barrett	2	14	..	Chas. Smith	2	10	..
Dan'l Flaherty	5	8	..	Jas. Ward	2	10	..
Philip Murphy	2	14	..	Dan'l Boyle	1	10	..
Eliza Meredith	5	..	..	Patrick O'Neal	2	10	..
Thos. Fitzsimons	5	8	..	Adam Heck	3	..	..
Elenor Hinley	2	10	..	Tobias Rudolph	2	10	..
Wm. O'Brien	2	10	..	Geo. Nix	2	10	..
Dudley Dougherty	5	..	..	Peter Field	2	10	..
Arthur Cosgrove	2	10	..	John Walter	2	10	..
Paul Miller	2	10	..	Jos. Canin	2	10	..
Peter Gough	2	10	..	Jno. Rodiges	2	10	..
James Walsh	2	10	..	Anthony Groves	2	10	..
Darby Savage	2	10	..	Mich. Clark	2	10	..
Jas. Byrne	5	8	..	Sebastian Peforr	2	10	..
Patrick McEwen	2	10	..				
Philip Shilling	2	10	..		328	15	6

On 10 May, 1759, the purchase was made and a lot of ground measuring 63 feet front on Fourth Street and extending 396 feet to Fifth Street, was conveyed by Joseph Shippen and his wife to James Reynolds (mast-maker), and Bryan O'Hara (perukemaker). On 22 January, 1760, Reynolds and O'Hara conveyed this property to Daniel Swan (chaise-maker), Thomas Mallaby (rigger), John Cottringer (tailor), Edward Harrington (carpenter, who occupied the ground to the northward), William Hussey (tailor), and James White (merchant). The deed of purchase was acknowledged 26 January, 1760. Swan and his associators made a declaration of trust that the property was "conveyed to us by the direction and appointment of the members of a congregation professing the Roman Catholic religion, and belonging to the Roman Catholic chapel on the south side of Walnut St."; also that said

property "was purchased with the proper monies raised by a voluntary subscription or contribution of the said congregation to the intent only that we or such or so many of us as shall be and continue in unity and religious fellowship with the said congregation should stand and be seized of the said lot of ground and premise to the uses, intents and purposes . . . for the benefit, use, service and behoof of the said chapel and congregation, and for a place to bury their dead." [2] This Declaration of Trust was not recorded until 28 January, 1788, or twenty-eight years after it was executed. [3]

Many if not all of the bodies buried in the old churchyard were removed to the new cemetery, and the relatives of those who had been buried temporarily at Sixth and Locust Streets arranged their removal there also.

Father Harding's plan had been not merely to provide more ample burial facilities, but the erection of a large and commodious church on the ground secured. Accordingly in 1762 he opened a subscription list for this purpose and received £1315 1s. 6d. The following were the contributors:

	£	s.	d.		£	s.	d.
[4] Dr. Nicholas Thompson	70	..	..	Barth. Tool	10	..	..
Jos. Cauffman	55	..	..	Patrick Fortin	10	..	..
Geo. Meade	40	..	..	Bath Baker	10	..	..
James Byrne	30	..	..	Thomas England	10	..	..
James White	30	..	..	Francis Murphy	10	..	..
Jos. Eck	30	..	..	Peter Hagner	9	..	..
Timothy Carrell	27	12	6	Michael Clark	9	..	..
Charles Smith	25	..	..	Cath. Arnold	8	10	..
Paul Miller	25	..	..	Patrick O'Neal	7	12	6
Mark Honyker	25	..	..	Paul Esling	7	..	..
Darby Savage	22	..	..	Joseph Finauer	7	..	..

[2] The first burial in the new burial-ground was of James White's child.
[3] Deed-Book D, p. 462.
[4] Father Harding's name does not appear in this list, but it is probably his subscription (the largest) that is credited to "Dr. Nicholas Thompson." No person of this name ever lived in Philadelphia, so far as investigation can ascertain.

	£	s.	d.
Thomas Wilcox	20	..	..
William Hussey	20	..	..
Cath. Spangler	18	..	..
Fred. Gresser	17	..	..
Thomas Mallaby	16	..	..
Thomas Burke	15	..	..
Martin Pendergart	14	..	..
Dennis Dougherty	13	..	..
Anthony Groves	12	..	..
Michael Robeson	12	..	..
James Reynolds	13	10	..
Bryan O'Hara	10	..	..
Thos. Leonard	10	..	..
Barth. Kelsey	10	..	..
Dudley Dougherty	15	..	..
James Walsh	10	..	..
Edward Barrett	10	..	..
Patrick Farrell	10	..	..
John Power	10	..	..
Capt. Deady	10	..	..
Edw. Butler	10	..	..
Capt. M'Carty	10	..	..
John Flanagan	10	..	..
Mathias Leamy	10	..	..
Bernard and Yugiez	10	..	..
Andrew Englehard	5	..	..
Wm. Gallagher	5	..	..
John Sonerwald	5	..	..
George Mertz	5	..	..
Rudolph Neel	5	..	..
Capt. Edw. Walsh	5	..	..
Capt. John Mullonny	5	..	..
John Bryan	5	..	..
Stephen Forage	5	..	..
Launa Shimey	5	2	..
John Hackett	4	..	..
Nicholas Field	4	..	..
Anthony Otman	4	..	..
Mr. Sheet	4	..	..
George Lachler	4	..	..
John Hiser	3	15	..
Francis Sinier	7	..	..
Dennis Fowle	6	..	..
John Walter	8	..	..
Andrew Kesler	6	..	..
Wm. T. Dorf	6	..	..
Tobias Rudolph	5	10	..
Adam Cake	5	..	..
John Stacey	5	..	..
James Murray	5	..	..
Michael Ryan	5	..	..
Patrick Motley	5	..	..
Jos. Cassin	5	..	..
John Gibbons	5	..	..
Daniel McCarthy	5	..	..
John Byrne	5	..	..
James Curry	5	..	..
Ann. Reardon	5	..	..
James Steel	5	..	..
John Dugan	5	..	..
Thos. Clark	5	..	..
John Goggen	5	..	..
Martin Christy	5	..	..
John Wilcox	5	..	..
John Blandon	5	15	..
John Handley	5	..	..
Peter Conway	2	7	..
Patrick Harley	2	..	..
John Hughes	3	..	..
Patrick Flanagan	2	..	..
Christian O'Brien	2	..	..
Benjamin Elert	2	..	..
John B. Hasner	2	..	..
Michael Coon	2	..	..
John Slaughter	2	5	..
Henry Snider	2	10	..
Stephen Suermer	2	..	..
Jacob Shibadder	2	..	..
Christian deShorty	2	..	..
Ludovick Urla	2	..	..
George Hert	2	..	..
Darby O'Daniel	2	..	..

	£	s.	d.
Charles Connor	3	..	..
Patrick Kannatty	3	..	..
John Casey	3	..	..
Roger O'Neal	3	4	..
Capt. Gash	3	..	..
Jeremy Hellegan	3	..	..
Dennis Dunn	3	..	..
Mr. Crookshanks	3	..	..
Isaac Vanhart	3	..	..
Peter Landry	3	..	..
Henry Arnold	3	..	..
John Moyer	3	..	..
Wm. Suermer	3	..	..
Francis Waldrick	3	..	..
Michael Wolf	3	..	..
And. Swartzman	3	..	..
Adam Wilhilm	3	..	..
Philip Shilling	3	..	..
Henry Hughes	3	..	..
Charles Cantuay,	3	10	..
Hugh Doyle	2	1	6
James Plunkett	2	10	..
Richard Sweetman	2	5	..
Peter Gault	2	10	..
Samuel Watts	2	10	..
Michael Little	2	..	..
William Nichols	2	..	..
John Cammel	2	..	..
Lewis Murphy	2	..	..
Dennis McGra	2	3	6
James Freeland	2	..	..
James Gaillard	2	..	..
Francis Lynch	2	..	..
Richard Butler	2	..	..
John Keening	2	..	..
James Rice	2	..	..
Mrs. Atkinson	2	10	..
Mrs. Gorgoran	2	..	..
Nicholas Kirvan	9	..	..
Jos. Price	7	12	..
John M'Laughlin	7	10	..

	£	s.	d.
Francis Farnan	2	..	..
George Connolly	2	2	6
Mrs. Swan	2	..	..
Mrs. Robinson	2	..	..
Michael Robinson	1	10	..
Walter Leary	2	2	6
Luke Clark	1	..	..
Anthony Connick	1	2	6
Mrs. Gordon	1	..	..
Thomas Stuart	1	..	..
John de Mentey	1	10	..
Richard Whelan	1	10	..
John Morton	1	..	..
Philip Freed	1	..	..
Daniel Lavy	1	10	..
John Parchal	1	..	..
Andrew Gallagher	1	10	..
James Rosney	1	2	6
Philip Neal	1	..	..
And. Sheridan	1	..	..
Mrs. Walsh	1	..	..
Peter Caput	1	..	..
Peter Jones	1	..	..
Anthony Martin	1	..	..
Francis Starr	1	10	..
James Halteen	1	10	..
Martha Bolton	1	10	..
John Broe	1	..	..
Thomas Mullin	1	..	..
Barthol. Gaule	1	10	..
And. Belew	1	10	..
George Davis	1	..	..
Thomas Agnew	1	..	..
And. Hopkintin	1	10	..
John Poor	1	10	..
William Croty	1	10	..
Charles Eustack	1	10	..
Bernd Fearis	9	..	..
Adam Primmer	3	..	..
John Honyker	3	..	..
Wm. Poyntell	3	..	..

	£	s.	d.		£	s.	d.
John Farran	7	10	..	Jacob Kline	3	..	..
John Taggart	7	10	..	Honora Lee	3	..	..
Charles de Costa	7	2	6	Peter Regimenter	3	..	..
Thomas Fitzgerald	7	..	..	Edwin Nugent	3	..	..
Peter Blancher	6	15	..	Lawrence Hayes	3	..	..
James Curran	6	..	..	Ingelbert Menser	3	..	..
John Danaghue	5	3	6	Jeremiah Collins	2	5	..
Joseph Eck	5	..	..	Paul Fields	1	10	..
Casper Heighly	5	..	..	Jos. Springer	1	2	..
James Kelly	4	7	..	Barth. Tool	1	2	6
Louis Loukay	4	..	..	Alex. Rogers	..	15	..
Jacob Tryme	3	15	..	Owen Carrigan	..	15	..
Charles Bowman	3	2	6	Widow Lederman	..	15	..
John Tracy	3	..	..	Don Francisco's servant.	..	8	..
John Cornely	3	..	..	Daniel Fitzpatrick	..	7	..
Patrick Crogan	3	..	..	Widow Girts	..	7	..
Emanuel Bryan	3	..	..	Widow Pillar	..	7	4

The new church was built in 1763 and endowed under the name of Saint Mary. There is no known record of the corner-stone laying, or the formal opening of the church. Both ceremonies were probably without public display, and neither seems to have been considered of sufficient importance to be noted in the local papers. There is a tradition that during the erection of the church an attack was made on it by night and part of the structure destroyed, but a repetition of this outrage was prevented by a night-watch composed of Tobias Rudolph, who kept the Red Lion Hotel, on Market Street above Sixth Street, and others until the building was complete. The new church was without galleries and the altar was at the eastern end of the church, for orientation was observed in all the old churches. With the exception of the entrances which were at the western end of the church, north and south, the outward appearance of the church was as it is to-day. It measured 50 by 80 feet, but in 1810 it was enlarged by 22 feet 9 inches in width and 20 feet in length.

Saint Mary's was the parish church, supported by the rentals of certain properties, a revenue from Sir John James's Fund, and

the voluntary contributions of the faithful. The Sunday services, with the exception of an early Mass at St. Joseph's, were held in Saint Mary's, and the old church was used as a chapel where the weekday Masses were said. Father Harding continued to reside there, with his assistant, the Rev. Ferdinand Farmer, who had come from Lancaster to Philadelphia, 27 August, 1758, to attend the Germans of the parish in the City and State.

Father Farmer, whose family name was Steinmeyer, was born in Swabia, Germany, 13 October, 1720, and entered the Society of Jesus at Landesperge, 26 September, 1743. He was thus described by Mrs. Corcoran to the Rev. P. A. Jordan, S. J.: "He was tall and upright, of ruddy, pleasing countenance; graceful in manners and fluent in conversation; full of bonhomie and anecdotes. . . . In his deportment he was gentle, like his Model, but showing by the bright flash of his light-grey eyes that he could feel for his Master's honor and defend His cause." Father Jordan adds: "He was a philosopher and astronomer, intimate with the literati of his day, and in 1779 one of the Trustees of the University of Pennsylvania, soon to be Philadelphia's pride." He is described in a pamphlet issued in 1820-2 as being "of a slender form" and having "a countenance mild, gentle and beaming with an expression almost seraphic. . . . My childish imagination," said the writer, "ever personified in him one of the Apostles."

In addition to the duty of attending to the Germans in this city, he journeyed as a missionary throughout Pennsylvania, New Jersey and New York, among the scattered people of these regions. By the Catholics of New York his name should be held in veneration as having been, in reality, the Apostle of the Faith in that city. Father Farmer's mental attainments were of the highest order and his ability was recognized by the scholars of the time. At the reorganization of the University of Pennsylvania by the Assembly, in 1779, Father Farmer became a Trustee, under the provision of the law that in addition to the persons named, trustees should consist of the senior pastors of the six principal denominations.

During the nine years that followed the opening of the new church, Father Harding labored in the extensive territory of his parish, and by his personal worth won the esteem of all creeds. He was one of the founders of the Sons of St. George, 23 April, 1772, at Byrne's Tavern, Front Street below Walnut Street, the English Society that still exists and whose headquarters at Thirteenth and Arch Streets were recently removed to Nineteenth and Arch Streets. A tribute to him is incorporated in the *Caspipina Letters*, p. 187.[5]

PHILADELPHIA, 14 January, 1772.

Speaking of Rome, reminds me of a visit I lately received from the Rector of a Roman Catholic Church in this city, in consequence of a letter I sent to him from Mr. Phillips, the author of the life of the Cardinal Pole, which has lately revived much of the old controversy in England. Mr. H——g (for this is the name of the Rector), appears to be a decent, well bred gentleman; and I am told he is much esteemed by all denominations of Christians in this city for his prudence, his moderation, his known attachment to British liberty and his unaffected pious labours among the people, to whom he officiates. He corresponds with our friend, Abbe Gr——t, at Rome. He was so obliging as to invite my friend, the merchant and myself to spend an hour with him in his little Carthusian cell, as he called it. This small apartment adjoins an old Gothic chapel, and together with another opposite to it (which is occupied by an assistant German priest), forms a kind of porch, through which you enter the Chapel. Here the venerable man entertained us very agreeably, and as I was particularly inquisitive about the settlement and labors of his brethren, the Jesuits, at Paraguay, he put into my hands, at parting, a very circumstantial narrative of the rise and progress of these settlements written by one Muratori, which I have since read with much pleasure.

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[5] These *letters* were written by the Rev. Jacob Duché, first Chaplain of Congress. The name signed to the *Letters* was "Tamoc Caspipina" which was made from the initials of his position, The Assistant Minister of Christ Church and St. Peter's In Philadelphia, In North America. Duché made the first prayer in Congress. "While the wretch was praying to Almighty God for the success of the Revolution his heart was black with treason." (Tuckerman's *America*, p. 81, quoted by Sabin, in *Dictionary of Books.*)

Duché wrote Washington urging him to abandon the patriot cause. He lived in a mansion on the ground running on the east side of Third St. from Pine to Union (now Delancey), and is buried in St. Peter's Episcopal Church graveyard on the opposite corner.

In 1771, when the Hon. Richard Penn, Esq., succeeded John Penn in the government of the Province, Father Harding presented the following address, in the name of the "Roman Catholicks of the City of Philadelphia":

To the Honorable Richard Penn, Esq., Lieutenant-Governor and Commander-in-Chief of the Province of Pennsylvania.

May it Please your Honour: The Roman Catholicks of this city beg leave to offer their sincere congratulations on your safe arrival to the government of this province. Truly sensible and grateful to your honourable family for the many privileges, religious and civil, we have hitherto enjoyed, we hope for a continuance of the same under your administration.

Our actions and behaviour shall be the best proof of the sentiments we express on this occasion, and on them we rely for a share in your protection and regard. In the name and behalf of the congregation,

ROBERT HARDING.

To this His Excellency responded:

GENTLEMEN: I am much obliged for these compliments of congratulation on my safe arrival and appointment to the Government of the province. The grateful sense which you express of the behavior of the proprietors toward you gives me great satisfaction; and you may depend upon the continuance of the same religious and civil privileges under my administration as you have hitherto enjoyed, not in the least doubting that your conduct and actions will prove you deserving of my regard and protection.[6]

In the twenty-three years of his pastorate Father Harding had seen and suffered much, but he had lived to see rich fruit of his work spiritually, while in temporals the Church by his labors had prospered. He went to his reward 1 September, 1772, and was buried at St. Mary's. No record nor memorial shows the location of his grave. The *Pennsylvania Gazette* of 2 September, 1772, contained the following obituary notice:

Early on the 1st instant, departed this life, in the 70th. year of his age, Rev. Robert Harding, twenty-three years pastor of the Roman Catholic congregation in this city, a gentleman who, in the integrity of his life and exemplary conversation, is greatly lamented.

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[6] *Pa. Gazette*, 14 Nov. 1771.

CHAPTER XII.

Father Molyneux.—The War of the Revolution.—First Catholic Parish School.

FOR almost a year after the death of Father Harding, the charge of the Church in Philadelphia was in the hands of Father Farmer, assisted by the Fathers of his Society at Bohemia Manor. A suitable successor, however, to the responsible position of pastor was found in the Rev. Robert Molyneux, who came to the city in June, 1773, Father Farmer remaining as co-pastor and in charge of the German-speaking members of the congregation. On 5 May, 1774, the Rev. John Lewis, Superior at Bohemia, who was named in Father Harding's will as heir to the church properties, and executor of the will, gave power of attorney to Father Molyneux to act as his agent in the management of the church property.

The years of Father Molyneux's pastorate were filled with momentous events, and of these Philadelphia was the centre. On 5 September, 1774, the first American Congress convened at Philadelphia, in Carpenter's Hall, at Third and Chestnut Streets, within two squares of Father Molyneux's house. This Congress had been proposed by Virginia, when the protests of the Colonies against the taxation imposed by England had received no consideration, unless it were the passing of other measures like the Boston Port Bill. England had determined that the Colonies must share the debt of £700,000,000 in which her four recent wars had involved her, and from 1763 a series of measures imposing taxation had been resented by the Colonies. The Continental Congress was convened for the purpose of restoring harmony with Great Britain, but the coming together of the delegates from all the Colonies, except Georgia (which took part, however, in the succeeding Congresses), brought out the general discontent against England and the popular

determination to resist by force, if necessary, the taxation that had been imposed without representation. Canada, which had become an English colony, had been notified to send delegates to the Congress, but was not represented. The sessions lasted until October, and as a result the members drafted an address to the King, to Canada, and to the Colonies, recommending non-importation and non-exportation measures. They decided to reconvene in May, 1775.

From a Catholic standpoint the Continental Congress gives a curious instance of how the ruling idea remains prominent even in times of great excitement. Although it was apparent that a mighty crisis was imminent, the outcome of which would be destructive defeat or glorious victory for the Colonies, the old dread and hatred of the Catholic Church could not be laid aside. Much joy had come to the Colonies when Canada passed over from the rule of Catholic France to that of England, but the joy was changed to horror at the passing of "The Quebec Act," which restored to the Church in Canada the liberty she enjoyed under the French rule and allowed the clergy the tithes, as under French laws. This diplomatic measure of England to secure the loyalty of Canada, appeared to some of the Colonial representatives as "establishing Popery" in Canada. Turning aside from the grave questions that were sundering all connexion with the mother country, the Congress declared that

> The act passed for establishing the Roman Catholic Religion in the Province of Quebec, abolishing the equitable system of English Laws, erected a tyranny there, to the great danger (from so total a dissimilarity of Religion, Laws, and Government) of the neighboring British Colonies.

At another session, held 19 October, the Quebec Act was declared "to dispose the inhabitants to act with hostility against free Protestant Colonies, wherever a wicked ministry chose so to direct them." Nor was this all, again in the address framed to the English people the Congress expresses "astonishment that a British Parliament should ever consent to establish in Canada a religion which has deluged your island in blood, and dispersed impiety,

bigotry, persecution, murder and rebellion throughout the world."

Such sentiments as these are born of prejudice, bred in ignorance of the Catholic Church. How deep both may be in men who are otherwise good and intelligent, may be seen from the following incident: Under the date of 9 October, 1774, George Washington, who was in attendance at the Continental Congress, as delegate from Virginia, wrote in his diary: "Went to the Presbyterian meeting in the forenoon and the Romish Church in the afternoon." He was accompanied by John Adams of Massachusetts, and the latter wrote that night to his wife:

This afternoon, led by curiosity and good company, I strolled away to the mother Church, or rather grandmother Church, I mean the Romish chapel. I heard a good, short moral essay upon the duty of parents to their children, founded in justice and charity, to take care of their interests, temporal and spiritual. This afternoon's entertainment was to me most awful and affecting; the poor wretches fingering their beads, chanting Latin, not a word of which they understood; their Pater Nosters and Ave Marias; their holy water; their crossing themselves perpetually; their bowing to the name of Jesus whenever they heard it; their bowing and kneeling and genuflecting before the altar. The dress of the priest was rich with lace. His pulpit was velvet and gold. The altar-piece was very rich, little images and crucifixes about, wax-candles lighted up. But how shall I describe the picture of our Saviour, in a frame of marble over the altar, at full length upon the cross in the agonies and the blood dripping and streaming from His wounds! The music, consisting of an organ and a choir of singers, went all the afternoon except sermon time, and the assembly chanted most sweetly and exquisitely. Here is everything which can lay hold of the eye, ear, and imagination—everything which can charm and bewitch the simple and ignorant. I wonder how Luther ever broke the spell.[1]

Under the same date Adams wrote in his diary:

Went in the afternoon to the Romish chapel and heard a good discourse upon the duty of parents to their children founded in justice and charity. The scenery and music are so calculated to take in mankind that I wonder the

[1] Page 45 of *Familiar Letters of John Adams to his Wife, Abigail, during the Revolution.* By Charles Francis Adams. New York: 1876.

Reformation ever succeeded. The paintings, the bells, the candles, the gold and silver, our Saviour on the Cross over the altar, at full length, and all his wounds bleeding. The chanting is exquisitely soft and sweet.[2]

This account throws light on the character of Adams and his utter ignorance of things Catholic, and has preserved for us a striking picture of the devotion of the faithful, and the appearance of St. Mary's at that Vesper service. As Father Farmer's Register of Baptisms shows him to have been out of the city until 30 October, the celebrant in the "dress of rich lace" must have been Father Molyneux.

No heed was paid by England to the action of the Continental Congress, and the feeling on each side of the ocean grew more bitter. In the Colonies men felt the truth of Joseph Hawley's words, to the delegation from Massachusetts: "We must fight if we cannot otherwise rid ourselves of British Taxation. Fight we must, finally, unless Britain retreats."

Britain had no mind to retreat from her demands. At the close of 1774 a royal proclamation prohibited the exportation from Great Britain of military stores. In January, 1775, the King's Cabinet declared there was nothing in the proceedings of Congress that offered any basis of reconciliation, and it was therefore resolved to break off all commerce with the Americans, to protect the loyalists in the Colonies, and to declare all others to be traitors and rebels. On 19 April, 1775, the Battle of Lexington was fought, and when the Continental Congress assembled in May of that year at Philadelphia the war for Independence was on.

In that tremendous, God-protected struggle of the infant Republic Philadelphia was a storm-centre, but the city itself was by no means wholly in favor of the Colonists. There was a large class whose sympathies were with England. Of the Catholics, as a body, it cannot be said that they supported either side. Individuals followed their personal judgment in the matter, for the Catholic Church does not influence the political sentiment of her members. It is a matter of history that prominent on the side of the Colonies were

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[2] *Works*, II, p. 395.

Commodore John Barry, Thomas FitzSimons, Stephen Moylan, George Meade, Captain John Walsh, Captain Roger Kean, and Emmanuel Holmes, all members of St. Mary's. There were many others of lesser note, for England had done nothing at home or abroad to win the support of Catholics. On the other hand, the Colonies (with the exception of Pennsylvania) had not only not shown themselves favorable to the Church, but had actually persecuted it by putting in force the anti-Catholic laws of England. To determine, then, on which side to range themselves in the struggle the Catholics would necessarily be influenced by other than religious motives. Historians agree that, with some notable exceptions, the landed and moneyed class of Colonists supported England, while the proletariat, who had little or nothing to lose, were in favor of the Colonies, and, therefore, had it not been for the assistance of France, England would have been victorious. As a matter of fact, religion and religious prejudice seem to have been, in great part, in abeyance during these trying times. In spite of the recorded evidences of prejudice, when it was most desirable to secure Canada as an ally for the Colonies, and when Montgomery's expedition against the country had been unsuccessful, Congress requested Father John Carroll of Baltimore to go with his cousin, Charles Carroll of Carrollton, a Catholic, Benjamin Franklin, and Samuel Chase, the Commissioners, to secure a promise of neutrality from Canada. The mission was not successful, however, as Canada had an unpleasant memory of her previous relations with the Colonies, and of their anti-Catholic feelings and utterances. In the events of the Revolution Catholics were concerned on both sides.

The great strength of the Americans was in the support of Catholic France, to which, as the natural foe of England, the Colonists first turned for help in their time of need. The fear of all things Catholic that prevailed in the Colonies during the French-Indian war was overcome by the urgent need of the powerful assistance France could give. Although it was not until 6 February, 1778, that Louis XVI acknowledged the independence of the United States and signed a treaty of alliance and commerce, long before that day valuable aid was rendered by Frenchmen in answer

to the appeal of the American Commissioners, Silas Deane, Arthur Lee, and Benjamin Franklin. In May of 1777 General Ducoudray with twenty-nine officers and twelve sergeants came to this country and joined Washington's Army. In the same year, on 31 July, the Marquis Lafayette offered his services to Congress and was appointed Major-General and attached to the personal staff of Washington. It may be remarked, in passing, that the appeals sent to the European courts brought no governmental response of aid, excepting from Catholic France. Catholic Spain sent valuable stores and money, though it made no treaty of alliance. Individuals, however, like Baron Steuben of Prussia and the Catholic Poles Kosciusko and Pulaski, offered their services and were appointed officers by Congress.

Soul-absorbing indeed the history of the Revolutionary War must be to every American, in all its phases, and to every Catholic American especially. The Declaration of Independence formulated its well-known doctrine of liberty and secured to every inhabitant of the New World the right to worship God according to the dictates of his conscience. Victory after victory rewarded the Revolutionary troops until success finally crowned their arms, despite the fact that they were fighting against a powerful nation, and notwithstanding internal dissensions, bitter jealousies, treachery in their own camp, and the severe hardships they suffered. But this narrative must confine itself to the account of Philadelphia and particularly to the role played by the Catholics of this city. While Philadelphia was the favored spot from which the Declaration of Independence went forth, and while that Declaration itself was framed in the just and liberal spirit of William Penn in his Province, there was not much zeal felt for the Revolution in the city. The effect of the Declaration of Independence on some of the Philadelphians may be judged from the following letter of "A Follower of Christ," in the *Pennsylvania Evening Post* of 26 September, 1776, apropos of the Pennsylvania State Constitution. Unlike the Constitutions of some of the States, Pennsylvania's laid no restriction on any man's religion in regard to his holding office:

If the Christian States in Europe learn the Pennsylvanians have made a new Constitution and frame of government for themselves, by a Convention, by which Jews, Turks and heathens may not only be freemen of that land, but are eligible for Assemblymen, Judges, Counsellors and President or Governor; and that this new Constitution mentions not a word of the Bible, Christ or the Christian religion, much the less Protestantism; that an Episcopal Church, a Presbyterian meeting house, a Roman Catholic Church, a Mosque, a Synagogue or heathen temple have now in Pennsylvania all equal privileges; will any Christian power call this State, for the future, a Christian State? Will it not be an asylum for all fugitive Jesuits and outcasts of Europe?

The Quakers of Philadelphia who were wealthy and influential were disaffected or neutral. The Episcopalians were, almost to a man, supporters of England; while the Presbyterians were almost unanimously in favor of the Revolution. It is inconceivable that the Irish would let such an opportunity of taking up arms against England pass by, and therefore it is to be presumed that there were many Irish Catholics in the ranks of the Continental Army, even though it meant soldiering with their ancient foes the Presbyterians. As a matter of fact, on St. Patrick's Day, 1778, an altercation occurred in the Camp at Valley Forge through the opprobrius words and acts of the non-Catholics, which excited the ire of the Irish Catholics of the Army.

The sentiments of Philadelphia in regard to the War may be judged pretty accurately from the reception accorded General Howe and his officers when the British Army entered Philadelphia, 27 September, 1777. While Washington and his Army at Valley Forge, in the winter of 1777-8, suffered intensely from cold and hunger, the British officers and men were feted and entertained by the elite of Philadelphia, the long series of brilliant entertainments ending with the Mischianza festival, 18 May, 1778, at the Wharton Mansion, Fifth and Federal Streets. This was the grand fête in imitation of medieval splendor, given in honor of Howe, who was about to leave for England, after having been succeeded in command of the English Army by Sir Henry Clinton.

When the British withdrew from Philadelphia, 18 June, 1778, about 3000 inhabitants went with them. In the ranks of the English army was one of the three "Regiments" that Howe had authorized

to be recruited in Philadelphia. In the evacuation orders it is called "The Roman Catholic Battalion," for it was then composed of only 180 men, under command of Lieutenant-Colonel Alfred Clifton, a member of St. Mary's parish. The English offered a big bounty to recruits for these regiments, and secured some of the half-clothed, starved and frozen deserters from Washington's camp. When the trials and privation of food and money came to the Continental army many whose attachment was not patriotic deserted. The testimony of James Galloway of Pennsylvania, before a Committee of Parliament in 1779 on this matter, declares that deserters came to the city to the number of 2300, at the rate of ten and fifteen a day, and that about one-fourth were natives and another fourth English and Scotch, and about one-half Irish.

> They were in a manner naked; they were not clothed for the inclemency of the season. Some of them had linen garments on and these were very ragged and torn, some without shoes, very few with whole breeches or stockings, in short they were objects of distress when they came down to me to be examined.[3]

The men whose hearts were in the cause withstood the dreadful trials, while the adventurers, such as fasten to all causes, fled away. To these, enlistment on either side meant nothing but pay, food, and clothing, and therefore neither their religion nor nationality should be held answerable for their unprincipled conduct. To form a "Roman Catholic Battalion" under the command of a Roman Catholic Colonel and to invite a Roman Catholic priest to act as chaplain [4] was merely a diplomatic move on the part of England to secure Roman Catholic sympathy, and as an offset to the Roman Catholic sentiment that had been manifested by the attendance of Congress

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[3] Examinations of James Galloway, pp. 29-30.

[4] Father Farmer wrote to a priest in London, 2 March, 1778:
"Perhaps it will please you to hear that your British General, when arriving here, upon my waiting on him, proposed the raising of a regiment of Roman Catholic Volunteers. Mr. Clifton, an English gentleman, of an Irish mother, is the Lieutenant Colonel and Commander of it, they desire me to be the chaplain, which embarasseth me, on account of my age and several other reasons."

at the Requiem services in St. Mary's over the body of General Ducoudray, who had been drowned while crossing the Schuylkill at Market Street, 24 September, 1777.

On 6 August, 1778, M. Gerard, the Minister from France, was received by Congress, and thus diplomatic relations were established with France, which had on 6 February, 1778, acknowledged the Independence of the Colonies and agreed to give them aid as ally in the war with England. The presence of the French Minister no doubt changed the complexion of affairs in Philadelphia, and brought substantial moral support to the cause of Independence, though doubtless many were lost to the cause by this alliance with a "Popish nation." As representative of a great nation Gerard took his place in the social life of the city. In July following his coming, 1779, M. Gerard arranged for a celebration of the Declaration of Independence on 4 July, at St. Mary's Church. To the fashionable world the following invitation was sent:

You are requested, on behalf of the Minister Plenipotentiary of France, to assist at the *Te Deum*, which will be sung on Sunday, 4th of this month at noon, in the new Catholic chapel, to commemorate the anniversary of the Independence of the United States of America.

Philadelphia, 2 July, 1779.

The celebration was a success, as reported in the *Pennsylvania Packet* of 10 July, 1779.

At noon the President and members of Congress, with the President and chief magistrates of this State, and a number of other gentlemen and their ladies, went, by invitation from the honorable the Minister of France, to the Catholic Chapel, where the great event was celebrated by a well adapted discourse, pronounced by the Minister's chaplain, and a *Te Deum* solemnly sung by a number of very good voices, accompanied by the organ and other kinds of music.

The address was delivered by Abbé Seraphin Bandol, the chaplain to the French Minister, and *The United States Magazine*, 1779, gave the following report:

The address of the Chaplain of his Excellency, the Minister of France, on Sunday, the Fourth of July, the anniversary of our independence, at the new Catholic chapel, just before the *Te Deum*, was performed on the occa-

sion, when were present, agreeably to the invitation of the Minister, His Excellency, the President of Congress, the Honorable Congress, His Excellency, the President of the State, the honorable Council, officers, civil and military, and a number of the principal gentlemen and ladies of the city.

GENTLEMEN: We are assembled to celebrate the anniversary of that day which Providence had marked in His eternal decrees, to become the epoch of liberty and independence to the thirteen United States of America.

That Being, whose almighty hand holds all existence beneath its dominion, undoubtedly produces in the depths of His wisdom those great events which astonish the universe and of which the most presumptuous, though instrumental in accomplishing them, dare not attribute to themselves the merit. But the finger of God is still more peculiarly evident in that happy, that glorious revolution which calls for this day's festivity. He hath struck the oppressors of a free people—free and peaceful—with the spirit of delusion which renders the wicked artificers of their own proper misfortunes. Permit me, my dear brethren, citizens of the United States, to address you on this occasion. It is that God, that all powerful God, who hath directed your steps; when you were without arms fought for you the sword of Justice; who, when you were in adversity, poured into your heart the spirit of courage, of wisdom and fortitude, and who hath, at length raised up for your support a youthful sovereign whose virtues bless and adorn a sensible, a fruitful and a generous nation.

This nation has blended her interests with your interest and her sentiments with yours. She participates in all your joys, and this day unites her voice to yours at the foot of the altars of the eternal God to celebrate that glorious revolution which has placed the sons of America among the free and independent nations of the earth.

We have nothing to apprehend but the anger of heaven, or that the measure of our guilt should exceed His mercy. Let us then prostrate ourselves at the feet of the immortal God, who holds the fate of Empires in His hands, and raises them up at His pleasure, or breaks them down to dust. Let us conjure Him to enlighten our enemies and to dispose their hearts to enjoy that tranquility and happiness which the Revolution we now celebrate has established for a great part of the human race. Let us implore Him to conduct us by that way which His Providence has marked out for arriving at so desirable an end. Let us offer unto Him hearts imbued with sentiments of respect, consecrated by religion, humanity and patriotism. Never is the august ministry of His altars more acceptable to His Divine Majesty than when it lays at His feet homages, offerings and vows, so pure, so worthy the common offerings of mankind.

God will not reject our joy, for He is the author of it; nor will He forget our prayers, for they ask but the fulfillment of the decrees He has

manifested. Filled with this spirit, let us, in concert with each other, raise our hearts to the Eternal; let us implore His infinite mercy to be pleased to inspire the rulers of both nations with wisdom and force necessary to perfect what He hath begun. Let us, in a word, unite our voices to beseech Him to dispense His blessings upon the counsels and the arms of the allies, and that we may soon enjoy the sweets of a peace which will soon cement the Union and establish the prosperity of the two nations.

It is with this view that we shall cause that canticle to be performed, which the custom of the Catholic Church hath consecrated to be at once a testimonial of public joy, a thanksgiving for benefits received from heaven, and a prayer for the continuance of its mercies.

In Gerard's account to his government, he says:

It is the first ceremony of the kind in the thirteen States, and it is thought that the eclat of it will have a beneficial influence on the Catholics, many of whom are suspected of not being much attached to the American cause. My chaplain delivered a short address which has obtained general approbation, and which Congress has demanded for publication.[5]

After the attendance of the prominent patriots at this service it was accepted by the Loyalists as proof of the Divine vengeance upon the cause of Independence that the French fleet under D'Estaing, owing to a storm, failed to come up the Delaware, but set sail for Newport. In Rivington's New York *Loyal Gazette* of 6 November, and its supplement of 24 November, 1779, and in *Loyal Verses*, a poem, entitled "The Congratulation," by Dr. Jonathan Odell, may be found. He, and others like him, were jubilant at the disaster. One verse referring to the Mass on 4 July represents one patriot speaking to another:

Oh brother, things are at a dreadful pass,
Brother, we sinned in going to the Mass:
The Lord, who taught our fingers how to fight,
For this denied to curb the tempest's might.

The opinion of the bigots had little effect on the patriots, however, for on Monday, 8 May, 1780, the officials of the government and a large congregation assembled at the invitation of Chevalier De La Luzerne, who had on 17 November, 1779, succeeded Gerard

[5] Durand's *Doc. of Rev.*, p. 189.

as Minister for France, to attend a Requiem Mass. This Requiem was for Don Juan de Miralles, "a Spanish gentleman of distinction," who was known as the Spanish Agent. While not officially appointed to represent Spain directly, he attended to the Spanish interests and was kindly and graciously treated by the American military and civil officers. He came to this city early in 1778, and lived at Mr. Chew's on Fourth Street opposite Prune Street, but later removed to Mt. Pleasant (now "The Dairy" in Fairmount Park). Here he remained until the place was bought by Benedict Arnold as a marriage-gift for his bride, Miss Peggy Shippen.

In April of 1780 Miralles, while at Washington's Camp, Morristown, N. J., with M. Luzerne, was taken sick and died there, 28 April, and was there buried. One of the invitations to attend the Requiem Mass was sent to Dr. Benjamin Rush and is preserved at the Ridgway Library, endorsed in Dr. Rush's writing: "Received 6 May, 1780, but declined attending as not compatible with the principles of a Protestant."

The account of the Requiem service as given by the *Royal Gazette* of New York is interesting:

> On Monday, the 8th instant, was celebrated at Philadelphia, the funeral of the Spanish Resident, who lately died at Morristown. The following was the order of the procession: The Bier, covered with a black cloth, Mons. Lucerne, the French resident, the Congress, the General Officers, the Citizens.
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> When the procession arrived at the Roman Catholic Chapel, the Priest presented the Holy Water to Mons. Lucerne, who, after sprinkling himself presented it to Mr. Huntington, the President of the Congress. The Calvinist paused a considerable time, near a minute; but at length his affection for the great and good ally conquered all scruples of conscience, and he too besprinkled and sanctified himself with all the adroitness of a veteran Catholic, which his brethren of the Congress perceiving they all, without hesitation, followed the righteous example of their proselytized President. Before the company, which was extremely numerous, left the Chapel curiosity induced some persons to uncover the Bier, when they were highly enraged at finding the whole a sham, there being no corpse under the cloth, the body of the Spanish gentleman having been interred at Morristown. The Bier was surrounded with wax candles, and every member of this egregious Congress, now reconciled to the Popish Communion, carried a taper in his hand.

The use of a cenotaph at a memorial service was evidently beyond their limited knowledge of Catholic ritual!

In that assemblage was Benedict Arnold, the trusted officer and gay gentleman of Philadelphia society, but waiting an opportunity to externate the treason that was in his heart. That opportunity came with the command of West Point, to which he was assigned 3 August, 1780. In an address to the officers and soldiers of the Continental Army, 2 October, 1780, the traitor says:

> Do you know that the eye which guides this pen, lately saw your mean and profligate Congress at Mass for the soul of a Roman Catholic in Purgatory, and participating in the rites of a church against whose anti-christian corruptions our pious ancestors would have witnessed with their blood.

The American army received strong reinforcement in the body of 6000 men, under Count de Rochambeau, sent by France. They arrived at Newport, R. I., 10 July, 1780. In September, 1781, this army passed through Philadelphia on the way to Yorktown, and there with Washington's army, 19 October, 1781, received the surrender of General Cornwallis and the main body of the British army. This surrender practically ended the war and secured victory to the United States, though for almost two years the army remained assembled and the last of the English did not withdraw from Long Island until 4 December, 1783.

The news of Yorktown caused unusual rejoicing in the States, and on Sunday, 4 November, a Mass of Thanksgiving was sung at St. Mary's Church, to give public thanks to God for the victory of the combined American and French armies at Yorktown. M. Luzerne, the French Ambassador, arranged the celebration, and his chaplain, Abbe Bandol, preached the sermon. The members of Congress, the Supreme Executive Council, and the Assembly of Pennsylvania were invited to attend, and though Washington, Lafayette, Rochambeau, and DeGrasse were not present, as they were far from the city on that day, the service was attended by a large congregation.

A day of public thanksgiving and prayer was proclaimed and observed throughout the county, 13 December, 1781. Peace

negotiations were begun, and the crowned heads of Europe hastened to acknowledge the independence of the United States, and receive the Infant Republic into the Congress of Nations.

Whatever the private opinion of individual Catholics may have been in regard to the war, there could be but one mind when peace was proclaimed by the treaty of 3 September, 1783, and the Declaration of Independence was a fact, "proclaiming liberty throughout the land and to all the inhabitants thereof." This meant a free Church in a free State, and the spirit of broad tolerance and brotherly love of William Penn's Province was spread throughout the land. Whatever remained of the old anti-Catholic spirit, and it did remain, even in Philadelphia, mattered nothing to the success of the Catholic Church, secure under the broad ægis of American liberty.

In the assurance of peace that came with Cornwallis's surrender, the Managers of St. Mary's Church began the work of improving and ornamenting the edifice and enclosing the burial-ground. A subscription of £1204 17s. 2d. was secured for this purpose. The largest of the ninety contributions were from James Oellers, who gave £75, and John Swanwick, who contributed £50, although he was not a Catholic. Galleries were built in the church and new pews added to the church proper. This work was done by James Cockrin for £990 13s. 1d., of which sum £830 6s. were paid to him; and for painting and glazing Joseph Wirt received £3. Repairs were also made to the old chapel "back of Walnut Street" and to the parochial residence.

Having thus improved the church, Father Molyneux set about providing a Parish School where the young generation might be instructed in their religion and receive a secular education as well. North-east of Old St. Joseph's and connected with the Quaker Almshouse stood the school erected by the Quakers, of which Christopher Marshall wrote to Thomas Paine in 1774: "This you may depend upon, now that they [the Quakers] have already built a large and spacious school house, at the back of their Almshouse, on Walnut St. and endowed it with a revenue sufficient to support it and pay a master a handsome salary." The outcome of the War, no doubt, destroyed or lessened materially the endowment of the

school, and it had to be sold. On 17 February, 1781, the house and ground were bought from Samuel Meredith for £400, by the Managers of St. Mary's, the Rev. Robert Molyneux, Patrick Byrne, James Gallagher, and John Rudolph, who declared the property "held as the property of the Religious Society of People called Roman Catholics, for their use and benefit and for no other purpose or interest."

The building was put in repair by James Cockrin and Joseph Wirt at a cost of £140 15s. 6½d., and was ready for its new purpose in May, 1782. This was the first Catholic parish school in Philadelphia. The Managers agreed to give the children premiums in value of 20 shillings quarterly for improvement in studies. The schoolmasters were required to pay £12 rent for their schoolrooms, and each schoolmaster to instruct six poor scholars and be paid for as many as he instructed over that number. A subscription list was opened to pay for the property: "Subscriptions toward paying for the Old School House and lot, purchased for £400 in 1781"; and £180 3s. was received, of which the Estate of James White gave £30, James Oellers £15, and Father Molyneux £7 12s.

The important business side of this now well-established and prosperous parish required careful management, and on 2 September, 1782, the congregation met and agreed upon "Articles for conducting in future the Affairs of the Catholic Church called St. Mary's, together with the affairs of the Catholic School." At a meeting two days later, the eighty-one pews of the two aisles in the body of the church and fifty-seven gallery pews were assigned to holders, and thus a permanent income was insured for the church. A pew of double length in the gallery was known as the "Publick Pew," and was reserved for the use of strangers. An account of contributions received for the school in 1783 shows £65 15s. contributed by thirteen persons. It was therefore arranged that in addition to special donations, contributions would be taken in the church semi-annually, from which about £1000 were received. In September of 1783 the church was in debt, after all improvements, to the sum of £580, and of this £300 was a loan from Joseph

Wirt, the painter; £100 a loan from Joseph Eck for repairing the old chapel, and £180 balance due S. Meredith on purchase of old school-house and lot.

How quickly [6] the congregation had increased is learned from Father Molyneux's report to the Rev. John Carroll in December, 1784:

> The number of Communicants at Easter generally amounts to 1000, in the country congregations near 200. But in Philadelphia of non-communicants, I think I can set down 1000 more—children under 12 years excepted.

General George Washington made his famous Farewell Address to the army at Princeton, N. J., 2 November, 1783, and after bidding adieu to his officers in New York City, 4 December, began his journey to Annapolis to tender to Congress his resignation as Commander-in-Chief, and retire to Mt. Vernon. He arrived in Philadelphia Monday, 8 December, and *The Pennsylvania Gazette* of 10 December, 1783, gave the following account:

> His Excellency was met at Frankford by the President of the State, the Hon. Financier, Generals St. Clair and Hand, the Philadelphia Troop of Horse, and a number of citizens who had the pleasure of accompanying him into the city. His arrival was announced by a discharge of cannon, the bells were rung and the people testified their satisfaction at once more seeing their illustrious chief, by repeated acclamations.

During the week in which he remained here Washington was presented with addresses by the General Assembly, the Merchants of Philadelphia, the City Council, the Militia Officers, the Trustees and Faculty of the University of Pennsylvania, and the Clergy, Gentlemen of the Law, and Physicians of the City of Philadelphia. This last address was presented on Saturday, 13 December, by Father Farmer and the other signers, representing the professional

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[6] On 4 September, 1781, the French army under Rochambeau, marched through Philadelphia on its way to Virginia. Abbé Robin, one of the chaplains, in his *Travels* records that in Philadelphia were two Roman Catholic chapels provided with an Irish ex-Jesuit (Molyneux) and a German priest (Farmer), and that the Catholics numbered about eleven or twelve hundred.

men of the city, and was published in the *Pennsylvania Gazette* of 17 December, as follows:

SIR: We beg leave to congratulate Your Excellency in the happy conclusion of the War. At length the hazardous conflict is over. . . . The blessings of peace and independence are ours . . . and we approach your Excellency, as you return from the field, with the mingled emotions of joy, gratitude and affection. Let others, Sir, recount your military achievements, and draw the honorable comparison between them and the deeds of those other heroes whose names adorn the records of time. It is ours to view you in another light and to see your character surrounded with a glorious splendor, before which the Star of a Cæsar or an Alexander must hide its diminished head. The mad ambition of unlimited conquest was not your incentive to action—your aim was not to exalt yourself upon the ruins of your fellow citizens. It was the voice of your country that called—it was the genius of freedom that led you into the field. In defence of liberty, property and the rights of mankind, your sword was drawn. It was consecrated by Religion, by Law and by Humanity; it was revered as their guardian. The purest principles directed the management of the war. Undissembled piety, without the fear of offending Heaven, could implore its assistance to your arms.

Virtue, philosophy and the sciences considered their cause as involved in that which you so illustriously supported. Heaven has smiled upon the glorious struggle. Our freedom is established . . . the sciences flourish . . . and the gates of happiness are thrown open to mankind.

The scene of military glory is now closed, and you leave the field amid the grateful acclamations of a happy people. May the example you have set . . . may the instructions you have given never be forgotten. May all the blessings of peace and domestic life crown your retirement. Long—very long may you enjoy them. Your country has still a deep interest in you. No retreat can prevent your continuing the distinguished object of the affection, esteem and confidence of her friends. The learned professions, in particular, will ever consider you as their Patron and protector, and gratefully honor him, who, under the blessings of God, hath enabled science once more to lift up her head.

Signed, in behalf of the Clergy, Gentlemen of the Law, and Physicians of the City of Philadelphia.

FERDINAND FARMER,
WILLIAM WHITE,
JOHN EWING,
FRANCIS HOPKINSON,
WILLIAM BRADFORD, JUNR.
JAMES WILSON,
THOMAS BOND,
WILLIAM SHIPPEN, JUNR.
JAMES HUTCHINSON.

CHAPTER XIII.

The Condition of the Church After the Revolution.—Confirmation in Philadelphia.

THE establishment of the United States as a Nation brought about new conditions in the government of the Church in the New World. Catholics in the English colonies had been under the jurisdiction of the Vicar Apostolic of London, but during the war all direct intercourse was, of course, suspended and communication rendered impossible. In 1779 the priests in Philadelphia were obliged to procure the Holy Oils necessary in the administration of the Sacraments from the Bishop of Santiago de Cuba, through the offices of the Spanish Agent, Don Juan de Miralles. When the bonds that held the Colonies to the mother country were broken, and their national independence assured, the strained political relations that ensued made it impracticable that the Catholic Church in the United States should be governed by the Ordinary of London. The situation of the clergy was made more complicated from the fact that the missionaries of the East, including Philadelphia, were all members of the Society of Jesus, which had been suppressed by Clement XIV in 1773. During the time of war, the little band of priests had agreed to labor together and wait in patience the rehabilitation of their Society under the direction of the Rev. John Lewis of Maryland, who had been appointed Vicar General by Bishop Challoner before the Revolution. In 1781 the Right Rev. James Talbot succeeded Bishop Challoner as Vicar Apostolic of London, but "whether he would hold no correspondence with a country which he perhaps considered as in a state of rebellion, or whether a natural indolence and irresolution restrained him, the fact is that he held no kind of intercourse with priest or layman in this part of his charge." [1]

[1] Dr. Carroll's *Sketch of Catholicity in the United States.*

The Rev. John Lewis, as Vicar General, governed the missions during Bishop Talbot's silence, but he had no episcopal powers. When the Catholic Church was made free and, under the Declaration of Independence, relieved from all obnoxious laws, the situation demanded the appointment of a Bishop in America, or at least a superior with episcopal faculties. In 1783 Bishop Talbot refused to grant faculties to the Revs. John Boone and Henry Pile, two Maryland priests who had been unable to return to their native land during the war, and declared he would exercise no jurisdiction in the United States. Their appeal to the Propaganda brought the condition of affairs in the United States to the attention of the head of the Church. Bishop Talbot's action and declaration made some formal act necessary, on the part of the priests in America, to preserve organization, safeguard the church properties held in the hands of individuals, and maintain discipline. Accordingly a formal meeting was held at Whitemarsh, Maryland, 9 November, 1783, and was attended by representatives of the Northern District which included Pennsylvania, and of the Middle and Southern Districts. The outcome of the meeting was a petition to the Pope asking that the Rev. John Lewis be formally appointed Superior and "invested with the power to administer Confirmation, bless chalices, and impart faculties to priests on the missions." This petition was forwarded through Cardinal Borromeo, and was followed by a second, similar in import, but specifying the faculties desired by the clergy, and explaining the advisability of appointing a superior with episcopal power, rather than a bishop, as there would be opposition from non-Catholics to the presence of a bishop in the United States. This same spirit among the Dissenters had prevented the Episcopalians from having a bishop of their church in colonial times, and in consequence, as set forth in 1773 by Father Farmer, Bishop Briand of Quebec did not come to the Colonies to administer Confirmation, although he had been granted faculties for that purpose in 1771 by Clement XIV.

The exigencies of the Church seemed to the French Ambassador, at Philadelphia, an opportunity to further the interests of France and secure closer relations with the United States, and he

accordingly concocted a scheme whereby the United States might be placed under the jurisdiction of a French bishop, the matter to be arranged by the King of France and Congress. Without the knowledge of the Catholics of America, the Papal Nuncio at Paris was addressed to obtain his furtherance of the project. He sent the note to Benjamin Franklin, Minister to France, with a request that he submit it to Congress. Specious use was made of the fact that the Church in America had been under English rule, and the advantages of having a French bishop appointed were set forth. As Franklin was ignorant of the real purpose, he applied to the Prime Minister of France in favor of the scheme, and transmitted the documents to Congress, but "The Secret Journals of the Acts, and Proceedings, of Congress" set forth the following dignified answer to Franklin's request:

> May 11, 1784, Resolved: That Dr. Franklin be desired to notify the Apostolic Nuncio at Versailles, that Congress will always be pleased to testify their respect to his Sovereign and State; but that the subject of his application to Doctor Franklin, being purely spiritual, it is without the jurisdiction and powers of Congress, who have no authority to permit or refuse it, those powers being reserved to the several States individually.

No sooner, however, did Franklin learn of the importance of his action and its implied, though unintended, reflection on his old friend, Dr. Carroll, and his associates, than he set about to undo his part therein and to exert all his influence in having Dr. Carroll appointed as Superior. The decree organizing the Catholic Church in the United States as a distinct body and appointing Very Rev. John Carroll to be Prefect Apostolic was issued 9 June, 1784, by Cardinal Antonelli, Prefect of the Propaganda, having been ratified by Pope Pius VI and granting power to administer Confirmation. The decree was sent through the Apostolic Nuncio at Paris and reached Dr. Carroll 26 November, 1784. With the decree came a letter from Cardinal Antonelli in which was stated the intention of His Holiness to establish, at a near date, a Vicar Apostolic in the United States with the title and character of bishop.

Dr. Carroll, having made his visitation in Maryland and administered Confirmation, on 22 September, 1785, started on a

journey through Pennsylvania, New York, and New Jersey, and arrived in Philadelphia early in October, where he administered Confirmation at St. Mary's, Sunday, 2 October, 1785, or, possibly, the following Sunday, 9 October. This was the first Confirmation administered in Philadelphia. While in the city, Dr. Carroll met his cousin, Charles Henry Wharton, at the house of Thomas Fitz-Simons, for the purpose of securing his signature to papers conveying to Wharton's brother an estate in Maryland. Wharton, who was a native of Maryland, had been a member of the Society of Jesus and had charge of a congregation in Worcester, England. He returned to America in 1793, after resigning his charge. The year following he arrived in Philadelphia, and "was converted to the Protestant faith by a beautiful lady whom he afterwards married," and affiliated himself with a Protestant congregation. He published "A letter to the Roman Catholics of Worcester from the late Chaplain of that Society, stating the motives which induced him to relinquish their Communion and become a member of the Protestant Church." The motives shown were attacks on the Doctrines of Transubstantiation and Infallibility; but more light is thrown on the unfortunate man's defection from his priestly and baptismal vows, by his admission that for some time he had considered "the law of celibacy as a cruel usurpation of the inalienable rights of nature." Dr. Carroll in "An Address to the Roman Catholics of the United States of America, by a Catholic Clergyman," gave a masterly defence of the Church's doctrines and a convincing refutation of Wharton's arguments.

The Church in Philadelphia suffered an irreparable loss in 1786 by the death of Father Farmer. The excessive labors of a long-continued service as a missionary at length affected the health of this devoted Jesuit; but that unconquerable spirit and determination to suffer in doing the divine work to which God had called him, would not allow of the much-needed repose. Important spiritual interests had been committed to his care, and the various functions of his sacred office must be performed. According to his usual custom of visiting New York once a month, he set out for that city 10 April, 1785.

On 23 April, Father Molyneux wrote to Fr. John Carroll:

> Mr. Farmer is now absent two weeks on his tour to the Iron Works and New York; it will be two more before he returns. He was very weak when he left here; if he lives to return I wish some means would be devised to prevent him from going any more. He is no more fit to take that journey than I am to fast forty days and nights like St. Stylitis, without eating and drinking.

On 7 May, Father Farmer returned and on the 16th he wrote to Father Carroll:

> Such is my weakness of late that the exercise and application, both of mind and body, must be short and interrupted.

He continued, however, to perform his duties in Philadelphia until about two weeks before his death, which took place 17 August, 1786. His funeral was held in St. Mary's Church on the following day and was attended by all the Protestant clergy, the members of the American Philosophical Society, of which he was a member, the Professors and Trustees of the University of Pennsylvania, and a very large number of the non-Catholics of the city. After the services his body was taken back to St. Joseph's and buried in the old churchyard and in recent years was removed with others to a tomb under the altar in the basement of the church. *The Pennsylvania Gazette* of 23 August, 1786, said of Father Farmer: "This worthy gentleman for a long series of years performed the duties of a Romish clergyman, with much dignity and reputation."

The passing of this saintly missionary, described by Father Carroll as "the model of pastors and all priests," left Father Molyneux alone in charge of Philadelphia. The Abbe Bandol, who had from time to time officiated in the parish, had removed to New York with the French Embassy. In his stead the Rev. Huit de la Valienire attended the French residents on his visits to Philadelphia, while a like service was rendered the Spanish residents by the Rev. T. Hassett. A Dominican Father, William O'Brien, was at that time temporarily a resident of Philadelphia. Aided in part by these, Father Molyneux eagerly awaited the coming of an assistant who finally arrived at the end of 1786, in the person of an

English priest, the Rev. Francis Beeston, whose first baptismal record is dated 4 January, 1787. This young priest came to Father Carroll with the highest recommendations, including a letter from Lady Mary Arundell in which she calls him "one of my own 'eleves.'" The Germans, however, were without a priest of their own nationality until 15 April, 1787, when the Rev John B. Causé arrived; but he remained only until 2 December, 1787, going then to Lancaster.

Some time before his death Father Farmer had written to the Rev. Laurence Graessl, a young German priest born at Rumansfelden, Bavaria, 18 August, 1753, and then living in Munich, who had been in a Jesuit Novitiate at the dissolution of the Society in 1773. The soul of the young man was fired by Father Farmer's words of appeal, and he readily agreed to relinquish home and the future that awaited him there, to devote his life and talents to the service of God in America. He wrote to his parents from London, 3 August, 1787: "The joy of seeing you again in this world I shall perhaps never have again, since God wants me to be in the New World where thousands and thousands of our brethren wander about without any spiritual shepherd. These I intend to gather in His fold; and should I have to give my life for them, so much the better for me. I go to Philadelphia, the largest city in America. Pray for me that I may land safely in America. I resign myself entirely to the holy will of God."

Father Graessl arrived in Philadelphia in October of 1787; but Father Farmer had then gone to his reward.

On 14 October, 1787, there arrived in Philadelphia from Rotterdam two brothers, members of the Capuchin Order, John Charles and Peter Heilbron. These Fathers, with several others, had been moved to come to America by a letter sent by Paul Millar of Conewago, which was published in the *Mainzer Monatschrift von Geistlieben Sachen*, in 1785. This letter contained an account of Pennsylvania, concluding with a fervent appeal for missionaries in these words, "Oh that the good God would be merciful and send us energetic spiritual advisers. What grand harvests could they make here!" The result of this was the coming

of volunteers, to the embarrassment of Father Carroll the superior, who naturally made his own arrangements for the immigration of needed priests. The brothers Heilbron exercised their priestly functions on their arrival in Philadelphia, while waiting permanent appointments. On 4 November, 1787, the Rev. John Charles administered a baptism at St. Mary's. Father Peter Heilbron was soon appointed to Goshenhoppen, Berks County, where he arrived 12 November, and the next day made his first baptismal record. The very excellent accomplishments of these brothers excited the desire of the Germans to have one of them stationed permanently in Philadelphia, and for this purpose some of the congregation petitioned Father Carroll for Father John Charles, who is reported to have been an eloquent preacher. This request Father Carroll was obliged to refuse, and the Rev. Laurence Graessl was appointed to the position. In acting thus, Father Carroll, the superior, explained that he

> was induced by several considerations: 1st. Mr. Graessl, in consequence of Mr. Farmer's invitation quitted his employment and prospects in Bavaria bringing with him the original letter of invitation and in full expectation of remaining at Philadelphia; secondly, His education having been the same as those who were to be his companions at Philadelphia, and they having expressed their wish for his appointment, the superior thought so much was due to their service and enjoyment, not to refuse their request; thirdly, he thought likewise it was a just way of rewarding the members of the body, who, under God, had brought Religion to its present state in Philadelphia.

It is difficult to say whether Father John Charles Heilbron took any part in the efforts to have himself appointed to Philadelphia, as there is no record extant of his movements until 25 February, 1789, when he was doing duty at St. Mary's, Lancaster. It is probable that to avoid any troubles that might arise from the disappointment of his friends, he quietly withdrew from Philadelphia and took up his residence with his brother at Goshenhoppen. It would appear that Father Graessl also left Philadelphia for a time in the interest of peace and harmony. Fathers Molyneux and Beeston continued at St. Mary's in their previous relation, until March, 1788, when Father Graessl returned from Delaware and

took his place as assistant. Father Molyneux then retired to Bohemia, Maryland, and Father Francis Beeston became pastor of St. Mary's.

Father Beeston's first work was the erection of a new rectory, as the old house was inconveniently small, so small indeed that Father Molyneux had described his quarters as "a Carthusian cell." Writing to Father Carroll, inviting him to stay at St. Joseph's, he said: "I have a library well fitted up in the choir of the old chappell and partitioned off from the same."

To proceed with this work it was necessary to take up the matter of boundary lines between the Catholic lot and the Quaker property on the east, as a change had been made in these as a result of an arbitration in 1787. When St. Joseph's chapel was built in 1734, although there was a Walnut Street front to the church property, it was completely occupied by buildings and the stableyard, and so the Catholics used the entrance on Walnut Street to the Quaker Almshouse grounds, turning off into their own property beside the church. The years that followed gave the Catholics a right of way by prescription, and therefore when this was questioned, after fifty years, the matter was finally settled by the following report of the Board of Arbitration:

ARBITRATION BETWEEN THE QUAKERS AND CATHOLICS OF PHILADELPHIA, 1787.

(From the Original.)

We the underwritten Persons appointed Arbitrators by the two Religious Societies of the people called Quakers and the Roman Catholicks, considering the Rights of the contending parties and what ought to be an equitable Composition between them respecting their adjoining Lots are of opinion that the Society of the people called Quakers ought to have the Sole exclusive Right of the passage of the present alley on Walnut Street adjoining the West end passage of the Almshouse as far as six feet to the Southwest of the said Almshouse allowing the Roman Catholick Society the privilege of Lights into the said alley & shedding the water into the same from the Roofs of any buildings which may be erected adjoining the alley. We are also of opinion that the Roman Catholick Society should from the end of the said six feet extend their Ground Eastward to a line at the distance of one hundred and forty eight and an half feet Eastward from the Line of Fourth Street and run from thence in a straight line to the Southern

Extremity of their Ground and that each of the said parties should execute Releases to the other conformable hereto.

7 May, 1787.

BENJAMIN CHEW,
EDW'D SHIPPEN,
ROB. MORRIS,
THOS. WILLING.

In the meantime Father Molyneux prepared for the decision of the Board by purchasing in 1785 from George Meade for £600 a piece of ground adjoining the church property on the west, 220 feet in depth and 24¾ feet on Walnut Street. To pay for this he afterwards sold a plot of the church property, 80 feet in depth and including part of the Walnut Street front, leaving enough, however, for a free passage to Walnut Street, and thus making the dimension of the church property as it is to-day, 64 by 140 feet, exclusive of the Walnut Street entrance. Willing's Alley was opened on the southern line of the property in 1746, and thus provided access from the south.

By the decision of the Arbitration Board the eastern line of the church property was extended to embrace a strip of the Quakers' ground, by way of compensation for the relinquishment of the prescriptive right which the Catholics had acquired to the common entrance on Walnut Street. When, therefore, Father Beeston prepared to erect the new rectory, there had first to be made the measurement of the boundary in accord with the report of the Board, made two years before, and the following is the experts' report:

At the request of Mr. Francis Beeston, the subscribers measured the depth of the friends Almshouse, which we found one hundred and four feet from the south side of Walnut Street, to which add the six feet Southward of the wall of s'd almshouse, makes the alley mentioned in the deed of release between Sam'l. Sansom & John Lewis[2] to measure one hundred and ten feet from Walnut Street.

Philad. September 14th, 1789.

JAMES PEARSON,
JOHN CONNELLY.

Endorsed.

Agreement between the Quake's & Catholics concerning Lot &c., in Philadelphia.

The rectory built by Father Beeston is the present building used as a dwelling by the priests at St. Joseph's.

[2] "John Lewis" was the Jesuit in whose name was the title of the ground under and around the Church.

CHAPTER XIV.

The Founding of Holy Trinity.

THE increased number of St. Mary's congregation had necessitated Father Farmer's obtaining in 1785 the then rare privilege for himself and Father Molyneux of saying two Masses each on Sundays and holidays of obligation. Another church was needed and desired by the German members of the congregation, but the strong and commendable bond of language and origin that held closely together the German members of St. Mary's did not prevent them from being one with their fellow Catholics, and therefore until St. Mary's was in a position to do without the substantial support of the Germans, and until there was a supply of priests to warrant the separation, the erection of another church was not to be considered. The natural desire to rest with their kin and countrymen had prompted the Germans to purchase, 29 February, 1768, a lot of ground 26 x 282 feet south of the original burial-ground at St. Mary's. In the purchase and erection of both St. Joseph's and St. Mary's; in the various improvements and works of the parish all nationalities labored together, and no more generous contributions are recorded than those of the German members.

Father Farmer's influence had been a prominent factor in preserving harmony among the different nationalities of St. Mary's, and after his death the presence of the several German priests noted in the last chapter, and the fact that the parish affairs of St. Mary's were in a prosperous state, made it evident that at last the desired plan could be executed and another church erected for the Germans, where the language and customs of the Fatherland would obtain, and their children be instructed in the tongue of their people. Accordingly, 27 February, 1788, Adam Premir, acting for the Germans, bought from the Supreme Executive Council of Pennsylvania

a lot of ground at the northwest corner of Sixth and Spruce Streets, extending 68 feet 10 inches on Sixth Street and 198 feet on Spruce Street. This location was then "deemed far out of town—a long muddy walk. There were no streets paved near to it and no houses were then nigh. This neighborhood, to the Pennsylvania Hospital was quite beyond cilvilization." [1]

Fifth St. was really the western boundary of the city proper and here were located the different graveyards, as sufficiently out of town. Thus at Cherry St. we have the two Lutheran burial grounds; diagonally opposite, at the north west corner of Arch St. the Presbyterian ground; at the south east corner of the same streets the Episcopal ground; a square further down, just below Market St. we have the resting place of the Sabbatarian Baptists, while below Walnut St. we have the consecrated ground of the Catholic Church upon the east side, with the burial place of the Free Quakers upon the west side of Fifth St.[2]

The prison at Sixth and Walnut and the Potter's Field at what is now Washington Square added to the gruesome atmosphere of the section.

Adam Premir and his associates notified the Rev. John Carroll of their action and begged his approbation for the proposed new church. To which the following reply was made by the Superior:

BALTIMORE, 3 March, 1788.

GENTLEMEN:

I was honoured last Thursday with your favour of 23 Feb., requesting my approbation of your design to erect a new Church in Philadelphia principally for the accommodation of the German congregation. After thanking you for your very obliging reference to me in this matter, you may be assured that I cannot but approve and encourage every well digested plan for the accommodation of your congregation, and their better instruction in their religious duties, as far therefore as your design is conducive to these purposes it has my hearty approbation. Besides I think that this farther benefit may result from your undertaking to animate the pastors of each church in all future times by mutual example, to greater exercises of zeal and labour in the service of God.

On the other hand I am not enough acquainted with your ability to provide a house and mantenance for your new pastor to enable me to judge how

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[1] *Watson's Annals*, I, p. 485.

[2] Julius Sachse: *The Religious and Social Conditions of Philadelphia 1790-1800.*

prudent your plan may be at this time. I hope there is no danger of causing such a separation amongst Roman Catholicks, as will prevent divine service from being performed with the same concourse and general approbation as at present. By embracing too many objects, we sometimes fail in all; and pull down old establishments by endeavoring to raise new ones. I hope that you have weighed these matters maturely, and dispasionately. Many of you are well acquainted with Mr. Pellentz and know his merits, virtue and attachment to his countrymen. I could wish him to be consulted on this occasion.

If your letter had not given me assurances to the contrary I should have felt suspicion that your design arose from some resentment at my refusing to appoint Mr. Heilbron agreeably to your recommendation, as I then acted from the conviction of my mind and in the exercise of my rightful authority so now do I see no reason to repine at my determination. I shall even have an additional reason to be pleased at it, if it should become the occasion of so great a good as the raising of a new church, provided with the means of its own support without injuring that in which most of you were born again to Christ, and were so often fed with the bread of angels and the words of eternal life. Above all things be mindful of charity and brotherly love, avoid contentions, never assuming the exercise of that power, which can only be communicated to the minister of Christ; let the election of the pastor of your new church be so settled that every danger of a tumultuous appointment be avoided as much as possible. In any country this would be hurtful to religion, in this it would totally destroy it. Do not think that you are abridged of your rights when you have not this appointment in your own hands; in the country of your forefathers there are very few instances if any, of its being in the hands of the people at large and I hope you will not attempt to fix it in that manner. As you undertake to raise your church at your own charge and with your own industry, it is possible, you may have it in view to reserve to yourselves the appointment of its clergyman, even without the concurence of the ecclesiastical superior. On this matter I request to hear again from you as I conceive it may involve consequences to religion of the most serious nature.

I have now told you my mind fully on the subject of your letter. Your professions of zeal and submission required a full communication from me. Wishing most sincerely an increase of the kingdom of Jesus Christ, that your present designs may contribute thereunto and that you may be governed by his spirit in all your proceedings, I have the honor to be with great respect and attachment, Gentlemen,

Your most obed't and devoted servant in Christ.

JOHN CARROLL.[3]

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[3] Original MS. in Archives of Baltimore Cathedral.

With this approbation, the project for the new church was undertaken. In the negotiations required for the withdrawing of part from the Congregation of St. Mary's and the application to the Legislature for charters for both parishes, some friction developed concerning the ground purchased and used by the Germans as burial-ground and yet included in the property of St. Mary's Church. The demand that this should be reckoned as belonging to the new parish was readily granted and the incident passed. The following letters from Father Carroll to members of the new parish explain themselves:

31 March, 1788 (White Marsh.)

Gentlemen:

I should have writen you sooner had I not been obliged to leave Baltimore very suddenly on Easter Sunday. The sentiments contained in your last letters so expressive, of a regard for your pastors and of a desire to live in great harmony with your brethren, did not prepare me for the information I have since received and from which I learn that some of you, upon the ground of a most causeless apprehension put in their case against the passing of an act of incorporation and after that cause of uneasiness was readily removed the same persons continued on frivolous pretences to oppose a measure which has been urged and solicited those several years. Thus more divisions stirred up, at the very time, that assurances were sent me of the most perfect disposition to cultivate peace and that in consequence of these assurances I had given my conditional assent to your proposal of building, more indeed for the preservation of charity, and in the hope of its being hereafter conducive to the interests of religion, than for any conviction of its being necessary at this time. I am sorry to add that some of the persons most active in opposing the petition for incorporation are endeavoring to raise up a spirit of discontent against their present pastors for no other reason, than that they received their education from those men to whose zeal this country in general and your congregation in particular are solely and entirely indebted for the examples and monuments of religion which subsist among them. When I hear of such proceedings my fears return upon me that motives suggested by disappointment, rather than piety and charity lie at the bottom of some late proceedings. I am far from imputing these motives to all. I doubt not but many virtuous and well meaning christians have been misled by specious pretexts. The authors of dissensions and sowers of discontent between Pastors and their flock have been always punished by the Church with exemplary severity and I should be wanting in my duty if I did not let her censures fall on them who should

contumaciously persevere after charitable admonitions in such sinful practices and so destructive of our holy religion.

I should never forgive myself, could I conceive that my conditional approbation of your building should be construed into an argument of my approving likewise the measures which some have lately pursued. God will not bless undertakings begun with such a spirit of bitterness. Little will it avail to raise temples to him, if thro' want of charity and docility to your pastors you destroy the temple of the Holy Ghost in your hearts.

With most solicitous regard for the preservation of Christian charity, subordination and your eternal welfare, I have the honor to be,

Gentlemen, your most devoted servant in Christ,

J. CARROLL.

BALTIMORE, 15 June, 1788.

SIR:

Yesterday at my return to this place I received your favor of the 10th, containing a retraction of the unguarded expression contained in a former letter and promising likewise to decline any opposition to a bill of incorporation provided the little property belonging to the German congregation be excepted out of the act. I hear that is already done, tho' it appears to me that as a very considerable and respectable part of the German congregation does not unite with you in the new building and separation from the old congregation consisting of all nations, you are not warranted to make such a demand. However, if they are willing to give you this satisfaction I have no objection. Perfect and general charity must be obtained wherever it can be obtained without the sacrifice of the essential interests of religion for if these give way charity so purchased will neither be sincere or lasting.

As I have just heard that the corner stone of the new building has been blessed it is unnecessary to send any further directions concerning that matter.

Cultivate peace and unity with all, forsake all wrangling, renounce all anger and bitterness. Thus will you render the cause of God more essential services than any others you can perform. I have the honor to be

Sir, Yr. most obed't servant in Christ,

JOHN CARROLL.

GENTLEMEN:

When I first answered your most obliging letter brought by Mr. Bussy as I had not that letter with me I conceived it would be necessary to write you more fully afterwards. But when I returned hither and examined again your favor to me I did not find in it any matter requiring particular discussion and have therefore contented myself till this time with the acknowledgment, I

have made already not only of my own obligations to you but those of religion itself. I cannot, however delay any longer informing you that I receive the greatest satisfaction from your steady adherence to the principles of Christian piety, your docility and your good understanding and harmony with your pastors. The example you have now given will perpetuate virtues and blessings in the congregation long after you are gone as I doubt not you will go sooner or later to receive the reward in heaven of the good works and particularly of the regularity, charity and obedience of which you were pattern here. I earnestly beg you to recommend in your devotion to God the restoration of peace and concord, to encourage by word and example frequent recourse to the sacraments and to promote a spirit of sobriety and moderation in worldly amusements and to employ for these good purposes all the authority which you derive from your experience, from the esteem in which you are universally held and the confidence which is placed in you. With greatest respect I have the honor to be,

Gentlemen, Yr. most obed't and humble servant

J. CARROLL.

Messrs. Joseph Eck and others of the German Congregation.

As these letters show, the kindly admonitions of the Superior were received in a becoming manner and with full acknowledgment of his authority. Not a little of the docile spirit displayed was due to the tact of Father Carroll who had the divine gift of ruling men in prudence, justice, temperance, and fortitude. The business of forming the new parish progressed, and a charter was granted 4 October, 1788, under the title "The Trustees of the German Religious Society of Roman Catholics called the Church of the Holy Trinity in the city of Philadelphia." The following were the incorporators of Holy Trinity: George Ernest Lechler, Henry Horne, Christopher Shorty, and Thony Hookey, Jacob Thrien, James Oellers, Charles Bauman, and Adam Premir.

The work of building the church was going on in the meantime and 22 November, 1789, the building was formally dedicated to divine service with the Rev. John Charles Baptist Heilbron as pastor, who had left Lancaster 3 October, 1789.

The building was substantial but severely plain in interior and exterior. It stands to-day in outward appearance as it was at the dedication, built of alternate red and black glazed bricks with semi-hexagonal walls and hipped roof. The new church was naturally

an object of curiosity and much frequented by non-Catholics curious to see the various celebrations. An account of one of these is given under date of 6 January (Feast of the Epiphany), 1790, in the Diary of Jacob Hillzheimer, who lived on the west side of Seventh Street near Market Street:

> Went to the new Catholic church of the Holy Trinity at corner of 6th and Spruce St. The foundation stone of which was layed in the Summer of 1788. Shortly after being seated a gentleman came to me and very politely asked me to take a pew nearer the Altar and took me to one in which was the Rev. Mr. Blackwell. When the collection plate was handed around we put on a dollar each. In addition to the officiating priest there were 12 boys and 14 girls dressed in white each with a candle. I counted 98 candles burning.

On 13 November, 1790, Adam Premir, who had purchased the property and still held title, conveyed it to the Trustees of the church, among whom is named the Rev. John Charles Heilbron. This priest's first record at Holy Trinity was of a baptism dated 6 February, 1790, to which he signed his name as *Primus Curator*. His last record is dated 18 October, 1791. His brother, the Rev. Peter Heilbron, had come from Goshenhoppen, having been appointed 4 July, 1791, as assistant at Holy Trinity and on 13 November, 1791, Father John Charles set out for Spain to collect funds for the church, but was never heard from again. It is supposed that he was lost at sea. Father Peter Heilbron, who then became pastor, is described as

> a man of culture and refinement; punctiliously neat and precise in his priestly attire and duties; sitting his horse with a military grace and repose that formed an unfailing source of admiration to his flock and perhaps not untinctured with a little pardonable pride on the part of the rider. This accomplishment is easily accounted for by the fact that Father Heilbron had done military duty in Prussia before his elevation to the priesthood.[4]

In 1793 the Rev. Lawrence Phelan was appointed assistant at Holy Trinity. This priest preached fluently in French, and his services were required for the large number of French refugees who had come to Philadelphia from France and San Domingo.

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[4] Rev. H. G. Ganss in *History of St. Patrick's,* Carlisle, Pa.

CHAPTER XV.

ST. MARY'S INCORPORATED.—THE YELLOW FEVER.—THE TWO FATHERS KEATING.—FATHER FLEMING.—CO-ADJUTOR BISHOP.

ON 13 September, 1788, St. Mary's Church was incorporated by the legislature and a charter was granted to "The Trustees of the Roman Catholic Society worshipping at the Church of St. Mary's in the city of Philadelphia." The original incorporators were the Rev. Robert Molyneux, the Rev. Francis Beeston, the Rev. Laurence Graessl, George Meade, Thomas FitzSimons, James Byrne, Paul Esling, John Cottringer, Joseph Eck, Mark Willcox, and John Carrell. The first meeting of the Trustees was held 9 November, 1788, when all were present excepting Father Molyneux, then residing at Bohemia, Father Graessl, who was absent on his missions, and Mark Willcox, who resided at Concord, Chester County. John Carrell was elected Secretary and George Meade Treasurer. On 14 April, 1789, the first election was held under the charter, and George Meade, James Byrne, Paul Esling, Joseph Eck, John Carrell, Redmond Byrne, Michael Green, and John Rudolph were elected Trustees.

The prosperous condition of the Church in the United States and the brilliant future clearly outlined for it under the liberal government of the New Republic attracted priests from Europe. Many of these were men of ability and accomplishments, who worked with zealous love in the growing Church; others were far from commendable, and, judged from their acts, were not actuated by unselfish motives.

The great wisdom of the Superior, Dr. Carroll, was taxed to guide the Church in this formative period, when its prosperous growth exposed it to many dangers. Not the least of these was

the trouble in the New York district, where Father Carroll's authority was resisted by turbulent spirits under the unfortunate Father Nugent, and where drastic measures were necessary to produce peace. It became evident that there was needed a bishop with the fullest powers. Accordingly a committee of the clergy appointed for the purpose and consisting of the Very Rev. John Carroll, the Rev. Robert Molyneux, and the Rev. John Ashton, petitioned the Pope, Pius VI, reminding him of the design of the Sacred Congregation of the Propaganda to appoint a bishop whenever it was understood that this would be seasonable, and declaring

> in the common name of all the priests laboring here we declare that in our opinion the time has now come when the episcopal dignity and authority are very greatly desired. We experience more and more in the Constitution of this very free republic, that if there are even among the ministers of the sanctuary, any men of indocile mind and chafing under ecclesiastical discipline, they allege as an excuse for their license and disobedience that they are bound to obey bishops exercising their own authority and not a mere priest exercising any vicarious jurisdiction.

The petition then begged that the Pope would erect a new episcopal see in the United States and that "the election of the bishop, at least for the first time, be permitted to the priests, who now exercise the religious ministry here and have the care of souls."

The Holy See acted promptly on this petiton, and allowed the priests not only to elect the new bishop, but to name, as well, the city that was to be honored as the first episcopal see in the United States. While Philadelphia had claims that merited this distinction as the most important city and the home of Independence, as well as the one city where the Church had been permitted absolute freedom from the very beginning, it was decided by the clergy assembled at Whitemarsh to select Baltimore as the episcopal seat, "this being the principal town of Maryland and that State being the oldest and still the most numerous residence of our religion in America." By the suffrages of those present the Very Rev. John Carroll was then elected as their choice to be the first bishop of the new see. When the necessary Bulls, dated 6 November, 1789, were received, the Bishop-elect set out for England, where

he was consecrated by the venerable senior Vicar Apostolic of England, the Right Rev. Charles Walmesley, Bishop of Rama, on 15 August, 1790, in the private chapel of Lullworth Castle, in Dorchester, England.

In 1789 the Rev. Thomas Keating of Ireland arrived in Philadelphia, but he remained only a short time, as Father Beeston made a statement to the Trustees showing that the income allowed the clergy would not support three priests. The amount received during that year, 1789, was $1211.55. Father Keating was accordingly transferred by Bishop Carroll to Charleston, S. C., where he founded St. Mary's Church. As a third priest was really needed at St. Mary's, the Trustees arranged the matter and on 3 December, 1789, the Rev. Francis A. Fleming, O. P., who had been Rector of the Irish College, Lisbon, Spain, arrived in Philadelphia. His name was sent by the Trustees to the Bishop-elect, and he was appointed one of the pastors of St. Mary's. Father Fleming was an eloquent preacher, and his sermon on St. Patrick's Day, 1790, was published by Matthew Carey, and has the distinction of being the first sermon on the Patron of Ireland to be published in the United States.

In July of 1790 the Rev. Christopher Vincent Keating, O. P., arrived from Dublin, to assist Father Fleming, as Father Beeston, after nearly four years in Philadelphia, had retired to Bohemia Manor, where he died in 1809. Bishop Carroll paid this eloquent tribute to his work in Philadelphia:

> Laboring earnestly, diligently and with his native activity of mind and body which always distinguished him, exerting himself on behalf of the objects of his particular care. In the pulpit, at the altar, near the bed of sickness and in the haunts of poverty and distress he was assiduous, not only never refusing his assistance but often anticipating the consolations and charitable instructions which his station either commanded or peculiarly recommended. Public applause was not the object of his ambition and though he employed himself with exemplary constancy in rendering every service in his power, yet he was always desirous of an appointment to take charge of a congregation in the country where he would find fewer attractions to an indulgence of self approbation and more correspondence with the admonitions of religion. It appeared to him that the simplicity and innocence of manners

which generally attend the pursuits of an agricultural life would reward his labours with more docility and effect. At his request, therefore, he was removed to the charge of two or three congregations on the Eastern Shore of Maryland.

One of Father Beeston's works in Philadelphia was the erection of a new presbytery at St. Joseph's which still serves as residence for the priests there. On his visit to Philadelphia, 28 December, 1789, Bishop Carroll wrote:

In this town we have now two very handsome, large churches, besides the old original chapel which was the cradle of Catholicity here. This serves for a domestic chapel, being contiguous to the Presbytery house; and there is more consolation in it than in the more splendid services of the other churches, for here it is that every day and especially on Sunday the sacraments are frequented. In the Presbytery house, lately built, live Messrs. Beeston and Graessl (a most amiable ex-Jesuit), and Mr. Fleming, an Irish Dominican, lately from Dublin, a gentleman of amiable manners and temper and an excellent scholar.

In August of 1790 the Rev. Thomas Keating returned from Charleston and remained in Philadelphia until his death from yellow fever, 7 March, 1793. He received no salary from the Trustees, but his will shows that he had a private competence for his support. He assisted the other priests, however, at St. Mary's and St. Joseph's in their duties.

An interesting event in the history of the Church in Philadelphia was the visit, in 1791, to this city of the Vicomte Francois Rene de Chateaubriand, the illustrious French author of *The Genius of Christianity*. As an ardent abolitionist he was much interested in the slaves of Philadelphia, not a few of whom were Catholics. For these colored people he wrote the hymn "Hail, Happy Queen," (still a favorite hymn of Sodalists), to be sung at their evening service in St. Joseph's.

In 1791 Bishop Carroll called the first Provincial Synod to meet in Baltimore, and on 9 November of that year the officials and priests of the vast diocese assembled. Father Fleming, who had been appointed Vicar General of the Northern District, and the Rev. Laurence Graessl, represented Philadelphia.

The following correspondence is a commentary on some of the work of the Philadelphia priests in those days:

At a meeting of the Hibernian Society for the relief of emigrants from Ireland, held the 3rd. day of September, 1792, Dr. James Hutchinson, one of the physicians of the port of Philadelphia, informed the society of sundry acts of humanity and benevolence conferred by the Rev. Mr. Keating and the Rev. Mr. Fleming, of the Roman Catholic Church, of this city, on several persons lately arrived here, in the ship "Queen" from Londonderry, in Ireland; and it appearing to the society that the unsolicited but well-timed and generous exertions of those gentlemen, as well by pecuniary aids as by personal attendance the lives of several poor persons, passengers in the said ship, have been saved from the ravages of an infectious disease which unhappily prevailed in the ship, it was unanimously

Resolved, That the thanks of the Hibernian Society be presented to the Rev. Mr. Keating and the Rev. Mr. Fleming for their humane attention to several of the passengers from on board the ship "Queen" lately arrived from Londonderry, Ireland.

EDWARD FOX, *Secretary.*

The above resolution was enclosed with the following letter:

REVEREND GENTLEMEN: It is with pleasure that I have the honor to transmit to you a vote unanimously passed at a very large meeting of the Hibernian Society, held the 3rd. inst. This tribute of the respect of the society is amongst the temporal rewards which benevolent hearts like yours command from all mankind. May He whose example you have followed in "going about doing good" further reward you by teaching others "to go and do likewise."

With the highest sentiments of respect, I am, reverend gentlemen, your very obedient servant,

4 September, 1792.

EDWARD FOX,
Sec'y Hibernian Society.

TO THE REV. MR. KEATING AND THE REV. MR. FLEMING.

The Secretary of the Society received the following answer to the foregoing:

SIR: The vote of thanks from the Hibernian Society, which you were pleased to transmit to us in so polite a manner, is a reward which we have no title to expect for having afforded the relief in our power to some Irish

emigrants lately arrived whom our pastoral charge required us to visit in their sickness. On viewing the scenes of distress, which presented themselves on these occasions, we should become objects of the censure pronounced against "the Priest and Levite" in that beautiful passage of the Gospel to which you allude. We request you, sir, to present to the respectable Hibernian Society, at their next meeting, our acknowledgment and gratitude for so unmerited a mark of their esteem, and believe us to be your very obliged and humble servants,

CHRISTOPHER KEATING,
FRANCIS FLEMING.

Father Fleming gave public proof of his scholarship as well as his priestly devotion by his part in the religious controversy that waged in the newspapers of Philadelphia in the year 1792. In January of that year Miers Fisher, a member of the Pennsylvania Assembly, had opposed the grant of a lottery privilege. In the course of the debate he declared that "lotteries were like the Pope's indulgences, forgiving and permitting sins, to raise money." Mr. Matthew Carey in a letter to *The Advertiser* took exception to this statement of Mr. Fisher, whereupon the latter in a public letter in the same paper expressed "a sensible regret that he should wound the feelings of any individual, much more of the whole Society for whose general character in this country he has very high respect." He expressed his sorrow for having made the odious comparison, and explained that "from his reading he has long entertained the idea that the Roman Pontiff claimed the power and had frequently exercised it to the grief of the sincere members of that church." He further begged that he might be given a book treating on the subject in order to have removed from his mind "a prejudice which may have arisen from his being more conversant in the writings of their opponents than their own."

The question, however, was not to end with the dignified apology of Mr. Fisher. The Rev. Robert Annan of the Scotch Presbyterian Church, who lived at No. 348 S. Front Street, attacked anew the Church's doctrine of Indulgences over the name of "Verus" in the *National Gazette*, in several letters, to which rejoinders were published in the same paper by Matthew Carey over the name of "Zwinglius." In six numbers of the *Gazette* Father

Fleming, over the name of "Verax," published letters that contained a careful exposition of the whole subject, and later he collected the literature of the controversy and published all in a pamphlet under the title *The Calumnies of Verus; or Catholics Vindicated from Certain Old Slanders Lately Revived; in a Series of Letters Published in Different Gazettes of Philadelphia. Collected and Revised by Verax with the Addition of a Prefix and a Few Notes.*

The troublesome times in France caused a great immigration to America. Among these refugees were many priests who were either driven from France or came in the interest of their countrymen here, at the invitation of Bishop Carroll. On 26 March, 1792, there arrived in Philadelphia a party of six French clergymen, each of whom afterwards became a prominent figure in the American Church: the Rev. Bernard Joseph Flaget, afterwards Bishop of Bardstown; the Rev. John B. David, who was consecrated coadjutor to Bishop Flaget; the Rev. Joseph Chicoisneau, who had been superior of the Sulpician Seminary at Orleans; the Rev. Francis Ciguard, Director of the Seminary of Bruges; the Rev. Francis Anthony Matignon, Doctor of the Sorbonne, and the Rev. Gabriel Richard, afterwards elected a member of Congress from Michigan. With these priests was the Rev. Stephen Badin, a sub-deacon, who was ordained by Bishop Carroll at Baltimore, 25 May, 1793. He was the first priest ordained in the United States.

On 24 June, 1792, the Rev. Ambrose Mareschal, the future Archbishop of Baltimore, arrived in Philadelphia. He had been ordained just before he set sail. He said his first Mass at St. Joseph's.

The French *emigres* from France and San Domingo dwelling in Philadelphia in 1793 were intensely exercised over the events of the French Revolution. Their enthusiasm affected all the city in greater or less degree. Not more from love of France than from hostility to England, then at war with France, the staid city of Brotherly Love became the centre of scenes that fill the reader of their recital with astonishment. All the abominable features of the French Revolution, including the execution of Louis XVI, the friend of America, seemed to have been forgotten or lost from sight

in the magic of the cry of "Liberty, Equality, and Fraternity." Citizen Genet, the ambassador of the new Republic, arrived 16 May, 1793, and with his companions was received with most extravagant demonstrations and feted at the State house. He took up his residence at the S. E. corner of Twelfth and High Streets, now Market Street. Sympathy with the French Revolutionists assumed the most amazing form of a French craze.

> Almost all classes wore the French cockade and tri-color and French appellations were adopted. Philadelphia had the appearance of the wicked French metropolis. French manners and vices were aped by the American male and female. Clubs were formed such as the "Sons of Midnight Frolic," etc. Staid men could be seen walking the streets with hats under their arms instead of upon their heads, simply because it was French. Women of respectability powdered their hair, used cosmetics and patches, and wore the tricolor, following the example set by the outcasts in our midst.[1]

So great was the influence of the French craze that on the coins struck during this year was substituted for the head of Washington the figure of

> a wild-eyed female with flowing hair streaming and unbound, the French idea of the Goddess of Liberty; upon the reverse, the American eagle was relegated into obscurity as savoring too much of a Royal Coat of Arms, and replaced by a chain of fifteen links.[2]

As an outcome of this spirit, Paine's *Rights of Man* and *Age of Reason* were widely read, and the atheism that they preached was accepted, while sacred things were held up to open ridicule by the French infidels and their followers. The political excitement was intense and antagonism to England was fanned into a blaze by the lawless spirit of the French revolution infused by Genet and his company into their American sympathizers. The inhabitants of Philadelphia found themselves arrayed in hostile camps. President Washington at the head of the government was firm in his policy to avoid all entangling foreign alliances. He

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[1] Julius F. Sachse's *Religious and Social Conditions of Philadelphia, 1790-1800.*

[2] Ibid.

was supported by the best men of the nation who were known as Monocrats. These stood for law and order and good government. Another party, the "Anglomaniacs," was opposed to any trouble with England on French account. Whilst a third and popular party, called "Gallomaniacs," embracing such as were lost to all sense of decency, had renounced their belief in Almighty God, and joined hands with the French rabble in denouncing everything pertaining to moral law and religion.[3] These clamored for war with France against England.

The wild intoxication that thus maddened the people was the offspring of the spirit of victory in possession of the land and the unwonted prosperity that had succeeded the disastrous years of war. Matthew Carey, in a pamphlet published at the time, says:

> In this prosperity which revived the almost extinguished hopes of four millions of people, Philadelphia shared in an eminent degree. The manufactures, trade, and commerce of this city had for a considerable time been improving and extending with great rapidity. Numbers of new houses in almost every street, built in a very neat and elegant style, adorned at the same time that they greatly enlarged the city. Its population was extending fast. Luxury, the usual and perhaps inevitable concomitant of prosperity, was gaining ground in a manner very alarming to those who considered how far the virtue, the liberty, and the happiness of a nation depend on its temperance and sober manners. Not to enter into minute detail, let it suffice to remark that extravagance in various forms was gradually eradicating the plain and wholesome habits of the city. And although it were presumption to attempt to scan the decrees of heaven, yet few, I believe, will pretend to deny that something was wanting to humble the pride of a city which was running on in full career to the goal of prodigality and dissipation.[4]

Whether or not it was a judgment of God on the lawlessness, immorality, and religion that made a scandal of Philadelphia, there broke out in the city a dreadful plague of yellow fever that checked and brought to their senses the disorderly element and averted the political calamity that threatened the new nation. In writing to Thomas Jefferson relative to the excitement in Philadelphia in favor of Citizen Genet and against England, John Adams said:

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[3] Ibid.

[4] *A Short Account of the Malignant Fever Lately Prevalent in Philadelphia,* by Matthew Carey.

Ten thousand people in the streets every day threatened to drag Washington out of his house and effect a revolution in the government or compel it to declare war against England. The coolest firmest minds even among the Quakers have given their opinion to me that nothing but the yellow fever could have saved the United States from a fatal revolution of government.[5]

In the spring and summer of 1793 a large number of fugitives from the West Indies arrived in this city. As many of them were in destitute circumstances, a relief-fund was collected for them of $12,000.00. Most of these fugitives had come from islands where the yellow fever raged, and without doubt the plague was introduced by them into Philadelphia. There had been some fatal sporadic cases during the spring, and one of those attacked was the Rev. Thomas Keating; but the increased number of persons arriving in July from infected parts caused the fever to become epidemic.

The disease was entirely new to the physicians of the city and the scant medical knowledge of the day was unable to cope with it.

Dr. Rush acknowledged with a candor that does him honour that in the commencement he so far mistook the nature of the disorder that in his early essays having depended on gentle purges of salts, to purify the bowels of his patients, they all died. He then tried the mode of treatment adopted in the West Indies, viz: Bark, wine, laudanum, and the cold bath, and failed in three cases out of four. Afterwards he had recourse to strong purges of calomel and jalap, and to bleeding, which he found attended with singular success.[6]

This treatment became universal, and Mr. Carey relates that

its efficacy was great and rescued many from death. I have known, however, some persons, who I have every reason to believe fell sacrifices to the great reputation this medicine acquired. I am credibly informed that the demand for purges of calomel and jalap, was so great that some of the apothecaries could not mix up every dose in detail; but mixed a large quantity of each in the ordered proportions; and afterwards divided it into doses; by which means it often happened that one patient had a much larger portion of calomel, and another of jalap, than was intended by the doctors. The fatal consequences of this may be easily conceived.

[5] Westcott's *History of Philadelphia.*

[6] *A Short Account of the Malignant Fever Lately Prevalent in Philadelphia,* by Matthew Carey.

So dreadful was the disease, so revolting and rapid in its progress, and so generally fatal in its results, that a panic of fear seized the city. All who could do so fled from the contagion, and it is estimated that of the fifty thousand inhabitants about twenty-three thousand left the city. For weeks the roads leading out of the city were constantly crowded with the passage of carts, wagons, and coaches. Mechanics and artisans were unemployed, for business had come to a standstill. All the newspapers but the *Gazette* suspended publication; theatres were closed, and most of the churches held no services, as the assembling of large congregations spread the contagion. Elizabeth Drinker in her *Journal* wrote about the end of the summer:

'Tis most affecting to walk through the streets of our once flourishing and happy city. The houses shut up from one corner to another—the inhabitants that remain keeping shut up—very few seen walking about. The disorder now, tis said rages much in ye southern part of ye city—that great numbers die in that part called Irishtown.

The most heart-rending instances are given by Matthew Carey of the terror that possessed the people and caused even parents to forsake their helpless little ones stricken by the fever; wives were deserted by their husbands; householders were left alone in their illness, or trusted to the care of servants. The appearance of the fever in a home seemed to kill all emotion but fear. As rumors of the awful state of Philadelphia reached the neighboring towns and cities, the strictest precautions were taken by them to prevent the introduction of the plague by incoming persons or goods. Armed guards on the roads to Baltimore prevented approach to that city of anyone from the infected district. The entrances by stage and boat to New York were guarded by the militia. Stages were forbidden to pass through the towns of New Jersey and Delaware. The result of this quarantine that closed the markets of Philadelphia's exports, added poverty to the other afflictions of the fated city.

On 26 August, the College of Physicians in an address to the citizens endeavored to prevent the spread of the contagion by recom-

mendations concerning food and dress, the marking of infected houses, and prevention of intercourse with the sick. Each day of August and September, as the plague spread through the city, the conditions became more appalling. The number of deaths and the dearth of nurses and attendants caused many corpses to lie unburied for several days. The burials were made by negroes, who were supposed to be immune, and they conveyed the dead in carts, without any sign of reverence. It was thought that the air might be purified by fire, and so huge bon-fires were lighted at the street corners, until their ineffectiveness was proved and the practice was forbidden by a proclamation of the Mayor.

As a substitute many had recourse to the firing of guns which they imagined was a certain preventive of the disorder. This was carried so far and attended with such danger that it was forbidden by an ordinance of the mayor.

Matthew Carey thus described the effect of the plague's progress:

The consternation of the people of Philadelphia at this period was carried beyond all bounds. Dismay and affright were visible in almost every person's countenance. Most of those who could, by any means, make it convenient fled the city; of those who remained many shut themselves up in their houses, and were afraid to walk the streets. The smoke of tobacco being regarded as a preventive, many persons even women and small boys, had segars almost constantly in their mouths. Others placing full confidence in garlic, chewed almost the whole day; some kept it in their pockets and shoes. Many houses were hardly a moment in the day free from the smell of gunpowder, burned tobacco, nitre, sprinkled vinegar. Some of the churches were almost deserted and others wholly closed. The coffee house was shut up, as was the city library and most of the public offices. Many were almost incessantly employed in purifying, scouring and whitewashing their rooms. Those who ventured abroad had handkerchiefs, or sponges impregnated with vinegar or camphor at their noses, or smelling-bottles full of the thieves' vinegar. Others carried pieces of tarred rope in their hands or pockets, or camphor bags tied around their necks. The corpses of the most respectable citizens, even of those who did not die of the epidemic, were carried to the grave on the shafts of a chair, the horse driven by a negro, unattended by a friend or relation and without any sort of ceremony. People hastily shifted

their course at the sight of a hearse coming towards them. Many never walked in the foot paths, but went into the middle of the streets to avoid being infected in passing by houses wherein people had died. Acquaintances and friends avoided each other in the streets, and only signified their regard by a cold nod. The old custom of shaking hands fell into such general disuse that many shrunk back with afright at even the offer of the hand. A person with crepe or any appearance of mourning was shunned like a viper. And many valued themselves highly on the skill and address with which they got to windward of every person whom they met. Indeed it is not probable that London, at the last stage of the plague, exhibited stronger signs of terror, than were to be seen in Philadelphia from the 25 or 26 of August, till pretty late in September.[7]

So rapidly had the plague spread that there had been no time to secure proper attendance and shelter for the sick. There was no hospital in the city to receive them, as the rules of the Pennsylvania Hospital and the Almshouse, at Fourth and Spruce Streets, forbade the admission of anyone suffering from a contagious disease. The Guardians of the Poor, however, supplied beds and bedding and all the money in their treasury, for the relief of the sick. The need of a hospital for the poor became imperative, but the only available place was Ricket's Circus, at the S. W. Corner of Sixth and Chestnut Streets. There was no shelter, however, and the seven patients sent there by the Poor Guardians died from exposure and lack of attention. The Guardians, therefore, after a conference with the city aldermen, seized the large mansion of William Hamilton at Bush Hill (the site of the Girls' High School, Seventeenth and Spring Garden Streets) as a public hospital, and in spite of the opposition of the then tenant, the owner being absent from the city, they took possession 31 August.

While the city lay thus under the visitation of the plague, there were noble men who gave themselves day and night to the loathsome task of succoring the afflicted. Matthew Carey gives golden words of praise to the three unselfish Guardians of the Poor, for the city, James Wilson, Jacob Tompkins, Jr., and William Sansom, who remained at their post when the other members of the board had left. The Guardians for Northern Liberties, Wm.

[7] *A Short Account of the Malignant Fever,* etc.

Peter Sprague and William Gregory, and those of Southwark, Clemens Humphreys, John Cornish, and Robert Jones, faithfully did their duty in visiting the sick and burying the dead. These few officials, however, were unable to cope with the tremendous distress, and many private individuals gave their personal services as well as their money to deeds of mercy.

An auxiliary committee composed of Israel Israel, Samuel Wetherill, Thomas Wistar, Andrew Aldgate, Caleb Lourie, Henry De Forest, Thomas Peters, Joseph Inskeep, Stephen Girard, and John Mason, offered themselves to assist the Guardians of the Poor. These, with others who associated themselves later, formed a permanent committee of relief. They borrowed $1500 from the Bank of North America, and took on themselves the whole management of the situation, the hiring of physicians, nurses and attendants, and the care of the sick, the widows, and orphans.

The committee's investigation of Bush Hill Hospital discovered a state of affairs there which was truly deplorable. It exhibited as wretched a picture of human misery as ever existed. A profligate abandoned set of nurses and attendants (hardly any of good character could at that time be procured) rioted on the provisions and comforts prepared for the sick who (unless at the hours when the doctors attended) were left almost entirely destitute of any assistance. The sick, the dying and the dead were indiscriminately mingled together. Not the smallest appearance of order or regularity existed. It was, in fact, a human slaughter house, where numerous victims were immolated at the altar of riot and intemperance. No wonder then a general dread of the place prevailed in the city and that a removal to it was considered as the seal of death. In consequence there were many instances of persons locking their rooms and resisting every attempt to carry them away. The poor were so much afraid of being sent to Bush Hill that they would not acknowledge their illness until it was no longer possible to conceal it.[8]

The wretched condition of affairs at the Hospital was no sooner made known by the report of the Managers than Stephen Girard volunteered to act as Superintendent of the Hospital. Peter Helm, also a member of the Committee, volunteered to assist him. They entered on their dangerous and praiseworthy office that same day, 15 September, 1793.

[8] Ibid.

To form a just estimate of the value of the offer of these men, it is necessary to take into full consideration the general consternation which at that period pervaded every quarter of the city and which made attendance on the sick be regarded as little less than a certain sacrifice. Uninfluenced by any reflections of this kind, without any possible inducement but the purest motives of humanity, they came forward and offered themselves as the forlorn hope of the committee.[9]

Girard at once set himself to remedy the affairs of the Hospital, and the rules and regulations made and insisted on by him, and the care and tenderness with which the sick were treated, soon re-established the character of the Hospital. But so dreadful was the epidemic that of the 1000 admitted to the Hospital between 15 September and 30 November, five hundred died, and most of these within a day or two after their arrival. This mortality, Carey says, arose from the fact that

in a variety of cases the early fears of the hospital had such firm possession of the minds of some, and others were so much actuated by foolish pride, that they would not consent to be removed until they were past recovery.

The new managers were most faithful in their duties.

During the whole calamity they have attended uninterruptedly for six, seven, and eight hours a day, renouncing almost every care of private affairs. They had a laborious tour of duty to perform. Stephen Girard, whose office was in the interior part of the hospital, has had to encourage and comfort the sick, to hand them necessaries and medicines, to wipe the sweat off their brows and to perform many disgusting offices of kindness for them, which nothing could render tolerable but the exalted motives that impelled him to this heroic conduct. Peter Helm, his worthy coadjutor, displayed in his department, equal exertions to promote the common good.

During the horrors of the plague that tested men's nature there were many noble heroes who cheerfully gave themselves for their brothers, and among these the physicians and clergy of the city merit golden praise. Day and night they were indefatigable in their attendance on the sick and dying. Nor was their work confined to their professional duties; with utmost charity they per-

[9] Ibid.

formed the loathsome work of relieving the physical needs of the sick, feeding the hungry and acting as nurses to the forsaken fever-patients. Many of these escaped the contagion in spite of their constant exposure, and Matthew Carey gives unstinted praise to the labors of the Rev. Henry Helmuth, pastor of the German Lutheran Church, "whose whole time during the prevalence of the disorder was spent in the performance of the works of mercy, and to so many dangers was he exposed that he stands a living miracle of preservation." Others, however, crowned their sacrifices with their lives. In the five or six weeks during which the disease raged, ten physicians died. They were Doctors Hutchinson, Morris, Linn, Pennington, Dodds, Johnson, Glentworth, Phile, Graham, and Green. Of those who escaped death, scarcely one was not prostrated by the fever. The clergymen who died martyrs to their duty were the Rev. Alexander Murray of the Protestant Episcopal Church, the Rev. John Wuekhouse of the German Reformed, the Rev. James Sproat of the Presbyterian, the Rev. William Dougherty of the Methodist, and four preachers of the Friends Society—Daniel Ossley, Huson Langstroth, Michael Minier, and Charles Williams. The priests at St. Mary's had spent wearisome weeks in their devoted attendance on the sick, and worn out at length all three succumbed to the fever in the autumn. Father Christopher Keating happily recovered, but the Rev. Laurence Graessl, who had been selected as Co-adjutor Bishop of Baltimore, died in October; and a few days later in the same month Father Fleming fell a victim to the plague a second time and died.

The Federal Gazette of 12 October, 1793, paid the following tribute to the devoted priests:

> Among the victims of the malignant fever now raging in our city perhaps there has been hardly a more estimable character hurried away than the Rev. F. A. Fleming, one of the pastors of St. Mary's Church. To the benignity and piety which ought always to characterize the clerical character, he united the politeness and affability of a gentleman, and the knowledge and erudition of the most profound and classical scholar. Like his worthy and amiable co-adjutor, the Rev. Laurence Graessl, he fell a sacrifice to the unremitting attention which he paid to the sick members of his congregation, who in these two clergymen, have experienced a loss which will be long felt and sincerely regretted.

These two martyrs to their priestly duties were buried at St. Joseph's, with Father Thomas Keating, who had died of the fever in March.

During the months of pestilence from August to November, 4041 deaths had occurred in Philadelphia, and of these 335 were Catholics. The records of interments at St. Mary's graveyard were—in August, 46; in September, 94; in October, 99; in November, 12; a total of 251. Besides these there had been buried during these months 30 in the German part of St. Mary's, and 34 in Holy Trinity graveyard.

Father Graessl, who died of the fever in October, had been named as Co-adjutor Bishop of Baltimore and before the news of his death had reached Rome, the Holy Father had appointed him Bishop of Samosata and Co-adjutor to Bishop Carroll.

At the Synod held in Baltimore in 1791 it had been made clear that the exigencies of the infant Church in the United States required another bishop, in order that the heavy burden of Bishop Carroll might be lightened, and that the Church, in the event of Bishop Carroll's death, might be safeguarded against the long delay of nominating and consecrating a successor to the See of Baltimore. The request of Bishop Carroll that either a new diocese be formed or that a co-adjutor Bishop of Baltimore be appointed with the right of succession was received favorably by the Sovereign Pontiff. In the document approving the Decrees of the Synod, Cardinal Antonelli, Prefect of the Propaganda, favored the appointment of a co-adjutor rather than the erection of another see. The reason assigned by him was that as there was not a hierarchy of several bishops in the United States, it appeared more expedient that the government of the church should be in the hands of one bishop. A co-adjutor residing in a distant part of the diocese would have supervision of that district, and yet it would be under the administration of the Ordinary. Cardinal Antonelli concluded thus:

> This Sacred Congregation, His Holiness's Will being directly expressed, enjoins your Lordship to take advice of the older and wiser priests of the diocese and propose a clergyman, one of those on the American Mission, who might be fit and acquainted with the condition of affairs and the Holy Father would then appoint him co-adjutor with all necessary and reasonable faculties.

The counsel taken by the Bishop in compliance with Cardinal Antonelli's request resulted in the selection of the Rev. Father Laurence Graessl, assistant priest at St. Mary's.

The advantage of Philadelphia as the residence of the co-adjutor was obvious, since he could from there administer the affairs of the vast territory of the Western and Northern portions of the diocese. An additional reason for selecting Philadelphia was the claim of this city to distinction for the perfect liberty enjoyed by the Church under the Charter of William Penn. Father Graessl was familiar with the neighboring territory and the prevailing conditions, and moreover no more zealous or devoted priest could have been chosen for the dignity of Co-adjutor Bishop. Father Graessl had given himself with saintly zeal to the arduous duties of the Pennsylvania and New Jersey missions, and his health had broken down under the hardships of his life. Enfeebled by tuberculosis of the lungs, he fell an easy victim to the plague and before he could receive the honor for which he had been named by his brother-priests, his unselfish life was completed by a martyr's crown. Never was there more worthy monument to a hero than the following letter, the heart-cry of an affectionate son, the valedictory of a martyr priest.

PHILADELPHIA, 19 June, 1793.

Dear Father, Mother, Sisters! Poor Brother Bernard, and whosoever of you is still living, a thousand greetings!

Very often I have thought of you, dearest, when I wandered so lonesome for days through the quiet forest of America. When I, like the voice of one crying in the wilderness, preached the Gospel to the dispersed souls, so hungry for the word of God, I could not forget my dear, shady Ruebmannsfelden, the place of my first youth, where my friends think of me and pray for me. Frequently I wished to be back and to salute you all once more in this life. But wishes do not carry me back across the ocean. Moreover, thanks to God, my wishes did never go contrary to His holy will. But it was the will of my Heavenly Father that I should sacrifice the few days of my earthly life for the benefit of American Catholics. How good, how infinitely good is God for His children. He was satisfied with this small sacrifice, with the good will, and now wants to lead me from this wearisome pilgrimage to eternal rest. That, at least, in humility of heart, I hope from His infinite mercy. Dearest friends, I am sick and according to human

understanding my days are counted; probably before you read this, my body will rest in the grave; but let the splendid view of eternity be our consolation; there, I hope to God we shall see each other again and never be separated any more. My sickness I caught during my last mission trip through the extremely sandy roads of Nova Cæsarea (New Jersey) on a hot summer day. Pains in the chest, short breath, a dry cough, fever setting in every evening, nightly sweats, are the symptoms of the sickness whatever you may call it. But I am satisfied to die. Death was never terrible to me; it is the sweetest consolation of the suffering Christian on earth; it is the beginning of a better life in a world, where we shall live forever if only by sin we do not put any obstacles in the way.

Don't expect of me a long description of our city, country, nation, etc. You know, in the eyes of a dying man the whole world disappears; his only business is to suffer patiently and to die happily. I used to have many friends in the quiet, eremitic Gotteszell,—bid them my last farewell. If the pious, to me for ever venerable prelate, in holy solitude grown gray, is still alive, tell him he should rather congratulate me on my death, for from proper experience he must know how burdensome is the prelacy and how heavy is the staff of a spiritual shepherd. Of this terrible burden I am set free by friendly death. This may appear to you mysterious; I have to explain it to you. There is but one Bishop in this extensive country. Should he die, another of the clergy would have to travel to Europe to receive the episcopal consecration. Therefore, the Pope gave permission to select a co-adjutor bishop who should succeed our worthy bishop. The election took place in the beginning of May and, dearest parents, the choice fell on your poor Laurence. During this life I was destined to become a bishop still. Nothing was more disquieting to me than this news; but God heard my prayers, he wants to deliver me, unworthy as I am from this heavy burden to make room for one worthier than I. Whilst my name, birthplace, etc., went to Rome to receive the approbation of the Pope I shall leave this world to rest forever from the sufferings of my earthly short pilgrimage. See, this is another reason why death is sweet to me and is welcome. I should have readily assumed the burden of an American Bishop, yet I should always have had reason to tremble on account of the heavy responsibility and on account of my weak talents. A small light may perhaps brighten a dark cell but what is it when placed on the high altar of a large splendid dome? No further explanation is needed.

Farewell, old friends of my heart! Pray for me that God may strengthen me in my last fight. Pray for me.

Your affectionate, unto death faithful,

LAURENCE GRAESSL.

On 21 December, 1793, the Rev. Leonard Neale was appointed pastor of St. Mary's Church. He was born at Port Tobacco, Maryland, 15 October, 1746, and had been educated at St. Omers, Bruges, and Liege. After his ordination he had served on the missions at Demarara, and had returned to the United States in 1783. He had been a devoted missionary in Maryland until his appointment to Philadelphia.

When the death of the Rev. Laurence Graessl was made known at Rome, Bishop Carroll was requested to make selection of another co-adjutor, and, as it had been decided that the co-adjutor should be located in Philadelphia, Bishop Carroll with the advice of his priests named the Rev. Leonard Neale, then pastor of St. Mary's, Philadelphia, "as being the worthiest for prudence, ability, and spotless life to be his co-adjutor with the right of succession." The choice of Father Neale was acceptable to the Sovereign Pontiff, and on 17 April, 1795, Bulls were issued appointing him Bishop of Gortyna and Co-adjutor of Baltimore. The Revolution in France made it impossible to observe the usual mode of transmitting the Bulls through the Papal Nunciature at Paris, and the Congregation of the Propaganda sent them by another route. They were lost in the journey and never reached Bishop Carroll. A set of duplicates sent later met a similar fate. It was not until the summer of 1800 that the Bulls appointing Father Neale Co-adjutor Bishop were forwarded from Venice by Cardinal Stephen Borgia and reached Bishop Carroll.

The winter cold of 1793 abated the fury of the dread fever, and the College of Physicians' directions regarding the airing and cleaning of houses, and sanitary precautions on the part of those returning to the city were generally carried out. As a further measure of safety, early in the spring of 1794, 2629 cart-loads of fresh earth were spread over the surface of St. Mary's graveyard, at a cost of £52 6s. 7½d. The germs of disease, however, had not been wholly eliminated from the city, and during 1795 and 1796 fatal cases of the fever were reported from time to time. In 1797 the plague broke out anew and became epidemic. The death rate was twenty-two per cent. of those who remained in the

city, and 89 of the 194 interments during the year at St. Mary's were of victims of the fever. The summer of 1798 saw again a recurrence of the plague with a fury more dreadful even than that of 1793, the fatalities numbering 3645, twenty-four per cent. of the people in the city. Two hundred and forty-eight burials are recorded at St. Mary's during the year, most of which were of fever victims. Among these was the Rev. Michael Ennis and a French priest, the Rev. Joseph La Grange, who died 1 September, 1798. The latter was buried in St. Mary's graveyard, and Father Ennis at St. Joseph's, under the altar with the other heroic priests, Fathers Fleming and Graessl, who had given their lives in the epidemic of 1793. Another was added to this martyr's company in 1799 when the Rev. John Burke perished from the same dread disease in the discharge of his duties to the fever victims.

CHAPTER XVI.

THE SCHISM AT HOLY TRINITY.—THE ESTABLISHMENT OF ST. AUGUSTINE'S.—THE ALIEN ACTS AND RIOT AT ST. MARY'S.—LOTTERY FOR ST. AUGUSTINE'S.—DEATH OF GEORGE WASHINGTON.—DEDICATION OF ST. AUGUSTINE'S.—PARISH BOUNDARIES OF ST. MARY'S AND ST. AUGUSTINE'S.

HILE Philadelphia was still shuddering under the dreadful effects of the epidemic of 1793 that had decimated the population, depressed all trade, and cast a gloom over the city, and during the years of the recurring plague that broke out again and again with fearful fatality, the city was destined to suffer from a spiritual plague that disrupted the peace of the Church. Had it not been for the forceful character of Bishop Carroll, unending harm would have been wrought by the revolt of the Holy Trinity Trustees.

In the summer of 1796 the Rev. John Nepomocene Goetz, one-time Professor and Preacher of the Royal Imperial Academy at Wienerich, New Standt, arrived in Philadelphia and presented to the Vicar General, the Rev. Leonard Neale, his certificate of ordination and letters of recommendation. On 28 July, Father Goetz wrote his application for admission as a priest of the Diocese,

> humbly requesting permission to exercise his priestly duties at Holy Trinity Church and solemnly promising he would so diligently acquit himself of the sacerdotal duties, which might be committed to him, as to render himself worthy of further favours.[1]

He was accordingly appointed by the Bishop to be assistant to the Rev. Peter Heilbron and elected by the Trustees. The subordi-

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[1] Pastoral Letter of Bishop Carroll to the Congregation of Holy Trinity, 22 Feb., 1797.

nate position, however, did not satisfy Father Goetz. To the Trustees he "protested and declared he did not wish to be assistant to Father Heilbron but co-pastor with him with equal rights." [2]

Inconsistent as this protest was with his humble petition and solemn promises to Bishop Carroll, there were in his congregation certain malcontents who espoused the cause of Father Goetz. The month of August found the parish divided in the respective adherents of Father Heilbron the pastor, and Father Goetz the usurper. The climax was reached when on 26 September, 1796, the Trustees passed twenty-six resolutions declaring their "power, rights, and authority," and sustaining Father Goetz in his contention. The question now became one of submission to lawful authority. As Father Goetz had been appointed assistant-priest, no one but Bishop Carroll could give him the right to be declared pastor. Father Heilbron therefore could not agree to the Trustees' appointment of Father Goetz as co-pastor without disobedience to his Bishop. On 8 October the Trustees held a meeting in which Father Heilbron was forbidden to hold services at the church and directing that all ministration should be performed by Father Goetz. When Father Heilbron formally protested against this high-handed order, the Trustees sent him the following communication, dated 15 October, 1796:

Rev. Sir:

We hereby inform you that in consequence of your refusal to sign the twenty-six resolutions you are hereby dismissed and deposed from your office in this church. Furthermore your salary is withdrawn. . . . In case you refuse to give up the property of the church we will prosecute you with the law.

Father Heilbron in most dignified manner made reply to this outrageous document, and quietly and politely affirmed his authority as pastor of Holy Trinity. To avoid disorder, however, he retired to St. Joseph's Church, 15 October, 1796, and here he held divine service for the members of the congregation who remained faithful

[2] *Kath. Volkzeitung,* Balto., 5 June, 1869.

to their lawful pastor. The schismatic body led by the Trustees went still further in their insubordination. On 16 November, Father Goetz was appointed by the Trustees as pastor and placed in charge of the church. Bishop Carroll threatened the priest with suspension if he attempted to act under the appointment of the Trustees. Goetz persevered and persisted in his evil course, and his faculties were then withdrawn by the Bishop. On the seventh anniversary of the opening of the church, 20 November, 1796, the usurping pastor preached to a congregation of malcontents a sermon on "The Sanctity of Christian Temples."

During these scandalous months the Vicar-General and Coadjutor Bishop-elect of the Diocese, the Rev. Leonard Neale, had been powerless to bring about peace. His authority and intervention had been resented by the Trustees of Holy Trinity, who found themselves reinforced by a second priest, the Rev. William Elling. As Father Elling played a most important part in the affairs of Holy Trinity afterwards, it will be interesting to note something of the character of the man, as seen in his letters to Bishop Carroll.

In 1791 Father Elling had been in charge at Lancaster, but wrote Bishop Carroll asking to be transferred, complaining that "the people did very little for their priest and the church and the priest's house were very much out of repair." Yet when it was suggested by the Bishop that he could remove to Philadelphia and relieve Father Graessl from some of the heavy mission work, he wrote, 8 December, 1791: "I must plainly tell you that upon no condition I could like it there (Philadelphia) and live in the priest's house so much exposed in the morning and afternoon to the sun, so that there is no shelter." On 28 December, he wrote that his health was poor, and if it so continued he could not remain. He desired that he be allowed to select for himself the next mission he might go to. Later he wrote that he would like to go to Charleston, as it was "favorable to his complexion." When Bishop Carroll objected to his leaving Lancaster, he wrote in April, 1792, that he would remain, though he thought it "a human impossibility, unless he improved." In that year the Bishop yielded to his importunities and he was transferred to Goshenhoppen, but in less

than a year he was sent to New York, 16 May, 1793. He wrote Bishop Carroll from New York that if he continued there he would be under the necessity of hiring a room and living by himself, "as to continue in Mr. O'Brien's house he would not for any price or salary," and added that he would have been better in Lancaster, as the air of New York did not agree with him. He stated too that he had sent word to Philadelphia not to forward his trunks.

From New York Father Elling went to Reading and to him the schismatic Goetz applied for the Holy Oils, rituals, missals, etc., which were needed at Holy Trinity, as Father Heilbron had removed all these when he was obliged to leave by the schismatics. All things needed were supplied by Father Elling, and as he had grown restless at Reading he came himself, 1 November, 1796, to Philadelphia and offered his services to the schismatic Trustees and Fr. Goetz.[3] When he was informed that the Trustees could not employ two priests, he offered his services to teach school and to officiate voluntarily in the church without compensation, and as a further reason he urged that in case of Goetz's disability he could take his place. This proposition was received favorably by the schismatic pastor and Trustees who no doubt were glad to receive the reinforcement of another priest. Accordingly it was agreed to open a school. Father Goetz offered to advance $400 and relinquish his salary for one year, if Mr. Oellers, the Secretary of the Trustees, would advance the balance. This was done and the school was opened in the basement under Fathers Goetz and Elling and Mr. Oellers. It was planned by the Trustees that fifty pupils could be secured at fifty dollars each, which would make the school a paying investment, as the one item of expense would be an English teacher at $100 a year. Mr. Oellers's two sons, who had been attending Georgetown College, remained at home to become pupils of the new school, which, however, failed of its bright promise. Goetz and Elling disagreed, and the former went about advising parents not to send their children to the school. When his first quarter's salary was due, Goetz demanded the money in spite of

[3] Letters of Trustees to Bishop Carroll, 8 Sept., 1806.

his previous generous offer, and the result was that all the expense fell on James Oellers, the Secretary of the Trustees.

The schism still held in the parish of Holy Trinity, the suspended priests officiating and the people supporting them. At length, finding it vain to hope for peace through negotiations with the Trustees and the priests, on 22 February, 1797, Bishop Carroll addressed a Pastoral Letter "To my Beloved Brethren of the Church of the Holy Trinity, Philadelphia," in which with the love of a father for his erring children he exhorted a return to unity and in clearest words explained the doctrine and discipline of the Church and the duties of her faithful children in obeying authority. The prelate's kind words went unheeded by these misguided people, who continued in their disobedience under their wicked leaders, and Bishop Carroll therefore proceeded to extreme measures. Through the Vicar General, Father Neale, the two priests were publicly excommunicated about the end of February, 1797.

As usual in such unlawful movements the schismatics became disrupted and fought among themselves, under the divided leadership of Goetz and Elling. The latter acquired the more influential following, and Goetz, seeing himself defeated, resigned his position as pastor, 12 June, 1797; but the Trustees wished to exercise their power, and accordingly they formally deposed him 12 August. Father Elling performed the duties of pastor to the schismatics, and the church records show a baptism by him on 9 July, but it was not until 12 November, 1797, that he was elected pastor by the Trustees. These worthies now made common cause with the excommunicated priest Reuter, of Baltimore, who with some Germans of that city had set up a schismatic church there. The small number of that nationality in Baltimore and the disasters that attended the national division in Philadelphia had caused Bishop Carroll to refuse permission to erect a German church in Baltimore. The event justified the Bishop's course, for when the Baltimore schismatics had erected a church and named the excommunicated Reuter as pastor, they were unable to maintain the church and priest.

The Philadelphia schism that was such a scandal had lasted more than a year, and Bishop Carroll, who had suffered much by it, came to Philadelphia in the hope that he might personally be able to settle the matter. His hope was vain. He had scarcely arrived before he was served with a writ and brought into court. At the hearing that followed, the schismatics' lawyer denied in most insulting words that Bishop Carroll had jurisdiction over Holy Trinity, and maintained that he was Bishop only of the other nationalities. In a letter addressed to the Cardinal Prefect of the Propaganda Bishop Carroll said:

> I solemnly aver that those who excite these troubles maintained in my presence by their lawyers in a public tribunal, and upheld with all their might, that all distinction between order and jurisdiction was arbitrary and fictitious; that all right to exercise ecclesiastical ministry was derived from the people; and that the Bishop had no power excepting to impose hands on the person whom the people presented as their chosen minister; or to inquire whether hands had been previously imposed on him. Then they deny that they are or ever have been subject to my episcopal authority; and when the words of the Pope's brief were shown them, in which all the faithful in the United States are subject to the Bishop, they impudently dared to assail the brief as imposing a yoke on them contrary to the American laws. And yet these are the men who are now sending an agent to the Holy See to obtain what had never before been granted.

The agent mentioned by Bishop Carroll was the Rev. Fr. Reuter of Baltimore. He was the emissary sent in the interests of the schismatics of Philadelphia and Baltimore with a petition for the erection of a German diocese and the appointment of a bishop for the people speaking that language in the United States. To such lengths had these misguided men gone in their obstinacy that when foiled in their attempt to coerce Bishop Carroll into yielding to their demands, and when their wicked schemes gave signs of disruption because of their internal dissension, they would not acknowledge defeat until they had made the last effort to have a bishop of their own choosing. Bishop Carroll was steadfast in his position, which he declared to Thomas FitzSimons when the latter endeavored to bring about an amicable settlement.

A restoration of harmony could only be secured by an acknowledgment by the contumacious Trustees of the right of the Bishop to appoint pastors.

A deeper principle than the mere appointing of a pastor to Holy Trinity was involved, viz., the principle of authority; and any weakness on the part of Bishop Carroll, any compromise would have meant anarchy in the growing Church of the United States. Not even to save further scandal and bring to a close the disgraceful condition in Philadelphia could this principle be sacrificed. The Trustees on their side were determined not to recognize Bishop Carroll's authority, and thus the eighteenth century closed with a cloud over the fair face of the Church in Philadelphia, one of her parishes in rebellion against lawful authority.

In 1799, as there seemed to be no hope of his securing his rightful position of pastor at Holy Trinity, Father Heilbron was appointed to succeed the schismatic Fromm at Sportsman's Hall, Pa., nine miles from Greensburg, the name of which he changed to Clear Spring where is now the present large Benedictine Abbey, Westmoreland, Pa. In that fertile field he devoted himself until his death in 1816, with the saintly Father Gallitzin, to the spread of Religion.

The Trustees of Holy Trinity still maintained their rebellion against Bishop Carroll, but their supporters were dwindling away or growing lax in their allegiance, for men who had rebelled against authority are not apt to be submissive to the usurper. The better-minded among the people had grown weary of their anomalous position of a Catholic congregation cut off from the Catholic Church and banned by their fellow Catholics. No doubt the hopelessness of securing their unreasonable demands for independence had much to do with bringing the schism to a close. At any rate negotiations were entered into to bring about the restoration of the congregation to Catholic unity. The submission to Bishop Carroll involved, of course, confession by the congregation of their guilt in persisting in a rebellious attitude, and acknowledgment by the priest that his ministry exercised when sus-

pended by his Bishop had been unlawful. Father Elling demurred against the humiliation imposed, and Bishop Carroll wrote to him, as follows:

Recollect, I beseech you, the doctrine you imbibed, the principles you brought from Rome, and you must admit this as a necessary condition, with which it exceeds my power to dispense. This duty may be performed as privately as possible, but it must be performed. It becomes you in a special manner to encourage it; and I trust in God that your doing it, will be accepted by Almighty God, as a satisfaction for every irregularity heretofore committed. The sooner you do it the greater will be the benefit to those who rely on you. Consummate, my dear Sir, the sacrifice you owe to God, set example to His Church and especially to the flock, which is to be committed to your charge. Every day of delay increases the difficulty and multiplies offenses. Dishonor springs from perseverance in a wrong course, and not from a retraction of error or misconduct. Your own conscience is involved as well as that of others, and you must surely wish ardently for the moment of restoring tranquility to your mind. How joyfully will I meet you when this is done, and with how much pleasure will we discourse, at your intended visit, in your proposal for the extension of the true faith.

These kind words of the Bishop prevailed. Father Elling agreed to abjure his error, make public reparation, and do all in his power to right the wrongs to religion that he had participated in. In his abjuration, made 28 January, 1802, he promised canonical obedience to Bishop Carroll and his successors, holding himself subject to his authority and jurisdiction in such manner that he could not lawfully exercise any pastoral function or administer the sacraments without his express license, or after said license should be duly revoked. He likewise promised privately, but efficaciously, to admonish the faithful that such license from the Bishop is indispensably necessary to authorize any priest to administer the Sacrament of Penance.[4]

The Trustees likewise yielded, and James Oellers personally secured the signatures of the other Trustees to the following document:

We, the Trustees of the German Religious Society of Roman Catholics of the Holy Trinity in the city of Philadelphia, Do hereby acknowledge

[4] Baltimore Archives.

for ourselves, and our constituents, members worshipping in the said church, that we hold ourselves subject to the Episcopal Authority and jurisdiction of the Bishop of Baltimore for the time being, and according to the tenor of the Brief of his Holiness of pious memory, Pius Sixth, for the erection of the Episcopal See of Baltimore, and we promise to yield true obedience to the said Bishop conformably to the powers lawfully vested in him.

In witness whereof, the said Trustees of the German Religious Society of Roman Catholics of the Holy Trinity Church, in the city of Philadelphia have set their hands and caused the seal of their Corporation to be affixed this 29th day of January A. D. 1802.

JAMES OELLERS, GEORGIUS WALDMOR,
ADAM PREMIR, MATHIAS KNEBEL,
CHARLES BAUMAN, JOHAN CONRAD.
BALTHAZAR X. KNEIL,

The submission of Pastor and Trustees having been made in due form to the then Vicar General, the Rev. Mathew Carr, O. S. A., the documents were sent to Bishop Carroll. Father Carr, as representative of the Bishop, removed the censure from Father Elling and reconciled the church in company with the latter and two of the Trustees, Oellers and Premir. Father Elling was then appointed Pastor of Holy Trinity by Bishop Carroll, and peace once more reigned at Holy Trinity. Thus ended this unhappy schism, as all such must, in the triumph of the Church's lawful authority and the humiliating defeat of all who oppose it.

Although the schism thus happily ended had wrought spiritual harm to those concerned and given scandal to all the community, yet, confined as it was to the malcontents, it did not interfere with the progress of religion in the city. In the meantime spiritual equilibrium was maintained by the establishment of a new church.

The population of Philadelphia before 1793 numbered fifty thousand souls. A large number of houses had been built south of the city line of South Street, in the District of Southwark, which numbered nearly 6,000 persons; while north of Vine Street, the northern limit of the city, were about 9,000 persons, in the District of Northern Liberties. The distance to St. Mary's for the Catholics living north of the city made the long journey in the winter's cold and summer's heat either very difficult or impossible, so that

many could not attend Mass. The necessity of another church in this northern section was therefore very evident. The fever of 1793 and its awful results had postponed the undertaking of the project, but when those who had fled the city returned to their homes, and trade had once more been resumed, an increased immigration soon more than made up for the fatalities of the epidemic. The design for a church north of the city to provide for the spiritual needs of the residents there was now undertaken.

The Irish Augustinians had sought and obtained permission from Bishop Carroll to come to his diocese, and Father Rosseter, O. S. A., had already arrived and was stationed near Wilmington, Delaware. In the spring of 1795 the Rev. Matthew Carr, O. S. A., arrived from St. Augustine's Convent, John Street, Dublin, to found a house of his Order in this country. At first it was contemplated to erect the house at Wilmington, and offers of a site and means to build a church there were received, but the needs of Philadelphia made this city a more favorable location.

Father Carr had taken up his residence with Father Neale at the priest's house in Willing's Alley and from there sent out the following appeal:

ADDRESS TO THE INHABITANTS OF PHILADELPHIA.

The most avowed enemies of Christianity, have been compelled by imperious truth, to acknowledge that the general happiness of mankind has marked its progress. Before the establishment of this divine system of general improvement, the world was ignorant both of genuine liberty and universal philanthropy. Subduing the universe to the dominion of Christ; it proclaimed freedom to man, by assuring him that he had but one Sovereign Lord in Heaven. By disseminating the maxims of Christianity and diffusing its spirit, mankind were taught to consider themselves brethren. Thus, were the tyrant and egotist equally proscribed. The proof of these observations, rests on the notorious fact, that where Christianity prevails not, or has been abolished, in that hapless territory, reigns the cruelest despotism, or wildest anarchy. Impressed with these sentiments, the Right Reverend Doctor Carroll, Bishop of Baltimore, has ever made it his dearest concern, to encourage and introduce into America, zealous missionaries from every quarter. Induced by the auspicious name Philadelphia, as also by the religious propensities of its inhabitants, towards the faith, and morality of Christ; he has recommended to the Reverend Mr. Carr, Superior of the Augustinian Order in Dublin, to

settle in this city. In consequence whereof, this gentleman offers to their service, himself, and other men of zeal and abilities; who only wait the tidings of his reception, to join him. The very great increase of inhabitants, and the grievous inconveniences, under which numbers of them labor, in attending the duties of religion, render necessary the establishment of Another Place of Worship. Many already have cheerfully offered their liberal contributions; and more it is hoped will follow their example. Whereof, a subscription will be opened immediately, for erecting A Church in any part of this City, deemed most eligible. As a friend to the noble object of the welfare of mankind, you will be respectfully waited on in a few days for your support.

Willing's Alley, 20 May, 1796.[5]

There were two hundred and forty-four contributors to this appeal, and the amount received was $8679.02. Among the contributors to the erection of St. Augustine's Church, Philadelphia, were President Washington, $50; Thomas FitzSimons, $500; Patrick Madden, $500 (besides printing); James Ryan (who obtained the contribution from President Washington), $200; James Gallagher, $200; Mrs. Catharine Eck, $190; Commodore John Barry, $150; Peter Gill, $100; Joseph Viar, Spanish Consul, $100; John Lalor, $60; Matthew Carey, $50; George Meade, grandfather of General George Gordon Meade; Jasper and John Moylan, commercial agents of the United States at L'Orient, France, during the Revolution, and brothers of General Stephen Moylan, $50 each; Stephen Girard, $40; Dennis Lalor, $30; Jared Ingersoll, Attorney General of Pennsylvania, $30; Capt. Roger Kean, of the Privateer Navy of Revolution, $30; Col. Francis Johnston, of the Revolution, $30; the Count de Noailles, brother-in-law of Lafayette, $20; Dunn, a member of the Irish House of Parliament, $20; Captain John Barry, $20; Captain Patrick Hayes, nephew of Commodore Barry, $20; Captain John Inskeep, of the Revolutionary Army and Mayor of Philadelphia in 1800, and later President of the Insurance Company of North America, $20; Michael Morgan O'Brien, afterwards Consul at Paris, $20; Captain Faulkner, $10; Captain Hoare, $10; Captain O'Connor, $10.

[5] From Correspondence of Matthew Carey, Book No. 21, No. Letter 5302.

Encouraged by this liberal response to his appeal Father Carr, on 11 June, 1796, purchased from Jonathan Meredith and wife for an annual ground rent of 340 Spanish milled dollars, a plot of ground eighty-five feet front and one hundred and seventy-five feet in depth, on Fourth Street below Vine Street, running back to Crown Street (so-called from its being the crest of the highest point in the city proper). The advantage of this site lay in the fact that, while within the city limits, it was near the northern quarter where the church was needed. Building operations were begun at once, and on the first Sunday of September, the Feast of Our Lady of Consolation, was laid the corner-stone of the new church to be called St. Augustine's. On 7 July, 1797, a lot 20 x 100 feet, north of the church lot, was purchased for burial-ground, from Frederick Vogel, for $106.75.

On May 27, 1797, an indult was granted at Rome, giving to Father Carr the necessary authority to establish convents of his Order in the diocese of Baltimore, subject to the approbation of Bishop Carroll. The Augustinian Community was accordingly erected into a Province under the title of "The Blessed Virgin of Good Counsel," and Father Carr was named Vicar-General of the Province and Superior of the Missions. Father Carr had been joined by Father Rosseter, O. S. A., and these resided at St. Mary's priest's-house, in Willing's Alley, with Father Neale and Father Ennis, during the slow progress of erecting the new church.

The church collections and pew rents of St. Mary's during 1797 amounted to $1267, and this with the rents of houses on Walnut Street made the income about $2000. During the year the collections for support of the free school gave £71 7s. in June, and £70 18s. 9d. in November. James Reagan this year resigned the mastership of the school, and the position was given to Terence Byrne. Peter Gill, who had given $100 to the new church of St. Augustine, died in December, 1797, and by his will one-half of the rent of his house and lot at "Camptown" (Kensington) was to go to St. Mary's free school, and the other half for religious purposes; and after thirty years the property was directed to be sold.

On 8 April, 1798, Dr. Carr received into the Church Miss Sally McKean, aged 18, daughter of the then Governor of Pennsylvania. Two days later she was married, by Dr. Carr, to Marquis Yrujo, the Spanish Ambassador.

During this year, 1798, in which, as has been seen, the yellow fever raged in the city, the school collection amounted to £49 12s., of which Father Neale contributed £7 10s., and Terence Byrne, who had resigned his place as schoolmaster, gave £27 10s. A charity sermon was therefore given to cover the school expenses.

While the business of the church thus progressed and the new building was being erected at Fourth and Vine Streets, and the city was living in terror of the dreadful fever that had again and again wrought such havoc, the Government was endeavoring to cope with the complicated political situation caused by the very large number of foreigners who had immigrated to this country, after the adoption of the Constitution. They were for the most part

> Frenchmen, driven into exile by political troubles at home, or Englishmen, Scotchmen and Irishmen who had espoused ultra-republican principles, and who flying from the severe measures of repression adopted against them at home, brought to America a fierce hatred of the government of Great Britain, and a warm admiration of republican France. Among these were men of pure lives and noble aims, but many were desperate political intriguers ready to engage in any scheme of mischief. [*]

About 30,000 French refugees had organized clubs in this country, in 1798, and bound to these in sympathy were about 50,000 late subjects of Great Britain. The Federalist's Party, which numbered conservative men, like Washington, Hamilton, Jay, and Adams, was opposed to any entangling foreign alliance and looked askance on their opponents' advocacy of the loose French Republican ideas. Adams had been elected President in 1796, and he and his party in 1798, when war with France seemed inevitable, secured the passing by Congress of Acts for security against the internal foes, as they regarded the refugees.

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[*] Harper's *Encyclopedia of United States History.* Alien and Sedition Laws.

The first of these Acts was passed 18 June, 1798, by which the naturalization laws were made more stringent and alien enemies could not become citizens. By a second Act (25 June) which was limited to two years the President was authorized to order out of the country all aliens whom he might judge to be dangerous to the peace and safety of the United States. By a third Act (6 July) in case of war declared against the United States, in an actual invasion, all resident aliens, natives or citizens of the hostile nation, might, upon proclamation of the President, issued according to his discretion, be apprehended and secured or removed. These were known as the Alien Laws.[7]

The President never had occasion to put these laws in force, but several prominent Frenchmen, who felt that the laws were aimed at them, left the United States. The Sedition Act was passed 14 July, 1798, and made it a high misdemeanor, punishable by fine and imprisonment

for any person unlawfully to combine in opposing measures of the government or attempt to prevent government officials executing their trusts, or to incite to riot and insurrection.

These laws were assailed with great vigor by the opposition, and were deplored by the best friends of the Administration. Nothing contributed more to the Federalists' defeat two years later than these extreme measures.[8]

In that election Adams was defeated for the Presidency by Jefferson.

Among those who opposed these measures was the strong party sympathizers with the United Ireland movement then forming in Ireland, and who looked on these Acts as having been passed in the interest of England. In Philadelphia the Irish sympathizers were very numerous, many of them themselves Irish patriots who had been forced to leave Ireland and who were actively engaged in promoting the movement in Ireland by American sympathy and funds. Hamilton Rowan and Wolfe Tone had arrived in Philadelphia in 1794 and had lived sometime in Wilmington with the famous Napper Tandy, who remained in America until 1798. The sentiment against England and in favor of France, fostered by "The United Irishmen" and their adherents, was very strong. German citizens likewise were incensed against the Alien Acts.

[7] Ibid. [8] Ibid.

The discussion for and against the obnoxious Acts was waged in the newspapers and at the many meetings held by the Federalists and the Anti-Federalists. At length the opponents of the measures took definite steps to bring the matter before Congress and on Friday, 8 February, 1799, great mass-meetings were held by the Germans and Irish. At both gatherings it was resolved to present petitions, requesting the repeal of the Acts, to Congress at the meeting of that body on the following Monday. As the time in which signatures to the petition could be secured was very short, it was decided to expedite matters by having committees appointed to secure signatures on Sunday at the Presbyterian and Catholic services, as a large number of these congregations came under the penalties of the Alien Acts.

The committee appointed to secure the signatures were Dr. James Reynolds, a naturalized citizen; Robert Moore, a gentleman of wealth, but not a citizen; William Duane, a native born and publisher of the *Aurora;* and Samuel Cummings, a young Irishman employed by Duane as a compositor. Some of the committee went to the Presbyterian church, and Dr. Reynolds, Mr. Moore, and Mr. Cummings proceeded to St. Mary's before ten o'clock, 10 February, 1799. Cummings posted the following notice on the wall of the church, beside the doors:

> Natives of Ireland who worship at this church are requested to remain in the churchyard after Divine Service until they have affixed their signatures to a memorial for the repeal of the Alien Bill.

Although many natives of Ireland attended St. Mary's, all were not in favor of a repeal of the Alien Bill, nor were all in favor of the method employed to secure signatures to the repeal petition. When John O'Hara, one of the Trustees, was informed by John Brown of what had been done, O'Hara promptly tore down the notice. Other copies of it were put up during the Mass, but James Gallagher, Jr., discovering them, tore them down, declaring that "no Jacobin paper had a right to a place on the wall of that church." Angry words followed between Gallagher and Cummings, and when Father Neale was appealed to he advised that Gallagher should inform the influential men present at Mass

and ask them to interfere. The committee departed; but before Mass had ended, they returned and, having placed the petition on a flat tomb near the door of the church, sought signers among the congregation leaving the church. The result was a general contention between the adherents of the two parties. The committee did not persist when they found objection to their using such a time and place for their purpose, and Mr. Moore left immediately, but the discussion among the others attracted a crowd "that for four hours filled the street from the house of the Mayor to that of the Chief Justice." Constables finally ended the disturbance and arrested James Gallagher, Cummings, Lewis Ryan, and Dr. Reynolds, who was accused of drawing on Gallagher a pistol, which was wrested from him by Ryan.

The case was tried on 21 February. The Rev. Matthew Carr testified that it was customary in Ireland to hold public meetings and secure signatures to papers after church services. Father Neale testified that such posted notices were against his orders, and he "deemed the affixing of these notices to the church as an insult to him and the Board of Trustees, for according to the usage of the church no notice or advertisement should be put up without his positive consent." The jury rendered a verdict of "not guilty" as to inciting a riot, but Dr. Reynolds was convicted of assault and battery on James Gallagher. [9]

In the meanwhile the new church of St. Augustine was slowly approaching completion. The disastrous visitation of the yellow fever in 1798 had claimed as one of its many victims the Rev. Michael Ennis, O. S. A., and this naturally interfered with the progress of work at the much-needed church. In order to secure the money necessary to finish the work the clergy resolved to avail themselves of the then common practice, and applied to the Legislature for permission to hold a Lottery. The petition was signed by the Rev. Leonard Neale, Vicar-General, and the Rev. Matthew Carr. On 4 April, 1799, the House of Representatives passed "an act for raising by way of Lotteries a sum not exceeding $10,000

[9] "A Report of the Extraordinary Transactions which took place at Philadelphia in Feb. 1799, in consequence of a Memorial for Certain Natives of Ireland to Congress Praying a Repeal of the Alien Bill."

for the purpose of completing the Roman Catholic Church of St. Augustine's." Thomas FitzSimons, John Leamy, and Edward Carrell, were appointed Managers and entered bonds to the Commonwealth for $100,000 "for the due and faithful performance of their duties in the management of said lottery."

As this method of securing the necessary funds for church purposes must appear unusual in view of our legislation against lotteries, it is well to explain that a lottery was the common method employed in the seventeenth and eighteenth centuries. The newspapers of those days have frequent advertisements of lotteries for public and private benefit. As early as 1720 Charles Read advertised a lottery of his house. In *Watson's Annals* there are notices of the following publicly advertised lotteries: In 1748 for public improvements; in 1752 for Christ Church steeple; in 1753 for the New Presbyterian Church at Third and Arch Streets; in 1754 for the City Academy; in 1760 for St. Paul's Church; in 1761 to pave the streets (North Second Street was paved thereby); in 1768 to raise $5250 for the same purpose. In 1765 the Assembly granted lotteries to several Episcopal churches and in 1766 a lottery was advertised to finish St. Peter's and St. Paul's churches.

The lottery petitioned for by the priests of St. Augustine's and granted by the Act of Legislature was in accordance with the common custom, and the method pursued was the usual form. The Scheme of the Lottery, as set forth in the advertisements, divided the prizes, amounting to $78,000, into two classes, the highest prizes being $4,000 and $8,000; and the lowest $8 and $10. Tickets for the first class sold at $6 and for the second class at $8, and were to be purchased "of the commissioners, of the Rev. Clergy of St. Mary's, of Messrs. Young, Rice, and Carey, booksellers, and of several other respectable persons in the city." Prizes were to be paid thirty days after the drawing closed, subject to a deduction of fifteen per cent. A number of causes, however, compelled several postponements of the drawings and prevented the success of the Lottery.

The dreaded yellow fever broke out again, and amongst its victims was the Rev. John Burke, one of the priests of St. Mary's.

Father Burke had come from Cork at the invitation of Bishop Carroll in 1797. He had studied in Paris, where he had taken his degrees, and where from 1780-92 he had been Superior of the Irish College. After the French Revolution he returned to Ireland, and from Cork he wrote to Bishop Carroll offering his services as a missionary. He was accepted and accordingly in 1797 arrived in Philadelphia and was appointed to St. Mary's. He contracted the fever while attending his duties and thus died a martyr in his forty-third year, on 17 September, 1799.

Toward the end of the year of 1799 the Rev. Father Neale, pastor of St. Mary's and Co-adjutor Bishop-elect of Baltimore, was appointed to the Presidency of Georgetown College and left Philadelphia for his post. During the trying years of his pastorate Father Neale had acquitted himself most admirably. In the recurring epidemics he had performed his duty to the plague victims with priestly heroism, and was fortunately preserved from the contagion. In the troublous affairs of Holy Trinity Church he had acted as Vicar General with prudence and wisdom. His learning and exceptional ability, however, particularly fitted him for his appointment as President of the flourishing college, and he was the one available man for the position. The needs of St. Mary's were amply provided for by Father Carr and his assistants.

With the departure of Father Neale from St. Mary's was interrupted the succession of the Jesuits, going back to Father Greaton, the founder of the Faith in Philadelphia, and maintained by the Fathers of the Society after the Suppression in 1773. In accordance with the agreement made at White Marsh the property held by the Jesuits in 1773 was willed by each pastor to his successor and accordingly the title of St. Joseph's never left the possession of the priests of the Society of Jesus, even when the title to St. Mary's was transferred to Bishop Conwell by the Rev. Francis Neale, the Jesuit in whose name it was held in 1825.

Besides his more than ordinary intellectual ability, Father Neale was a man of the highest spiritual attainments, and it had been his intention to found in Philadelphia a religious community. Miss Alice Lalor, a young woman from Queens County, Ireland,

had settled in Philadelphia in 1798, and with two companions opened an academy for girls. This group of pious ladies secured the providential beginning of Father Neale's design, but during the plague two of the number died of the fever. After Father Neale's departure Miss Lalor and two others who shared her high ambition removed to Georgetown, and there after many vicissitudes they at length founded a Convent of the Visitation Order.

An event that plunged the whole nation in sorrow was the death of George Washington, the Father of his Country and first President of the United States, at his home, Mount Vernon, 14 December, 1799. The bitterness and ingratitude that had been shown him by his political enemies were almost effaced by the sincere grief of the people at the death of their great champion. That the memorial services might be as a great united sorrow, Congress appointed the anniversary of Washington's birth, 22 February, 1800, as the day for "general commemoration throughout all the land, of his character and services to the country." The Governors of the States each sent forth a proclamation setting forth the message of Congress and the cities vied with one another in arranging for appropriate services. Bishop Carroll had always held George Washington in highest esteem and in a letter to Archbishop Troy he wrote of "the firmness, the undaunted courage, the personal influence and consummate prudence of that wonderful man, our President Washington." The prelate was greatly moved at his death and under date of 29 December, 1799, he sent to all the clergy a pastoral letter, in which he recommended and directed that his Reverend brethren give notice to their congregations to observe 22 February, 1800,

with a reverence expressive of their veneration for the deceased Father of his country and founder of its Independence, to beseech Almighty God to inspire those who are, or hereafter may be, invested with authority to pursue his wise, firm and peaceful maxims of government and preserve in us the enjoyment of those public blessings, for which, next to the merciful dispensations of Providence, we are chiefly indebted to his unwearied perseverance, temperate valor, exemplary disinterestedness and consummate prudence.

The Bishop then directs that the Blessed Sacrament be removed

from the church during the service and advises that the discourse to be preached on that occasion

> be not on the model of a funeral sermon, deduced from a text of Scripture, but rather as an oration, such as might be delivered in an Academy, and on a plan bearing some resemblance to that of St. Ambrose on the death of the young emperor Valentinian who was deprived of life before his initiation into the Church, but who had discovered in his early age the germ of those extraordinary qualities which expanded themselves in Washington and flourished with so much lustre during a life of unremitting exertions and eminent usefulness.

Philadelphia as the leading city of the United States and the seat of government made preparations fittingly to observe the memorial service on 22 February, 1800. St. Mary's Church was selected for the Catholic service and arrangements were made in keeping with its reputation as the richest and most populous parish of the country. The United States Senate resolved to meet in the Senate Chamber and walk to the Zion Lutheran Church on Race Street to attend the services there. The House of Representatives, however, decided that,

> as it might be the wish of several members to attend the oration at the Catholic Church in preference to the one in Race St., members ought to be left to their own option.

It is probable that a large number of the eighty-three representatives attended St. Mary's, as Father Carr had a great reputation as an orator. The only records of the Catholic celebration extant are the Expense Accounts, and from these it is seen that the service of St. Mary's was very elaborate. $162.00 were collected as a subscription, and of this $62.00 were paid for music and $40.00 for the singers. £25 19s. 4½d. were paid for Bombazet and £2 5s. for Crepe Gauze. There was a funeral Urn, and Eleanor Byrne was paid $10 "for making curtains and hangings," while T. Hurley received £4 10s. for "work done including Sewing Curtains and other work for fixing the church in mourning." C. S. LeBreton was paid $5 "for clining and dressing the Altar and all other trouble, and one Dollar for clining the snow out of

the yeard"; "John Stowers, the constable, was paid seven shillings six pence [which equaled one dollar] for attendance at the chappell." The thrift of the Trustees is seen from the item that the 145 yards of black stuff used in the draping was afterwards sold at Yorkes' Auction for $26.10.

On 8 March, 1800, the drawing of the Lottery for St. Augustine's was begun, but owing to the many set backs that the business had received, only $6,000.00 were realized for the church from the fifteen per cent. deduction of the prizes. This failure was not altogether unforeseen. On 30 March, 1799, Father Carr had written to Bishop Carroll:

> I fear to proceed in it [the lottery]. I foresee the great attention and laborious exertions it requires; nor can I hope for much assistance from any of the Managers. Unless we can sell a considerable portion of the tickets in the principal cities of the Union, it were folly to embark in the business.

An application was sent accordingly to the Legislature by Dr. Carr, and permission obtained to hold a drawing to make the $4,000.00 deficit of the amount allowed by the previous Act. Tickets were placed on sale and the minute books of the Trustees of St. Mary's show that in May, 1800, fifty tickets were ordered to be purchased. This supplementary drawing was not held until 1803. On 20 July, 1802, Father Carr wrote to Bishop Carroll: "I am thrown into a most distressing situation by the defaulters to the Lottery where it was least to be apprehended."

Sufficient money was, however, received to enable Dr. Carr to proceed with the work at St. Augustine's and on 7 June, 1801, the new church was dedicated. No record is extant of the ceremony with which the new church was opened for services. The building in its incomplete condition (for it lacked galleries and vestibule), was of noble dimensions, in Romanesque style, 62 feet front and 125 feet deep and 42 feet to the eaves. Matthew Carey's *Traveler's Guide* for 1802 describes it as "the largest church in Philadelphia." St. Augustine's was remarkable as the first church-building in the State without orientation. All other churches, Catholic and Protestant, had the chancel and altar at the eastern end of the church, and even when the building stood

on the western side of the street, the orientation was kept and entrance had from the western end. So Holy Trinity stands to-day, and St. Mary's Church was orientated until the altars were changed from east to west in 1886.

The architect and builder of St. Augustine's was Thomas Carstairs, and the superintendent of the work Nicholas Fagan. Much of the building material was contributed by Captain John Walsh, Fagan's father-in-law, who had been a privateersman during the Revolution and afterwards established a lumber business. The edifice was completed by addition of the galleries and vestibule in 1824; the front of the church was completed in 1826, and in 1829 the handsome cupola, 75 feet high, was added in which, in the year following, the clock and bell from Independence Hall were installed.

Father Carr continued his residence at St. Mary's until 1802, when he removed, with much regret, from Willing's Alley to a house near St. Augustine's, leaving in charge of St. Mary's and the Chapel of St. Joseph his fellow Augustinians, the Revs. John Rosseter, Raphael FitzPatrick, and Michael Lacy, who had succeeded the Rev. George Staunton, O. S. A., and the Rev. Philip Stafford. Father FitzPatrick afterwards assisted at St. Augustine's, where he died 25 March, 1803. His funeral was held at St. Augustine's and the burial made at St. Mary's.

The Trustees of St. Mary's had petitioned Bishop Carroll, 1 September, 1801, for a separate and permanent pastor "of suitable abilities and a good preacher," but it was not until after 12 April, 1803, when the Rev. Michael Egan, O. S. F., was elected pastor of St. Mary's, that separate parish boundaries were established for the two churches. Market Street was made the division line, all north of which was St. Augustine's, and all south St. Mary's. The territory of the two parishes was not confined to the limits of Philadelphia, for the records show that marriages and baptisms were administered at Germantown, Bustleton, Frankford, Darby, Norristown, Cobb's Creek, Belair (Villa Nova), and in New Jersey at Lamberton, Burlington, and Trenton, and in Delaware at Wilmington.

CHAPTER XVII.

LOTTERY FOR HOLY TRINITY CHURCH.—FATHER ELLING LEAVES HOLY TRINITY.—FATHER ADAM BRITT, S. J.—FATHER ANTHONY KOHLMAN, S. J.—REHABILITATION OF THE JESUITS IN AMERICA.—CHARTER GRANTED TO ST. AUGUSTINE'S.—SOME BAPTISMS AND MARRIAGE RECORDS OF ST. AUGUSTINE'S.—ST. MARY'S UNDER FATHER EGAN, O. S. F.—THE YELLOW FEVER.—THE FREE SCHOOL.—THE CHOIR.—ST. MARY'S CEMETERY, THIRTEENTH AND SPRUCE STREETS.

HEN peace had been restored with the authorities, the pastor, Father Elling, and the Trustees of Holy Trinity found the treasury of the church sorely depleted by the six years of schism. The expenses of the rebellion and the contributions to the Roman agent who had failed in his mission so signally, had severely taxed their resources. Moreover, the whole congregation was by no means involved in the schism, and the loss of the contributions of those who would have no part in the actions of the Trustees, and who became pew-holders in the new St. Augustine's, made the deficit all the greater. The conditions demanded some special effort, and accordingly a lottery was arranged for and by the Act of the Legislature of 25 March, 1803, permission was granted to hold a lottery for $10,000 to support the school, then being held in the church basement, to pay debts and to build a new parochial residence and school. Part of the debt, no doubt, was contracted by the purchase, 4 January, 1803, of a lot 26 x 287 feet on the east side of Fifth Street, next to St. Mary's graveyard. This was the German part of the graveyard purchased in 1768, and now transferred by Joseph Boehm and George Lechler, the two survivors of the original deed, to the Trustees of Holy Trinity.

The commissioners of the lottery were Adam Premir, 136 S. Sixth Street, Charles Bauman, 16 Budd Street, and Anthony Hookey, corner of Third and Green Streets, who afterwards, 23 December, 1820, became father-in-law of Anthony Drexel, the founder of the Drexel family, by the marriage at St. Mary's of Mr. Drexel and Miss Hookey. The first drawing took place on Monday, 26 November, 1804, the mayor of the city putting the high prizes in the wheel, and the highest prize drawn was $200. At the next drawing $50 was the highest, and at the third drawing $100 was the largest sum won. The lottery was not a success, as not enough was realized for the planned school and priests' house.

Father Elling continued to act as pastor of Holy Trinity until failing health compelled him to resign the office. His last record in the baptismal register is dated 23 February, 1806, but it was not until 25 October of that year that he resigned. During this time services were supplied by visiting priests, secured by the Trustees.

The cause of Father Elling's delay in giving up a position for the duties of which he was no longer physically equal was the difficulty in arranging money matters with the Trustees. By an agreement signed in 1801, Father Elling was to receive $200 a year as pension, if he became invalided, or $800 in a lump sum. But if he ever left Holy Trinity of his own will, the contract became null and void. For eight months the Secretary of the Trustees endeavored to anger or wear the priest out by quibblings and tricks, so that he would resign and thus the contract would be broken. Elling remained firm, and finally, in October, the Trustees passed a resolution ordering the payment of the $800 pension, in accordance with the 1801 contract. In the meantime both Father Elling and the Secretary of the Trustees, James Oellers, deluged Bishop Carroll with letters that retailed in tiresome detail all the minutiae of the controversy, each side begging and protesting, bullying and whining. With the supernatural patience and tact that characterized Bishop Carroll he advised and arranged so that at length Father Elling received the pension and resigned the charge to Father Adam Britt, S. J., who arrived in Philadelphia, 27

September, 1806, the journey from Baltimore by boat having taken him two days.

Elling was evidently one of those unhappy, restless beings who make life a worry for themselves and all about them, and who are so unhappy when free from real trouble that they invent imaginary ones. Before leaving Philadelphia Father Elling made a purchase of land in Providence township, Bedford County, Pa., where he might rest and gain his health, and spend the remainder of his life. From there he wrote to Bishop Carroll, 11 March, 1807, but on 29 November, 1809, he wrote from Philadelphia that it was impossible for him to stay any longer in Philadelphia, and that he was on the eve of departure for New Orleans where he intended to buy a small property. He did not remain there long, however, but returned to Philadelphia, made his residence at 73 South Fourth Street, and here, 2 April, 1811, in his 63rd year, his restless soul passed into eternal rest.

With the election of Father Adam Britt, as rector, the history of Holy Trinity takes on a new color. The schism had ended apparently with the submission of Father Elling and the Trustees in 1802, but religion had suffered too much to recuperate at once, and during the following years of Father Elling's pastorate little progress was made materially or spiritually by the congregation. On Father Britt's assuming charge he found sad results of the unhappy rebellion, and a general condition of affairs that required all his ability to cope with. In his letters to Bishop Carroll he states that in his visits to the parishioners he found many who had not been to church for several years, and "I found the catechism wholly neglected," he adds. He was handicapped, however, by his ignorance of English, for he spoke only German and French, and therefore he asks in a letter, dated 17 February, 1807, that Bishop Carroll send an assistant who could hear confessions and instruct the very large number who could not speak German.

In answer to Father Britt's statements of the urgent need of an English-speaking priest who would help heal the wounds of Holy Trinity parish, the Rev. C. Kohlman was sent there to give a mission. Father Kohlman was a Jesuit and had recently arrived

from Russia to take the Chair of Philosophy at Georgetown College. He had lived for some time in London and so was familiar with English. Father Kohlman arrived in Philadelphia in April of 1807, and so impressed was he with the sad spiritual condition which he found at Holy Trinity that he wrote Bishop Carroll: "Truly with desolation has this congregation been made desolate, having so long supported ravening wolves, in the clothing of sheep; hirelings who fed themselves without sparing the flock; who came only to destroy and to fatten on the innocent blood of so many souls."

In June, 1807, Father Kohlman, reporting his labor in Pennsylvania, wrote to his Bishop:

> I remained upwards of two weeks in Philadelphia, and every day explained the Christian doctrine in English and German to the people and children in the church. Before leaving I admitted about twenty-six girls and boys to first communion. The grown people are as ignorant of their religion as the children, and it is easy to imagine how they live. I instructed as well as my limited time would permit. Almost all the confessions I heard were general or at least for three, six, or ten years back.

The zealous work of Father Kohlman during his mission at Holy Trinity and the unceasing efforts of the pastor, Father Britt, to eradicate the irreligious spirit that had crept in during the disruption, were crowned with success. No doubt the memory of the disastrous years served to strengthen the faithful, and Holy Trinity Congregation became marked for the piety of its members and the zealous ministry of its priests.

Father Britt never learned English, but labored faithfully among his own people until 1811, when he was transferred to Conewago, Adams County, Pa. On 8 July, 1822, while officiating at the altar, he was stricken with apoplexy, and after removal to his room died, fortified by the Sacraments of the Church, in his 81st year. He had been born at Fulda, entered the Society of Jesus 14 September, 1764, and at the restoration of the Society in 1805 re-entered the Society.

Father Britt and Father Kohlman were two of the five Jesuits sent in 1805 and 1806 to America by the Superior General in

Russia to aid the new mission, after the establishment of the new *modus vivendi* for the Society of Jesus re-established after thirty years of extinction. While this is not the place to go into the details of the memorable Bull of Clement XIV, by which in 1773 the Society of Jesus was suppressed, yet as the Church in Philadelphia owes its existence to the labors of the members of the Society of Jesus before its suppression, and during the thirty years, it is necessary to say a word in passing concerning these gentlemen during that trying period when statecraft was permitted to harass that great Society.

By what was evidently a special act of Providence, neither Frederick the Great nor the Empress Catharine of Russia would permit the publishing of the Bull of Suppression in their dominions. The result was that schismatic Russia became the protector of the Jesuits. Pope Clement acquiesced in the condition, and the Fathers in Russia were authorized to continue their former life under the rule of St. Ignatius. Under the succeeding Pope, Pius VI, the Bishop of Mohilev was invested with jurisdiction over all the Religious Orders in his diocese. Under this authority a novitiate was opened by the Jesuits and protected by Catharine the Empress. Houses and colleges followed in quick succession, and in 1782 a Superior General was elected. When Pius VII became Pope, the Emperor Paul of Russia petitioned him for a formal approval of the Society, and in 1801 by the Bull *Catholicae Fidei* the Society of Jesus was fully recognized and re-established in Russia. It was further permitted that all who would could affiliate themselves with the Society in Russia.

There were then living in the United States fourteen Jesuits who had signed their submission to the Bull of Clement XIV. These priests, as has been seen, had however formed themselves into a society to retain ownership of lands, etc., and practically had lived the rule of the Society. Two of them, Bishop Carroll and his co-adjutor Bishop Neale, on 25 May, 1803, wrote to Father Gabriel Gruber, the Superior of the Society in Russia, and declared on behalf of themselves and the other missionaries who had been members of the Society their anxiety to be rehabilitated as Jesuits.

The answer, received in due time, readily granted the desire of the American Fathers, and a form of renewal of vows was prescribed and permission granted to Bishop Carroll to name a Provincial in America. A conference was held at St. Thomas's Manor, 9 May, 1805, at which the attending Fathers expressed their desire to unite with the Society. On 21 June, Father Molyneux was appointed Superior with the powers of Provincial, and on the Sunday within the Octave of the Assumption, after an eight days' retreat, the vows were made and the Society revivified in America.

The Jesuits were not formally re-established throughout the world until the Bull of Pius VII, 7 August, 1814, but the appointment of Father Molyneux as Provincial by the General of the Order in 1806, and the opening of the Novitiate at Georgetown in the same year, put the Society on a working basis in the United States. The property of the Society had been carefully protected and increased, and the Society re-entered into possession in Maryland and Pennsylvania. During the year sixteen young men were received as candidates for the priesthood and a large number as lay-brothers. With Father Britt, in 1805, Father John Henry was sent to America, and they were followed in 1806 by Father Kohlman and Fathers Francis Maleve and Peter Epinette. Bishop Carroll thus found his vast work in the infant Church aided by the wonderful strength that goes with the Society of Jesus.

On 24 September, 1804, a charter was granted by the State Legislature to the Fathers of St. Augustine under the title of "Brethren of the Order of the Hermits of St. Augustine." Those named in the Charter as the incorporators were the Rev. Matthew Carr, the Rev. Michael Hurley, the Rev. John Rosseter of the Order of the Augustinians, the Rev. Demetrius A. Gallitzin, the Prince-priest of the Alleghenies, and the Rev. Louis DeBarth of Tonawanda. This charter proved of great value in the days of Native Americanism, after the destruction of the church by the rioters when suit was brought against the City for damages.

The records of St. Augustine's show the marriages and baptisms of many then notable in Catholic society whose descendants

are prominent members of Protestant bodies. On 1 December, 1801, Caroline Eugenia Girard and Henriette Girard, nieces of Stephen Girard, were baptized, and on 20 September, 1803, there is a record of the baptism of Augusta Virginia Peale, daughter of the celebrated portrait painter. George Washington Singerly, father of the late William Singerly, of *The Philadelphia Record*, was baptized in St. Augustine's, 17 July, 1817, and on 6 March, 1822, Henry Carey Lea, grandson of Matthew Carey, was baptized.

Among the marriages of the early records is that of John Hoskins to Catharine Girard, niece of Stephen Girard; Fielding Lucas, the Catholic publisher of Baltimore to Elizabeth Carrell; and of Henry Dominick Lallemand to Henriette Maria Girard, 28 October, 1817. To this marriage Stephen Girard, Joseph Bonaparte, the ex-King of Spain, the Marshall Count Grouchy, and General Charles Lallemand, of the Army of Napoleon, were witnesses.

After the removal of Father Carr to St. Augustine's, the Trustees and congregation of St. Mary's felt the necessity of securing the prestige of their parish which was threatened by the new and larger church in the north. They petitioned the Bishop for a pastor of "suitable qualities and a good preacher," setting forth the need of a representative man who would sustain the dignity of St. Mary's as the leading church in the United States. The very man for the position was the Rev. Michael Egan, O. S. F., then stationed at Lancaster and but lately come from Ireland via Albany. He was an eloquent preacher, conversant in German and French, and was of good presence and well educated. He was well known to the congregation of St. Mary's from his frequent visits to the city, where his brother resided at 15 S. Sixth Street, and the Baptism Register shows him to have officiated frequently. In 1803 the transfer was effected satisfactorily, and Father Egan took up his residence in the clergy-house next to St. Joseph's Church, and on 12 April, 1803, he was elected by the Trustees as co-pastor of St. Mary's with Father Rosseter. The

Trustees of St. Mary's reimbursed the Church at Lancaster with the $150.00 that had been paid to the Albany congregation, who had paid for Father Egan's passage to America.

Father Egan was a member of the Franciscan Order, but as there was no Province of that Order in America he was a subject of the Bishop of Baltimore. He was naturally desirous of establishing the Franciscan Order here, and on 29 September, 1804, he was authorized to found a Province of his Order in America. His plans to do this, however, met with no success either in Kentucky, where it was first attempted, or in Pennsylvania, where Father Egan found a wealthy patron in the person of Joseph Cauffman. This gentleman was most useful to Father Harding in the founding of St. Mary's, and during his long life, which ended 2 February, 1807, he was most influential in church matters. He was born at Strasburg, Alsace, in 1720, but at an early age came to Philadelphia. His daughter Mary was the wife of Mark Willcox, but his descendants from his son Laurence have been lost to the Church through the marriage of that son with Sara Falconer Stillwell, by the Episcopal Bishop White, 23 April, 1796, at Painswick Hall, Bucks County, Pa. Always eager to further the good of religion Joseph Cauffman, then living at Providence near Norristown, Pa., became interested in the project to establish the Franciscans in Pennsylvania. On 9 August, 1806, he conveyed to Rev. Matthew Carr, O. S. A., and Mark Willcox, 332¾ acres of land called Rodescheim, in Indiana County. This was for the purpose of a Franciscan church and parsonage, with burial-ground. The proposed establishment did not materialize, however, and in 1810 Father Carr and Mr. Willcox conveyed the land to the then Bishop Egan. Had he lived in less troublous times, no doubt his plan for a Franciscan establishment would have become active, but after his death the land passed to the Rev. Michael DeBurgo Egan, his nephew, who on 6 August, 1823, conveyed it to Bishop Conwell.

During the year 1803 the yellow fever which was raging in New York again broke out in Philadelphia and in the autumn became epidemic. The experience gained in the other visitations evidently was of value and the infected district, between Market and

Walnut Streets and Front Street and the Delaware River, was quarantined 12 September, 1803, and the contagion thus kept within control. The City Hospital received 88 cases from 12 September to 16 October, and of these thirty-nine were fatal. The total number of victims of the plague is given at "about 120," out of 145 persons stricken. Both Father Egan and Father Rosseter attended the fever-stricken of their flock, and during the epidemic Bishop Carroll visited the city and administered Confirmation at St. Mary's, 11 September, 1803.

St. Mary's Free School on Walnut Street below Fourth Street was maintained, after the division of the parish with St. Augustine's, for the children of both parishes. The expenses were defrayed from the proceeds of sermons preached twice a year, one at each church, for that purpose. A month after Father Egan's appointment to St. Mary's he preached the charity sermon and in November of that year a second one. The receipts from both were £109.[1] In 1804 the receipts of the charity sermons for the school were $161, £40 at St. Mary's, and £20 2s. 6d. at St. Augustine's. In 1805 £72 11s. 8d. at St. Mary's, and £32 6s. at St. Augustine's. In 1806 £65 6s. 8d. at St. Mary's; £56 16s. 2d. at St. Augustine's. In 1807 £73 7s. at St. Mary's; £51 7s. 11d. at St. Augustine's. These reports in the Trustees' books are interestingly doubtful as to whether the fluctuations were due to the eloquence of the preachers, or the generosity of those attending.

New Trustees were elected at St. Mary's in 1804, and they were the Rev. John Rosseter, the Rev. Michael Egan, John Carrell, John Rudolph, Joseph Snyder, Peter Scravendyke, Patrick Linehan, Philip Smith, John Denniston, and Joseph Crap. The examination of the school was included in the Trustees' duties, and was made quite a function. The daily paper *The Aurora* of 8 February, 1805, gives this report:

> An examination of the Free School of St. Mary's Church which for some time has been under the direction of Mr. John Doyle was held on the 4th inst. There were above forty pupils of both sexes present; their general deportment

[1] The value of a pound in the United States then was $2.66 2/3.

during the time, the manner in which they acquitted themselves in reading, spelling and Catechistical exercises and the specimens of writing which they exhibited, gave general satisfaction and constituted the highest encomiums that can be on the unrequited attention of their worthy teacher. It is to be regretted that the friends of the institution will not admit of extension to the more necessary parts of female education.

The teacher of the lower school, Laurence Ennis, received no such glowing praise. His scholars "did not give satisfaction," and he was warned that if the next examination should not be satisfactory, "a scrutiny into the cause of defect will be had." Ennis evidently did not come up to the standard, for in July the Trustees were petitioned by a number of the congregation concerning "the decayed and deficient state of the lower school and its present director," and setting forth "the grave inconvenience they experience in being obliged to send their children to different schools and thereby in a great measure deprive them of being taught the first principles of faith." The Trustees therefore resolved that in future "the school house shall be rented and a suitable teacher advertised for." When this was done, it was shown that there was no dearth of ambitious teachers. Applications were received from John Young, David Doyle, John Dunlevy, Tobias Barrett, Philip Reilly, Thomas Fowler, John Rice, Daniel Hitchcock, Maurice Graham, Patrick Callan, and Terence Byrne. David Doyle was selected to succeed the deposed Ennis. In September Patrick Callan was selected to succeed John Doyle, who declined to keep school any longer. The school troubles, however, were not ended. David Doyle resigned 6 April, 1807. "Affairs out of the city, want of health, and other circumstances not dishonorable to the Trustees or to him have caused the school not to meet our expectations" is the diplomatic comment in the minutes. On 13 July, 1808, Patrick Callan had his salary increased to $400.

Another cause of distress to the Trustees of St. Mary's was the choir, of which John Huneker was director, and which was made up of volunteers who received no pay. It seems like latter-day history to read in the minutes of the Trustees' meeting, 21

May, 1804, that Joseph Crap, Joseph Azam, and Thomas Lechler, were appointed "a committee to regulate the choir." It was resolved "that the Trustees shall occasionally attend to assist in preserving order therein." Some light is thrown on the cause of the disorder by the resolution that "the first singer or leader shall have the preference in singing at funerals." The leader was Joseph Azam and the perquisite of the funeral fee took the place of salary. He was voted $50 by the Trustees in 1803, and $25 in 1805, and a like sum in 1806, probably to make up for lack of funeral fees. Miss Anna Elverson "for her eminency as a singer in the choir" was presented with $25 by the Trustees. The desired harmony was not restored by these resolves, for at a meeting of the Trustees in June of 1805 the choir-question was again discussed and "because of some irregularities in the choir, by reason of some of the singers when certain pieces of music are sung, with which they are not acquainted, and thereby producing discord in the church," Father Egan and Messrs. Carrell and Ryan were appointed a standing committee "to prevent such irregularities in future."

With a view, doubtless, of overcoming the choir difficulty a subscription was opened 12 November, 1804, to establish a singing school.

The Reverend clergy and the Trustees of St. Mary's Church being desirous to establish a Singing School for the improvement to the youth of their society in sacred music, whereby the choir may be perfected and the participation of that very essential part of divine worship rendered more general, harmonious and regular:

In order to effect this truly necessary and pious purpose they solicit the aid of their brethren by subscriptions or donations in the following terms, viz:

1st. That each subscriber for every five dollars shall be entitled to send a scholar for the season who may be any youth belonging to St. Mary's Church of good morals and conduct.

2nd. Every subscriber under five dollars shall have a ticket of admission to visit the school when he may think proper during the season.

3rd. The Direction and management of the school and the funds thereof shall be vested in the Trustees of St. Mary's Church.

Sixty-five persons subscribed $324.50 for the Singing School.

In 1805 the yellow fever again became epidemic, particularly in Southwark, where there were 676 cases. The Board of Health ordered, on 2 September, the publication of the names and residences of the sick and by a later order directed all persons within the infected district to remove as quickly as possible to the country. The City Hospital was opened to the fever-stricken on 8 September, and from 27 September to 31 October 359 patients were received, 172 of whom died. Two hundred tents were pitched at Rosemont for the poor. In Northern Liberties there were 147 cases reported, and in the city proper (from Vine Street to South Street) 943 deaths are recorded between 16 August and 26 October, most of which were doubtless from the fever. The Board of Health declared the epidemic at an end, 5 November.

There is very interesting contemporary history of this plague in the letters of the Rev. F. X. Brosius to Bishop Carroll. Father Brosius was in bad health and was living with his sister in New Market Space (Second Street from Pine Street to South Street). In a letter of 17 September, 1805, he wrote:

> The neighborhood in which we live has been deserted since July. Mr. Carr has shut up his church and is out of the city. Mr. Rosseter is attending the sick from morning to evening.

The fatalities of the latest epidemic that had taxed the capacity of the burial-ground around St. Mary's Church, together with the increasing population of the city, moved the Trustees to add further to the new graveyard that had been opened on the west side of Thirteenth Street below Spruce Street in 1801. In May and June of that year five lots had been purchased, three from Elizabeth, the widow of Adam Coreman, and two at public auction, for £149. Little use had been made of the new ground, however, as it was "so far out of town," and the minute book of the Trustees shows that the Trustees themselves scarcely knew where it was situated; for the regulations made by them for its management refer to the ground as in Twelfth Street. However, there arose need for the space for burials, and in 1806 additional ground was purchased at Thirteenth and Spruce Streets for £60 from A. J. Ross.

THE RIGHT REV. MICHAEL EGAN, O. S. F.
First Bishop of Philadelphia.

CHAPTER XVIII.

ESTABLISHMENT OF AMERICAN HIERARCHY.—CONSECRATION OF BISHOP CONCANEN.—DELAY IN TRANSMISSION OF BULLS.—THE REV. WILLIAM VINCENT HAROLD.—ENLARGEMENT OF ST. MARY'S CHURCH.—ST. JOSEPH'S ORPHAN ASYLUM.—PRIVATE SCHOOLS IN PHILADELPHIA.—CONSECRATION OF THE BISHOPS OF PHILADELPHIA, BOSTON AND BARDSTOWN.—COUNCIL OF BISHOPS AT BALTIMORE.

HE year 1808 is made notable in the history of the Church in Philadelphia by the establishment of the Diocese and the appointment of its first Bishop.

The fast-growing Church in the United States had for a long time been too heavy a burden for even the wonderful executive ability of Bishop Carroll. Bishop Neale's appointment had lightened the work only in part, for the enormous territory, with its constantly growing cities and copious immigration from Europe, could receive little more than a superficial superintendence from Baltimore. The Church troubles in New York and Philadelphia showed the need of local episcopal authority in the large cities, and at length Rome yielded to the oft-expressed desire of Bishop Carroll, and in 1806 he was asked to name candidates for the Sees of New York, Philadelphia, Boston, and Bardstown. A most difficult task was thus laid upon the Bishop, who knew from his own experience how much of the material success of the Church and the furtherance of religion depended on the tact, learning, saintly zeal, and physical strength of those who would be at the head of affairs. He made the choice as best he could from the limited material at hand, and the names of John Cheverus for Boston, Michael Egan for Philadelphia, Benedict

Joseph Flaget for Bardstown were sent to Rome, 17 July, 1807, with the recommendation that New York be placed temporarily under the jurisdiction of Boston.

These nominations were ratified by Rome and on the recommendation of Archbishop Troy of Dublin, Richard Luke Concanen, a Dominican and for years the Roman agent for Irish affairs, was appointed Bishop of New York. On 8 April, 1808, Pope Pius VII by the papal Bulls *Pontificis Muneris* and *Ex debito Pastoralis Officii* raised Baltimore to the archiepiscopal rank, with the four suffragan Sees of New York, Philadelphia, Boston, and Bardstown. To New York was assigned all the State of New York and the eastern part of New Jersey; to Philadelphia, all the State of Pennsylvania, and the western and southern part of New Jersey; to Boston, the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, and Vermont; to Bardstown, the States of Kentucky and Tennessee, the territories lying northwest of the Ohio and extending to the great lakes, and which lie between them and Canada and extending along them to the boundary of Pennsylvania.

Bishop Concanen was in Rome at the time, and on 24 April, 1808, he was consecrated by Cardinal de Pietro and two archbishops in the Church of the nuns of St. Catharine. To him were delivered the Papal Bulls appointing the other bishops, the two briefs of the Pope, the Pallium for Archbishop Carroll, and many important documents concerning the Church in America, notably one determining the status of the members of the Society of Jesus in the United States. He also received many donations in money, vestments, and plate for his Diocese, and when he set out, 3 June, for Leghorn to find a vessel for the United States he was much impeded by the immense cases that contained his luggage.

At Leghorn Bishop Concanen found that the American vessels had been sequestered by the French, and after delaying for months trying to secure passage he returned to Rome, leaving his cases with Pallium, Bulls, and documents in care of the Messrs. Filicchi, with directions to forward them to Archbishop Carroll.

This it was impossible to do in those perilous times, and Bishop Concanen's valuables and the papal documents never reached America.

For more than two years Archbishop Carroll received no official notice of Rome's action. He knew that his Diocese had been divided and that the Bishop of New York had been consecrated, and at an early date he had appointed the Rev. Anthony Kohlman, S. J., to be Vicar General of New York, having been empowered to do so by Bishop Concanen; but his position in regard to the other proposed Dioceses had to remain unchanged until he received the Papal Bulls.

In the meantime Bishop Concanen remained in Rome and Tivoli, where he was of great service, for Pope Pius VII had been taken prisoner by Napoleon and with his officials had been removed from Rome. In the spring of 1810 the Bishop of New York endeavored to reach his Diocese, but was again unable to do so. In June, 1810, he got as far as Naples, where the officials of the port refused him permission to depart. He was taken down with a fever and died there, 20 June, 1810. Fearing the complications that eventually occurred, Bishop Concanen sent authentic copies of the Papal papers to the Rev. Mr. Emery for Archbishop Carroll and his suffragans by the Bishop-elect of Bardstown, who was then in France and who reached America in August, 1810. After Bishop Concanen's death Mgr. Quarantotti forwarded another copy of the Briefs and another Pallium to Archbishop Carroll by the Rev. Maurice Virola, a Franciscan priest.

During the two years that elapsed from the announcement of his appointment until the actual consecration of Bishop Egan, the Catholics of Philadelphia were busily preparing for the event in a manner in keeping with the dignity of the richest and largest congregation in the United States, and of the leading city of the Union in those days. The whole population of Philadelphia was then 47,786, and of these only thirty were slaves.

On 20 October, 1808, Bishop Carroll, in anticipation of the early receipt of the Papal Briefs, wrote to the Trustees of St. Mary's and Holy Trinity recounting the honor about to be con-

ferred on Philadelphia by the appointment of a bishop and urging on them the necessity of making financial arrangements for the support of the bishop in a manner becoming the dignity of his office. Father Rosseter received the communication, and on 24 October, notified the Trustees and urged the necessity of the permanent support of the new prelate. The Trustees of St. Mary's appointed Messrs. Ashley, Johnson, and Snyder, of their number to confer with the Trustees of Holy Trinity and with the Rev. Michael Hurley of St. Augustine's. As a result of the joint conference it was arranged that the Bishop should receive $800 a year—$400 from St. Mary's, $200 from Holy Trinity, and $200 from St. Augustine's. St. Mary's Board of Trustees approved of that and further resolved:

> that the Trustees will contribute for the support of Rt. Rev. Dr. Egan as Bishop and Pastor of St. Mary's, in consideration of his having two associate clergymen, the following sums, viz: 1st. He is to receive the whole of the collections estimated at $500. 2nd. A further sum of $1600. a year, payable in the same order as provided for him as Bishop by the committees of the different congregations, it being at the same time understood and agreed that the Trustees reserve to themselves the exclusive right to the pew rents, and that in case there were not two associate priests a deduction at the rate of $500 a year should be made for the time of vacancy.[1]

This agreement was acceptable to the clergy and agreed to by them, it "being understood by the pastors that the associate clergy receive $200 a year for services, payable in the same manner as that of the Bishop, independent of his board, washing, lodging and other incidental expenses, the same to be for their personal expenses."

The additional priest for whose maintenance the Trustees had arranged, arrived 24 November, 1808. He was "the elegant and eloquent Dominican, the Rev. William Vincent Harold." His first record is of a marriage, 26 November, 1808. Father Harold was an Irish priest who had been stationed at Lisbon, Portugal, in 1800, and like many others was attracted by the possibilities of the new Church in the United States. He had heard in Ireland of the appointment of the new American Bishops long before the the news reached America, and had arrived in New York from

[1] A pew in St. Mary's at that time rented for $4 a year.

Dublin, 10 November, expecting to be engaged by Bishop Concanen, a Dominican like himself. Learning there that the Bishop had not arrived he applied for a position in Philadelphia. He bore letters from Archbishop Troy of Dublin and the Provincial of his Order, and, as Dr. Egan had also received reports of him from Ireland as being an orator and "a gentleman of good sense and most excellent conduct," Father Harold was warmly welcomed by him and given faculties, and promptly elected co-pastor of St. Mary's by the Trustees.

In appreciation of the dignity acquired by St. Mary's as a cathedral-church, the Trustees resolved, 10 May, 1809, to enlarge the church and have it decorated in a suitable manner. A subscription was opened for this purpose. As all the city alike would share the honor, it was expedient that all should bear the expense, and Lewis Ryan was appointed to secure the names of the Catholics in the other parishes, on whom some of the Trustees would call for subscriptions. The main burden would fall of course on the pew-holders of St. Mary's, and an address to them was drafted by Father Harold and presented at the meeting held on 18 May, 1809. It is written in the rhetoric of the orator, and as a sample of Harold's style it is given here.

TO THE PEW-HOLDERS OF ST. MARY'S CHURCH.

Appointed by your confidence to the temporal administration of our common church, we feel it our first duty to promote the decency of public worship by a judicious application of the property committed by you to our management. At a period when our numbers were comparatively small the piety and public spirit of our ancestors devoted the returns of their industry to the erection of this church, and left us at once a monument of their religion, a strong claim on our grateful remembrance, and an encouragement to imitation. In order to accommodate our increasing numbers an enlargement of the church has been deemed expedient and a subscription opened for that purpose. Could this plan have been carried into operation by the ordinary resources of the church you will do us the justice to believe that we should have declined this mode of application, but you cannot be ignorant that our funds are unequal to such an undertaking, and we have every reason to be convinced that with means more ample you possess a spirit not less generous than those who have gone before you.

We think it proper to inform you that by the improvement which your co-operation will enable us to make, 36 pews will be added to the church and that a choice in the purchase of these will be given to the subscribers proportioned to their contribution. While we address you specially and with just reliance, as pew-holders in the church, we do not forego a well-founded hope of liberal assistance from our brethren and fellow-citizens of Philadelphia who have never yet withheld their support from the promotion of any object so nearly connected with their religion. We take this opportunity of expressing our grateful acknowledgements to the ladies who have contributed so largely to the decoration of our altar.

Every subscriber of $100 or upwards was entitled to one of the new pews, preference being given according to the amount subscribed by each. Those equal in subscription were to draw by lot for order of selection. The subscription books were issued with this heading:

We, the undersigned, do promise and agree to pay the Trustees of St. Mary's Church in Philadelphia, the sums by us respectively subscribed, the same being for the purpose of enlarging and improving the said church. The time of payments to be, one moiety on or before the 1st day of October, which will be in the year of our Lord 1810.

Witness our hands at Philadelphia, the 8th of June, 1809.

The Trustees set a good example of generosity, for the list shows the names of John Ashley, $1000; John Rosseter, $500; Peter Scravendyke, $100; James Eneu, $100; Joseph Snyder, $100; Lewis Ryan, $100; Chas. Johnson, $50. The preference in selecting from the new pews was given to Messrs. Scravendyke and Rosseter, while the others, having subscribed equal amounts, drew by lot.

Other subscriptions did not come as rapidly as was expected and on 7 November, 1809, the Trustees resolved to hold a lottery for the purpose of securing funds. Messrs. Ashley and Johnson were appointed to draft a petition to the Legislature "for the grant of a lottery to enable them to enlarge the church." In December the petition was made to the Legislature at Lancaster.

Early in 1810 preparations were made to begin the delayed work. Lewis Ryan was elected treasurer of the funds, and the Trustees resolved unanimously that the church be enlarged "not

exceeding 20 feet in length and in width not exceeding 22 feet." To secure the necessary room a plot of ground 14 x 50 feet north of the church was purchased from Richard Bache, Jr., and Sophia, his wife. This is the space still covered by the footway. The ground occupied by the vaults 10 x 114 feet was not bought until 1828.

The improvements included also the enlarging of the free school, and it was decided to have the school incorporated, "experience having convinced the Trustees of the necessity." In March the committee in charge of the work, Messrs. Johnson, Eneu, and Snyder, were empowered "to have the enlargement commenced immediately, and to employ workmen and contract for the material." Charles Johnson was engaged as Master Carpenter at $4 a day, and Thomas Tompkins, who subscribed $50 to the fund, was given the contract for stone and brick at six shillings a perch for laying stone and $3 a thousand for laying brick, "and no extra charges for arches."

No official word had yet come from Rome to authorize the consecration of the Bishop-elect, and Dr. Egan administered the Diocese as Vicar General of Bishop Carroll. A curious side-light is thrown on the manner of church government by a record in the Trustees' book, dated 7 May, 1810, setting forth a proposition that was accepted by the Trustees. It appears that the Rev. John Rosseter had offered to give $500 for the use of the church, if they would agree to pay him $50 a year in quarterly payments "during his natural life." In August Father Rosseter gave $300 more on the same terms.

In August of 1810 Benjamin Carr resigned the position of organist and choirmaster of St. Mary's after two years and a half of service. His letter sets forth very pathetically his difficulties in procuring singers and in keeping them. Even the famous concert at St. Augustine's on 20 June, whilst a success in itself, had failed of his hope to rehabilitate the choir. This had been the greatest musical exhibition ever given in Philadelphia. Selections from Handel's *Messiah* and Haydn's *Creation* had been rendered by Miss Eliza Taws of Philadelphia, Thomas Carr, a tenor from

Baltimore, and Mr. Shapter, a bass singer from New York. Thirty-four ladies and gentlemen took part. A Mr. Gillingham led the augmented orchestra, four organists, M. Taylor, B. Carr, T. Carr, and T. Meinecke of Baltimore, performed, and the famous trombone-players from the Moravian Seminary at Bethlehem were engaged. However, the choir of St. Mary's was not improved, and Mr. Carr resigned and afterwards took charge of St. Augustine's choir.

In the early part of the year 1806 a meeting was held in the little chapel, as St. Joseph's was called, to take steps to provide for the permanent maintenance and education of the Catholic orphans of the city. The helpless waifs left destitute and orphans by the plague of 1798 had been looked after by a number of gentlemen who had secured homes for them in private families. As the number of unfortunate little ones was added to, it became advisable to secure a home for them. A house was rented on Front Street below Lombard Street and put in charge of a matron named Caney. This home was now found to be too small, and as its support was precarious the meeting in the little chapel was called to arrange the orphans' affairs in a proper way. The priests of the city, Fathers Carr, Egan, and Hurley, with Messrs. Oellers, Eck, Cornelius Tiers, John F. Hoares, and other active benefactors of the orphans were present. The result of the meeting was the formation of the "Roman Catholic Society of St. Joseph for the Maintenance and Education of Orphans." Father Carr was chosen President, and Father Hurley, Secretary and Treasurer, but subsequently Joseph Eck was elected Secretary. The house next to Holy Trinity on Sixth Street above Spruce Street, which had been bought from Horace Binney by the Trustees of Holy Trinity, was secured for the orphans, and on 17 December, 1808, an Act of Incorporation was granted by the Legislature. Later on, the present site of the asylum, S. W. corner of Seventh and Spruce Streets, was purchased, and during its century of life the Home has done an invaluable work for destitute orphans. In 1810 there were 150 orphans in the Home, and the capital of the society was $4,397. Bishop Egan was President, Ed. Carrell, Vice-President;

James Oellers, Treasurer, and J. Maitland, Secretary. On 6 October, 1814, the Sisters of Charity came from Emmitsburg to take charge of the Home, and it is under their provident care that the St. Joseph's Home has prospered.

An interesting commentary on the activity of Catholics in these early days is found in the interest taken in the matter of education. St. Mary's, St. Augustine's, and Holy Trinity, had each its parish school, but the desire for higher education led to the opening of private schools. In 1806 Charles Carre, a Catholic from Alsace, opened a private school called Clermont Seminary, on the road from Frankford to Germantown. He was assisted in his teaching by John Thomas and John Sanderson. In 1810 he published an advertisement in *The Portfolio* setting forth the principles on which the institution was conducted and the course of studies pursued.

Another notable private school was that founded, 16 May, 1807, by the Rev. Francis Xavier Brosius, at Mount Airy, in the house that had been the country seat of Chief Justice William Allen. Father Brosius was a native of Strasburg and had come to America with the Price-priest Gallitzin. He was first in Baltimore, then Conestoga, and afterwards in Lancaster, and in 1804 pastor of St. John's Church, Baltimore. He was not of robust health, and, as was seen above, was ill at his sister's house in New Market Place, Philadelphia, in 1805, during the yellow fever epidemic. No doubt his poor health was the cause of his turning to teaching, for which he was in other respects well fitted. He translated and published several educational books on Natural Philosophy and Astronomy. The prospectus published in *The Aurora*, 8 January, states that

> Father Brosius offers his services to such parents as are desirous to procure to their children a Classical Education in the French, English, Latin and Greek Languages, Ancient and Modern History, Geography, the use of the Globes and Maps, Arithmetic, Algebra, Geometry, etc. He intends establishing his Seminary a few miles from the city where proper masters will be engaged to superintend the different classes. The French will be the predominant language. For admittance and further information parents are requested to apply at the present residence of Mr. Brosius, 28 Pine St. or at Stephen Sicard's, 130 Arch St.

Mr. Sicard was a dancing master, whose pupils met in a room on Church Alley, 30 feet x 40 feet and described in his advertisement as "that noted dancing-room." In the later advertisements of Father Brosius's Seminary the course was extended to include "Likewise, if desired, dancing, drawing and music."

In August of 1810 Bishop Carroll received the long-expected copies of the Papal Briefs elevating him to the rank of archbishop and authorizing the consecration of the three bishops of Philadelphia, Boston, and Bardstown. In September Dr. Egan was officially notified by Archbishop Carroll and was informed of the date set for the consecration. Accordingly, on 20 October, 1810, the Bishop-elect, with his assistant, the Rev. William Vincent Harold, started for Baltimore. The Rev. Patrick Kenny, the famous apostle of Delaware County, was left in charge of St. Mary's, as Father Rosseter was too ill to assume the responsibility. James Eneu, one of the Trustees, advanced $213 for the expenses of the journey and the outfit for Bishop Egan's consecration.

To add greater solemnity and impressiveness it had been arranged to have the consecrations on different days. As Philadelphia was the most important of the suffragan sees, Dr. Egan's consecration took place first, on Sunday, 28 October, 1810, in St. Peter's, the pro-cathedral. The Archbishop was the consecrator, with the Bishops-elect of Boston and Bardstown as assistants. There is no record of the name of the preacher, but it is very likely that the Archbishop himself was the orator on what all recognized as a great occasion. On the Feast of All Saints Archbishop Carroll consecrated the Bishop of Boston at St. Peter's, assisted by Bishops Neale and Egan. Father Harold preached the sermon. On 4 November, Dr. Flaget was consecrated by the Archbishop, assisted by the Bishops of Philadelphia and Boston and the latter preached the sermon.

For two weeks the Archbishop, his co-adjutor and suffragans remained in consultation, arranging the affairs of the Church and forming rules for its government, all of which were embodied in the "Pastoral of the Bishops of 1810."

CHAPTER XIX.

ADMINISTRATION OF BISHOP EGAN.—INSTALLATION OF BISHOP EGAN.—ST. MARY'S ENLARGED AND IMPROVED.—TROUBLES WITH TRUSTEES.—FIRST EPISCOPAL VISITATION OF THE DIOCESE.—FINANCIAL DIFFICULTIES OF ST. MARY'S TRUSTEES.—THE BISHOP AND THE HAROLDS.—RETURN OF THE HAROLDS TO IRELAND.—DEATH OF BISHOP EGAN.

BISHOP EGAN on his way home from Baltimore visited Mt. St. Mary's College, in company with Bishop Cheverus, to see his two nephews, students there, Michael de Burgo Egan and Michael Connolly. The two Bishops also visited Mother Seton and her convent at Emmitsburg. Bishop Egan was very much interested in the young Institute, as the three first to enter had been members of Philadelphia families and well known to him. These were Miss Cecilia O'Conway who had entered the convent 7 December, 1808, and who was the daughter of Matthias J. O'Conway, teacher and sworn interpreter of foreign languages; Miss Mary Ann Butler, daughter of Captain Butler and sister of the Rev. Thomas Butler, who had entered Mother Seton's convent in June, 1809; the third was Miss Mary Murphy, Matthew Carey's niece, who joined Mother Seton in April, 1809.

On Bishop Egan's return to Philadelphia with Father Harold there began the troubles with the Trustees, troubles which caused Bishop Egan's death and eventually were brought to a disastrous climax in the Hogan schism. Father Harold had not been content with the agreement entered into by the Trustees and the clergy before his coming to Philadelphia, by which the clergy of St. Mary's received $1600 a year from January, 1809, and the collections,

estimated at $500. Father Harold's estimate of his own worth had not been lessened by the flattering reception which he had received and the prominence in which he had been placed at St. Mary's. His experience in the Old World had given him a keen appreciation of values, and just before the consecration Father Rosseter informed the Trustees that, if the salaries were not increased to $3000, Father Harold "would abandon the Church." After the return from Baltimore, where Father Harold had preached a splendid sermon, his views worked their influence on the new Bishop, who notified the Trustees that the salaries were not sufficient.

Harold's attitude to the Trustees is described as "hostile and overbearing." At one time he declared that "the church belonged to the clergy and with it the whole of the income"; and when he was asked how in that case were repairs and expenses to be paid for, he replied, "By putting your hands in your pockets." A compromise was arranged, 16 December, by which the Trustees agreed to pay $2400 to the Bishop and two assistants from 1 January, 1811.

A few figures will give a good idea of the condition and membership of the three parishes at the end of the year 1810. The baptisms for the year at St. Mary's numbered 267, an increase over the preceding year of 41; the burials were 154, eight more than in 1809. At St. Augustine's the baptisms were 103, an increase of thirteen; and the burials 29, which was nine more than the preceding year. At Holy Trinity the baptisms numbered 152, an increase of four; and the burials 91, an increase of three.

On Sunday, 6 January, 1811, the enlarged and renovated church was formally opened, although the improvements had not been completed. There is no record of the ceremony, but it must have been very elaborate as marking the installation of the new Bishop. The music was in charge of Benjamin Cross, who had succeeded Mr. Carr as choirmaster at a salary of $150 a year.

The walls of the church were painted a dull blue, with the ceiling in light blue, studded at intervals of twelve inches with golden stars. The wall back of the altar was decorated with an elaborate fresco of the episcopal insignia, a mitre resting on the

crozier and cross and surmounting an open book, while underneath ran a scroll inscribed *I. H. S.* The altar, "highly finished and an elegant piece of work," was decorated by "The Ladies of the Altar," the society of twelve young ladies organized in 1809 to care for and adorn the sanctuary. The Trustees had voted $50 to them to be expended in floral decorations for the opening ceremony, and they had collected a handsome sum themselves to pay for the erection of the altar. The total cost of the improvements was about $30,000, and the contributions amounted to $17,000, of which sum $8,600 was in large donations, viz: one of $1,000; one of $600; one of $500; two of $300; twelve of $150 forty-one of $100. Among the subscribers a distribution of the pews was made 2 January, and the following list of pew-holders gives an interesting picture of the prominent Catholics of St. Mary's who occupied their pews and looked proudly on at the installation of their new Bishop, 6 January, 1811:

MIDDLE AISLE.

1. R. W. Meade,
2. Jno. Ashley,
3. Lewis Clapier,
4. Capt. John Rosseter,
5. Lewis Ryan,
6. Henry O'Neill,
7. Chas. Johnson,
8. Jno. Doyle,
9 & 11. Savage & Dugan,
10. Anthony Groves,
12. Geo. Nugent,
14. Isaac Hozley,
16. B. Sarazin,
18. Vincent Ducomb,
20. Amos Holahan,
22. Mich. Durney,
24. Jno. Byrne,
26. Hugh Cavanaugh,
28. Mich. Magrath,
30. Jno. Keating,
32. Francis Breuil,
34. Cath. Mallen,
36. Edw. Mullen,
38. Patrick Hogan,
40. Jno. Dubarry.

SOUTH AISLE.

1, 2, 3. Don Luis de Onis,
4. Morgan Car,
6. Francis C. Sarmeinto,
7. Jno. Maitland,
8. Jos. Snyder,
9. Berd Gallagher,
10. Capt. Jno. Meany,
26. Hugh Christy,
28. Jas. Boyle,
30. Timothy Desmond,
32. Nicholas Lambert,
34. Thos. M. Lane,
21. Daniel Dougherty,
17. Mich. Waldman,

12. Nich. Esling,
14. Timothy Curren,
16. Augustus Bousquet,
18-22. Victor Pepin & Breschard,
20. Thos. Neuman,
24. Jos. Donath,
37. Jno. McClinchy,
41. Peter McGauly,
42. Jas. Haveland,
44. Jas. Mooney,
46. Dan'l Quinn.

NORTH AISLE.

1. *Not named.*
2. Chas. Taws,
3. Patrick Callen,
6. Jos. C. Springer,
8. Gerald Byrne,
10. Jasper Moylan,
14. Philip Smith,
16. Anthony Steel,
18. Miss Cauffman,
20. Martin D. Dougherty,
36. Edw. McDermott.

NORTH GALLERY.

2. Jno. Lamb,
1. Jno. Griffith,
3. Jas. Quigley.

SOUTH GALLERY.

1. Felix McGugan,
2. Fras. Mongan,
3. ——— McVey,
6. Bartt. Kely,
14. Thos. Hicky,
15. Harper or McGuire.

SOUTH END GALLERY.

6. Jas. Brady,
9. Wm. Smith,
7. Mich. Roark,
1. Thos. Reilly,
2. Chas. Callaghan.

Father Harold's claim that the church belonged to the clergy and not to the Trustees, opened up a vital question for Bishop Egan, and as a result of the latter's correspondence with Archbishop Carroll and Bishop Neale it was found that the ground on which St. Mary's Church stands and for some distance on the west and south belonged to the heir of Father Harding, the Jesuit. This heir was the Rev. Francis Neale, S. J., who had inherited it from Father Molyneux, who in turn had inherited it from Father Lewis, to whom Father Harding had transferred the property by his will. Mr. FitzSimons, the Pennsylvania Catholic Signer of the Constitution of the United States, was a witness of the deed of purchase by Father Harding from David Swan, and he made declaration of his part of the transaction and produced a copy of the deed. It is well to bear in mind that St. Mary's Church was the actual

property of a Jesuit then and afterwards, even when both the Bishopites and the Hoganites were claiming its ownership.

On 16 March, 1811, Bishop Egan wrote to Archbishop Carroll that the Rev. James Harold, uncle of Father William Vincent Harold, and "formerly a respectable parish priest in the neighborhood of Dublin," had arrived in Philadelphia. His arrival was unexpected, and "made his nephew completely happy and should he remain with us, he will be a great acquisition." This worthy was destined to play an important part in the history of Philadelphia, as a source of scandal and cause of disruption. He had been appointed by Archbishop Troy of Dublin as pastor of Kilcullen in 1789, and in 1794 had been transferred to Saggart, anciently known as Rathwole. Here in 1798 he was arrested on suspicion of being hostile to the government and deported to Botany Bay. The voyage on the "Minerva" lasted from 24 August, 1799, to 11 January, 1800, and was filled with the scenes of cruelty and sufferings that characterized all such voyages in that dreadful time. He remained a prisoner in New South Wales until 1803, when a pardon was granted him by Captain King, the Governor of the Colony. As part of England's cruelty was the Protestantizing of the convicts, none of the priests among them was permitted to exercise any ministrations. After his pardon Father Harold was allowed to officiate at Norfolk Island, but in 1810, worn out by the hardship of the life and the brutality shown the convicts and the restrictions placed on his priestly offices, he applied and obtained permission to return to England. He stopped at Rio Janeiro and then changed his course, coming to Philadelphia, where, as Bishop Egan's letter shows, he was warmly welcomed. As Father Rosseter was failing in health, Father James was elected one of the pastors of St. Mary's in his stead. In April he was chosen one of the three priests required by the Charter as Trustees of the church. The other Trustees elected with him were Bishop Egan and Father William, and Messrs. Philip Smith, Treasurer; Thomas Maitland, Secretary; Jos. Snyder, Lewis Ryan, Peter Scravendyke, Anthony Groves, and John Doyle.

The installing of the two Harolds in power (William Vincent had been made Vicar-General) seems to have been the signal

for the beginning of trouble. The subscriptions for the church improvements had not been adequate. The debt was very heavy; money was scarce, and when the Trustees tried to borrow $3,000 to complete the work, they could find no one willing to lend to religious institutions. Finally, the sum of $2,500 was advanced by Philip Smith, because of "the absolute necessity under which the Board labored for money." In this difficulty four of the Trustees, Ashley, Ryan, Snyder, and Scravendyke, tried to resign, but as they assigned no reason the Trustees refused to accept their resignation.

In August, 1811, Bishop Egan set off for the first episcopal visitation of his Diocese. The tour lasted three months, during which he suffered much from the fatigue of the long journeys in stage-coaches and from the excessive heat. He visited Pittsburg, Conewago, Lancaster, and many stations where the scattered Catholics gathered to greet their Bishop. He confirmed 1460 persons, two hundred of whom belonged to the territory ministered to by the Prince-priest Gallitzin.

The prelate's troubles were augmented by the difficulty he had in securing a German priest for Holy Trinity, in place of the Rev. Father Britt, who in June, 1811, had been suddenly transferred to Conewago by Father Neale, the Provincial of the Jesuits. The needs of the congregation were attended to by Father Matthew O'Brien and Father Kenny, neither of whom was *persona grata* to the German Congregation. At length at the end of the year a regular pastor was found in Father Roloff, who had been assistant to Father de Barth in Lancaster.

The year 1812 brought no change in the money difficulties of the Trustees at St. Mary's, or in the relations of the clergy. In January Bishop Egan's health was very bad, and he suffered so severely from hemorrhages that he was forbidden by his physician to preach as often as had been his custom, lest he endanger his life. One day, at dinner, the Bishop in the presence of Father Hurley of St. Augustine's told the two Harolds the doctor's opinion, and while declaring his intention of preaching at St. Mary's, St. Augustine's, and Holy Trinity occasionally during the winter,

he asked the Harolds to preach alternately at St. Mary's and so save his strength. To this the younger Harold replied that he would preach every third Sunday, as he did not consider himself bound to any more than that part of the labor. This reply to the old Bishop, worried and ill as he was, throws light on the life he must have led with the two Harolds, and makes pathetic the references in his letters to his sleepless nights and the nervous trembling of his hands during his morning Mass. In vain did the Bishop try to arrange the removal of Father James Harold to Pittsburg and the appointment of Father O'Brien at St. Mary's, and so he was forced to submit to the tyranny of the two men.

In the meantime the Trustees were endeavoring to carry on the business side of the parish under unfavorable conditions. The statement of April, 1812, showed that the receipts amounted to $3,729.47, and the expenses $3,105.11, which left a balance of $624.36 with which to meet the church debt of $5,260.26. The committee reported that they saw no way of being freed from debt except by dispensing with the services of one of the pastors and by reducing the salaries of the others to the amount paid in New York and Baltimore. A fruitless attempt was made to borrow $2,000 to pay the salaries of the clergy, and as a result the treasury was empty in July when the quarterly payment of $600 was due to the priests. The clergy refused the Treasurer's offer of $200, and on Sunday, 23 August, the following circular was placed in the pews of the church:

PHILADELPHIA, 22 AUGUST, 1812.

The clergy of St. Mary's church have given up to the Trustees, the pew rents and collections; and accepted a salary payable each quarter in advance. As this is our only support, we might have expected regularity in its payment . . . and yet your clergy have been reduced to the mortification of soliciting the Board for that purpose! The payment which should have been made on the first of July has been hitherto withheld! Some time after it became due, the treasurer came to us with the information, that he had no provision in his hands to meet our claims: but added, that a quarterly meeting of the Board took place on Monday the 13th of July. The hour of meeting arrived: and, as if the intention of your Trustees had been to laugh at our expectations, two members attended, expressing their regret that the other gentlemen had not come, to devise some means to pay us our

salary. Notice for a convening of the Board was served; and the number necessary to the transaction of business attended; when it appeared that the money which might have been retained for the payment of our salary, had been paid off by the treasurer, to the creditor of the Church. A resolution was then passed to raise the money by loan, and a committee appointed for that purpose. . . . The committee reported that they could procure no money, but the treasurer informed us that if thirty or forty dollars could be of any service, he held that sum at our command.

Could it be your wish to submit your clergy to such humiliation, and from such men as these? Is our house to be thrown on the charity of the public! or the patience of our creditors! Are our rights to be violated! our feelings tortured! and our character dishonored! by the caprice or the malice of these individuals? We cannot be mistaken, when we express our conviction, that you will reprove those men, who by injuring your clergy, have insulted yourselves! If these persons have labored to carry on their plans, by exciting the jealousy of the people against their pastors, if by intrigue and unprincipled misrepresentation they have sought to impose on the simplicity of some, and to encourage the malice of others, and if by these unworthy means they have succeeded in weakening the influence of our character, they have done you a lasting injury, by diminishing the efficacy of our instructions. We have endured our wrongs in silence so long as silence might contribute to your peace and safety! But a just regard to the dignity of our character, and a due feeling of respect to the people committed to our direction, forbid us any longer to be the passive victims of men who, whilst they are gratifying their own miserable resentment, effect to promote your interests and to represent your feelings!

We request a meeting of the pewholders on Monday next, the 24th inst. at half past six o'clock in the evening, at St. Mary's Free School.

MICHAEL, *Bishop of Philadelphia.*
W. V. HAROLD, *Vic. Gen.*
JAMES HAROLD,
Pastors.

Bishop Egan wrote afterwards to the Archbishop:

I candidly acknowledge the words of that address were never approved by me though from a pliability of disposition I unfortunately sanctioned it by my signature.

This extraordinary document, couched in the imprudent rhetoric of the elder Father Harold, whose long sufferings had probably affected his mind, caused tremendous excitement. The meet-

ing on Monday night was attended by others than pew-holders, and scenes of violence took place. The meeting was presided over by one of the Harolds, and previously-prepared resolutions approving the clergy's conduct were passed and the Trustees were condemned without even an opportunity of having a hearing.

The publicity that the contention secured divided the congregation into two rival parties, the adherents of the clergy who were called Bishopites, as the wily Harolds hid themselves behind the Bishop, and the sympathizers with the Trustees, who were headed by Matthew Carey. The first party subscribed $1,000 to the clergy fund. The Trustees received letters threatening bodily violence and the burning of their houses if they opposed the priests further. Charles Johnson on this account withdrew from the controversy, but the other seven lay Trustees, John Ashley, Joseph Snyder, Lewis Ryan, Peter Scravendyke, Anthony Groves, and Edward Carrell, published in September an answer to the Clergy's circular in a pamphlet entitled "An Appeal to the Congregation." In this the money question was detailed at length in a statement explaining the gradual increase of the clerical salaries, until with perquisites and rents and contributions from the other congregation Bishop Egan and his associates received about $4,000 a year. The "Appeal" then accused the clergy of interfering with the election of the Trustees, and finally expressed the desire to submit the matter to the Archbishop for settlement.

On 12 September, another pamphlet, entitled a "Protest of the Pew-Holders Against the Late Proceedings Respecting the Conduct of the Trustees," was issued, deprecating the harsh language of the clergymen's circular and the irritation and discord produced by it, and defending the Trustees. The sixty-seven pew-holders who signed this were substantial members of the parish whose subscriptions to the enlargement fund amounted to upwards of $8,000.

As a result of the deplorable condition existing in St. Mary's, many of the congregation refused to attend services there, and not only heard Mass at Holy Trinity but had baptisms and marriages performed there. Bishop Egan, therefore, was obliged to issue a

prohibition to the priests of Holy Trinity forbidding them to exercise pastoral duties to persons of other nationality than German.

During the year 1812 the burials in St. Mary's cemeteries had brought in $1,104 to the Trustees. Forty-three burials had been in the old ground, and 128 in the new ground on Thirteenth Street. The baptisms at St. Mary's numbered 259. In Holy Trinity parish the baptisms were 145, and the deaths 37. It St. Augustine's the deaths were 20, and the baptisms 95.

In the beginning of 1813 Bishop Egan succeeded in restoring peace with the Trustees by making concessions to them in return for their withdrawing a petition about to be presented to the Legislature asking for the exclusion of the clergymen from the Board of Trustees. The two Harolds, however, were as obnoxious as ever to both the Bishop and the Trustees. William Vincent had been relieved of the office of Vicar General, and both Harolds greatly resented this, as their plan had been to have William Vincent appointed co-adjutor of Philadelphia, with the right of succession. This end would have been attained had their plan worked itself out. The Bishop's sister had been sent away for peace' sake from the rectory, and his brother-in-law, who was sexton, was destined soon to follow. With the Bishop alone in their hands and at enmity with the Trustees the victory was sure to be theirs. The Trustees became aware of the intrigue and sided with Bishop Egan in his efforts to control the church, and opposed the Harolds in their demand for an exorbitant increase of salary. The Harolds, however, had a strong following among the congregation, won and held through admiration for the eloquence of the younger, and sympathy for the elder's sufferings for Ireland in Botany Bay. Secure in their hold on the people whom they felt sure Bishop Egan could not oppose, the two Harolds arranged a dramatic coup, which fortunately failed in effect. On Sunday, 21 February, 1813, the Rev. James, in the presence of the Bishop and Father William Vincent, announced from the pulpit that both he and William Vincent had resolved to perform no more duties in that church. Obviously the scheme was that the Harolds considered themselves invaluable, and a public resignation might have the effect

of bringing forth a public and popular request that they remain at St. Mary's. To their amazement the design was frustrated by Bishop Egan gladly accepting the resignations. Rendered desperate by the harassment of the last two years, with alacrity he seized on what seemed a providential method of escape from the predicament. In spite of Father William's journey to the Archbishop at Baltimore, and in spite of the petition signed by 534 members of the congregation asking for the re-establishment of the Harolds, in spite of the meetings and protests, in spite of the fact that many of the congregation acted on Thomas Maitland's proposal and actually nailed up their pews and abandoned the church, Bishop Egan remained firm and would not re-admit the Harolds as pastors at St. Mary's. Fathers Patrick Kenny and Matthew O'Brien, then ill in Baltimore, were appointed pastors by him. The Archbishop, at the request of the Haroldites, recommended Bishop Egan "to weigh before God the benefit which may ensue from Mr. Harold's return to his former situation, against the evils which he apprehended from his readmittance to it." Bishop Egan answered by absolutely refusing to re-admit Harold, saying: "The peace of the church would be insecure, the advancement of piety would not be favored, and my personal happiness would be sacrificed. Every day and every proceeding give additional force to this my unalterable resolution."

Early in April William Vincent Harold waited on the Bishop in company with Messrs. O'Neil, Maitland, Christie, and Smith. Harold asked whether, if he should go to Ireland with his uncle and have the latter remain there, the Bishop would accede to the wishes of his (Harold's) friends and have him reinstated. The Bishop replied that he had provided clergymen for St. Mary's.

Another method remained, however, to the Harolds as a desperate resort, and that was to manipulate the election for the Trustees in April, so that there would be elected a majority favorable to the Harolds who would harass the Bishop and thus perhaps succeed in having them reinstated. This scheme worked to perfection. The payment of two dollars, a half year's pew-rent, entitled a person to a vote at the election, and by the judicious

outlay of such pew-rent receipts the polls from 11 A. M. to 1 P. M. were crowded with "dray porters from the wharfs and others of that description who formed such a multitude and secured so completely the access to the windows that the respectable part of the congregation was prevented from approaching the officers appointed to receive tickets." The result of the election was a Board composed of all Haroldites, three of whom belonged to St. Augustine's, Doran, Desmond, and Fagan, and with the last-named Harold Sr. lodged. The other Trustees were John Doyle, Hugh Christy, Henry O'Neil, Matthias O'Conway, and Christopher O'Connor. The pew-rent receipts were increased to $1,791.40 by the above-mentioned ruse.

The first meeting of the new Board, 4 May, was a stormy one. The Bishop presided and refused to put the various motions made to discredit the old Trustees, and one to reduce to $800 a year the salary of the Bishop and "whatever pastors he may call in." Bishop Egan and Father Kenny finally retired and left the Trustees to pass whatever motions they wished, including that on salary. The result was the Bishop's refusal to accept $200 offered him in July, as the first quarter's payment. In August three deputations informed the Bishop that, if the Harolds were not reinstated, a church would be built for them and so they would succeed. The prelate remained firm and threatened the refusal of absolution if a schism should be effected. Toward the end of the year a compromise on the salary question resulted in the Bishop's accepting a proposal of $1,600 a year for himself and clergy, until the debts of the church should be paid, although he wrote that "this sum in the present times would be hardly sufficient to maintain a house and provide a decent suit of clothes in a year."

In the meantime Father William Vincent Harold had given up his efforts to be restored and had returned to Ireland with a Dominican, the Rev. John Ryan, who had left Baltimore to aid the Harolds in the fight in Philadelphia. The friends of William Vincent presented him with $1,000 on his sailing. In Ireland Harold and Ryan made speeches criticizing Bishop Egan and Archbishop Carroll. Afterwards Harold went to Lisbon and

became Prior of a convent of his Order there. He returned to Philadelphia in Bishop Conwell's time, and was one of the causes of the Hogan-Conwell controversy that ended in the Hogan schism. James Harold returned to Ireland a few months after William and there he remained, fortunately for the Church in America.

The receipts from the church and graveyards in 1813, according to the report of a committee of the Trustees, brought in $4,215.01, and the expenditures amounted to $2,652.61; so that the committee reported themselves in favor of increasing the salary of the clergy to $1,600 from 1 January, 1814, "as the utmost the finances will allow."

During the year 1813 and in the early part of 1814, Bishop Egan's health, never strong, was severely taxed by his duties at St. Mary's. Until the arrival of the Rev. Terence McGirr in October, 1813, Bishop Egan had to rely on the precarious assistance of Father Kenny, who was in charge of the missions in Delaware County, and the Rev. Mr. Garcia, who was of little help owing to his peculiar habits; one of which was, as the Bishop complained, to begin Mass a half or three-quarters of an hour before the appointed time. The situation was changed but little, even when the Rev. McGirr had arrived, for Father Kenny could not be relied on as a permanent help, on account of his physical disabilities and the distance he had to travel to St. Mary's from Coffee Run. The Bishop's "tremor in the hands" had increased so that he could not say Mass, unless assisted by another priest who upheld the chalice for him. In a letter to Archbishop Carroll in November he says that "it had taken four days to write the letter."

The April election of Trustees resulted in a victory for the anti-Bishopites, who had used the same tactics that had brought them success the year before. More pamphlets attacking the Bishop and his followers appeared and he spoke severely from the pulpit in reprimanding those who caused so much trouble to him and scandal to the Church. The nervous strain at length brought about a complete collapse of his little remaining strength and after a two weeks' illness, on Friday, 22 July, 1814, at his request he was laid on the floor, before the picture of St. Francis of Assisi. With

his arms extended in the form of a cross, after receiving the last Sacraments from Father John Grassi, S. J., who had come from Woodstock, Michael Egan, first Bishop of Philadelphia, gave his tortured spirit to his Maker "The first victim of episcopal rights—for his end had been premature," Father Kenny remarks in his letter to the Archbishop notifying him of the death. All that night the body, clothed in full pontificals from mitre to sandals, lay in state in St. Mary's, reverently guarded by the people of the parish which he had served so well. On Saturday the venerable Jesuit Father Grassi said the Mass of requiem, and Father Hurley of St. Augustine's preached the sermon over the body. At five o'clock on Saturday afternoon the body was laid in a grave in St. Mary's church-yard. No stone marked the Bishop's grave until 1830, when the Trustees had built a raised tomb back of the church. It bore the following inscription:

THE VAULT
BENEATH THIS TOMB WAS ERECTED BY
THE CORPORATION OF ST. MARY'S CHURCH FOR
THE INTERMENT OF ITS PASTORS.
WITHIN IT ARE DEPOSITED THE REMAINS OF THE
RIGHT REV. MICHAEL EGAN
FIRST ROMAN CATHOLIC BISHOP OF PHILADELPHIA WHO
WAS APPOINTED PASTOR OF THIS CHURCH
APRIL 12, 1803, CONSECRATED BISHOP OCT. 28, 1810
AND DIED JULY 22, 1814
AGED 53 YEARS.

The Bishop's will was dated 6 July, 1814, and decreed that his debts be paid, the principal one to Mr. Philip Smith, from whom $200 had been borrowed during the enlargement of the church to pay the salaries of the Bishop and Fathers Rosseter and W. V. Harold. A hundred Masses were to be said by the clergymen of the diocese for the repose of his soul. The residue of real and personal estate was to be invested and used for the education of his two nephews, Michael DeBurgo Egan and Michael Connolly, for the priesthood; and whatever remained was to be shared by them after ordination equally, or to be given to the one

who was ordained, if both did not persevere, or if neither became a priest the estate was to go for the education of one or more poor children for the priesthood. John Carrell and Thomas Hurley, Jr., were appointed executors, the witnesses being Father Michael Hurley and Joseph Wigmore, the sexton of St. Mary's.

Michael DeBurgo Egan became a priest at Mt. St. Mary's and afterwards President of that Institution; but Michael Connolly gave "no mark of the vocation for which his uncle, Bishop Egan, wished him educated," wrote the President of Mt. St. Mary's to John Carrell, the executor.

CHAPTER XX.

ADMINISTRATION OF THE DIOCESE BY REV. LOUIS DEBARTH, V. G.—DIFFICULTY IN SECURING A BISHOP FOR PHILADELPHIA.—ACTIVITY OF THE HAROLDITES.—ARRIVAL OF REV. WILLIAM HOGAN IN PHILADELPHIA, AND HIS APPOINTMENT AT ST. MARY'S.

A DAY or two before his death Bishop Egan appointed as Vicar General of the diocese the pastor at Conewago, the Rev. Louis deBarth. The Archbishop duly notified the Trustees of St. Mary's that Father deBarth would be in charge of the diocese of Philadelphia until Rome appointed a Bishop. As this implied that Father deBarth would be pastor of St. Mary's, the Trustees instantly objected; and faithful to their idol, William Vincent Harold, they demanded that the latter be restored to them as their pastor. Archbishop Carroll replied in his kindest manner, but the Trustees insisted and, finally, in August wrote him that his "denial of justice and subserviency of the episcopal authority to the improper views of a few laymen would be as fatal to religion as it was in the days of Henry VIII and Elizabeth." To this the Archbishop responded that the "correspondence should cease when it is no longer mutually respectful."

In the meantime Father deBarth begged the Archbishop to release him from the position of Administrator of the Church in Philadelphia, but the Archbishop insisted that he serve, since Bishop Egan had appointed him. Father deBarth, however, did not attend a Trustee meeting until 21 November, 1815, when the question of Bishop Egan's executors' suit against the Corporation for unpaid salary was discussed. It was voted by all the Trustees, excepting Fathers deBarth and McGirr, that proper attorneys should be engaged to oppose the suit, and Counsellor Hopkinson

was accordingly retained. The executors won the case in March, 1817, and $600 was voted to Father deBarth to settle with the estate of Bishop Egan.

While the Trustees of St. Mary's were writing abusive letters to the Archbishop in the summer of 1814, that prelate's soul was filled with the horrors of the war raging about him. Washington had been seized by the English and, after the fashion of the Huns and Vandals rather than of a civilized nation, the victors destroyed the public buildings, the public library, and the government archives. Baltimore was infested by the enemy, Fort Henry bombarded, and along the Potomac sacrilegious destruction and pillaging of churches took place. In spite of the anguish all this caused the venerable Archbishop, he was obliged to set about having a bishop appointed to Philadelphia. No regulations had been adopted for such a contingency, as there had been no response to the inquiry in the matter sent to the Pope when captive at Savona. The Archbishop hesitated to suggest names himself to Rome, and therefore he wrote to each of the suffragans and to the administrators of New York and Philadelphia asking that they with himself and his co-adjutors unite on three names to be submitted to Rome. The Archbishop suggested several names from which a choice might be made, and in a confidential letter gave his own opinion of those mentioned. Father Dubourg, as a member of the New Orleans diocese, and therefore subject of another Province, would not be a good choice. The Rev. John B. David of Bardstown the Archbishop considered too valuable to Bishop Flaget to be taken from him. Of Father Hurley of St. Augustine's he wrote: "There is in the opinion of all a great fund of capacity in him, but some contend that his outward demeanor requires to be matured by the lapse of a few more years, and that his impetuosity is too vehement and uncircumspect." An objection to Father Gallitzin was the heavy debt contracted by him and the uneasiness caused thereby. Of Father deBarth, he wrote: "His firmness of mind is qualified to withstand a turbulent party in Philadelphia, but his temper is very warm, his passions sudden and fearless, theological knowledge too limited for the complicated station, without a hope of improving

it for he has been long unable to bear study, reading and very little writing at least in his own account of himself."

It was no easy thing to get the right sort of man to accept the position of Bishop of Philadelphia. The dignity carried with it too much anxiety, as Bishop Egan's death had made known to all. The administrator, Father deBarth, refused to have his name submitted. The Rev. Ambrose Mareschal, afterwards Archbishop of Baltimore, declined. Father David was named and declined. And since no one would accept willingly, an attempt was made to force the administrator, Father deBarth, into the position. He was appointed by the Propaganda and the Bulls were sent to him, but he returned them and absolutely refused the office.

In the meantime the loyal followers of Harold were not idle. As their request to Archbishop Carroll had met with no success, they secured the influence of some of the members of the hierarchy in Ireland. There is in the archives of Baltimore the original draft of a letter sent by Archbishop Carroll to Archbishop Troy of Dublin. This prelate had secured the appointment of Bishop Concanen, and others in Canada and England, and to him application had been made in favor of his fellow Dominican, William Vincent Harold. After reminding Archbishop Troy of some of Father Harold's actions in America and his own and his companion Ryan's attacks on the American Church and hierarchy, Archbishop Carroll went on to say: "Would it not be resented as a very improper interference if we the Bishops in the United States should presume to suggest to the Holy See the persons to be appointed to fill the vacant Sees of Ireland?" Archbishop Carroll wrote also to Cardinal Litta, the prefect of the Propaganda, in order to offset the influence of the Irish Bishops, and declared that in case of the appointment of a priest who had hastened the death of Bishop Egan "serious dissensions and secessions from the Church might justly be apprehended." His letter spoke also of the inadvisability of appointing to an American bishopric the subject of a country then at war with the United States. Archbishop Carroll died 3 December, 1815, and Bishop Leonard Neale, who had been co-adjutor with the right of succession, thus became Archbishop of Baltimore. To him the indefatigable

friends of Harold instantly applied to have their favorite restored to St. Mary's. Archbishop Neale knew only too well the troubles which Harold had caused, and he refused to consider the Trustees' proposition. When Archbishop Mareschal succeeded to the See of Baltimore at the death of Archbishop Neale in 1817, St. Mary's Trustees once more endeavored to have Harold appointed. The Archbishop refused to interfere in the matter as being outside his jurisdiction. Through Bishop Connolly, of New York, negotiations were begun again with Rome to name Harold as Bishop of Philadelphia, after Father deBarth had again refused the dignity. The Propaganda, however, replied that Father Harold "did not possess those qualities which are necessary for a bishop and therefore on account of Religion he should not be promoted to that dignity."

During these years of waiting for a head, affairs did not go smoothly in Philadelphia. Fathers deBarth and McGirr officiated at St. Mary's; but as every day the news of the appointment of a bishop was expected, the administrator hesitated to act in matters which a bishop would have decided at once. Besides, routine work obliged him to be away from the city much of the time. Father McGirr seems to have been remarkable in no way as a preacher or organizer, and so parochial affairs simply drifted along. The unrest and national division among the people caused by the war had its effect on church administration. Discipline, never much enforced because of the few priests and the distance from central authority, became more and more relaxed. All complaints of abuses and suggestions of remedies Father deBarth referred to the ever-expected and so long-delayed bishop.

The Trustees of St. Mary's had never been wholly content with their Charter, and they seized on this time to secure the amendments which they desired. In February, 1820, at the meeting two who had always been loyal Haroldites, Augustine Fagan and Doyle, proposed that legal steps be taken to amend the Charter so as to increase the power of the Trustees and exclude, more or less, the clergy from the government of the parish. All voted affirmatively, excepting Fathers deBarth and McGirr. At the March meeting Father McGirr, who was presiding, refused to consider

the question when it came up, and John Dempsey was called to the chair and unified the proceedings. No further action, however, was taken by the Trustees during that year or the next, but the question was held in abeyance with many others waiting only an opportunity to blaze forth into open battle between the priests and Trustees.

Into this confused and unwholesome condition of affairs in Philadelphia came one who was to cause the greatest blot on the history of Catholicity in Philadelphia and who was to serve the devil's purposes against the Church by crystallizing disobedience, impiety, and lack of loyalty, into an open schism that served as a test of faith to the Catholics of the city,—a stumbling block to the weak and the lukewarm, and a strength to those of the faithful who never judge the worthiness of the Church by the unworthiness of some of its ministers. The Rev. William Hogan, whose name afterwards became execrated, was a native of Limerick, Ireland, and the nephew of the Rev. Patrick Hogan, P. P., of St. Michael's, Limerick. He came to New York, a priest, in 1819, with his cousin George who was to study for the priesthood in Baltimore. William bore with him a letter of recommendation from Bishop Tuohy of Limerick, and having presented this certificate to Bishop Connolly of New York he was accepted into that diocese and appointed pastor of Albany, Lansingburg, and the vicinity. In the troubles that developed afterwards Bishop England declared that he had learned from Ireland facts which showed that Hogan's departure was an act which indiscretion had compelled. His cousin also afterwards declared that Hogan had been under censure in Limerick and had come without his *exeat*, or honorable discharge of his Bishop. As the latter gave a letter of recommendation, it was probably in the hope that Hogan would do better in a strange country; and even if he did not, the old country would be better without him.

In March, 1820, Hogan made his first visit to Philadelphia on the way to Baltimore to the ordination of his cousin George, who was to be a subject of the Philadelphia Diocese. Hogan presented a letter of introduction from Bishop Connolly to the administrator, Farther deBarth, and on the strength of this Farther deBarth intro-

duced Hogan to Matthew Carey, John Ashley, and other important members of St. Mary's congregation. Hogan preached a very good sermon, at the request of Father deBarth, and as Philadelphia was a big improvement on Albany and Lansingburg, and Hogan appeared to be a big improvement on the clergymen lately stationed at St. Mary's, the result was the new preacher's election in April in place of Dr. Gallagher, who had come from Charleston to assist at St. Mary's. There was no further formality than the letter of introduction. Bishop Connolly wrote afterwards that he had given Hogan no *exeat*, and this fact developed much debate in the days of the schism, as it was claimed that Hogan had come surreptitiously into the diocese. As he had been received by Bishop Connolly without an *exeat*, and as Farther deBarth himself had been received without one, it would seem that the formalities were not closely observed, and so the question of the *exeat* would not have been discussed had the event been less diastrous. In point of fact the method of ecclesiastical inductions was very different in those days from that observed now. The Trustees were the employers of the priests, much as they employed the sextons. Provided that the priest had a recommendation from his Bishop, the Trustees arranged terms, etc., and hired him. When therefore the administrator introduced Hogan, the Trustees appointed him. Hogan simply charmed the Trustees and the congregation by the engaging sermons which he preached and by his manners and personal appearance. A contempory description of him is interesting:

> The Rev. Mr. Hogan was both personally and intellectually endowed with remarkably handsome features and an oratorical ability of a winning and persuasive order. He was in fact a decided favorite, more particularly with the ladies and children to whom he made himself highly agreeable by his genial and social manners. Frequently has he been noticed after the morning services to mingle with the congregation, and visit their pews conversing with the ladies and patting the children on the head with almost parental fondness. He was beyond doubt the handsomest man that ever presided over St. Mary's Church. In stature he was about five feet ten inches and most admirably formed in body and limbs, with dark blue eyes and a complexion in which blended the lily and the rose. His hair was dark brown, nearly black, and adorned his head in the most graceful manner. When in

the pulpit with his priestly robes of office, he was the embodiment of manly beauty, accompanied with almost a spiritual effulgence that radiated from his noble brow and benign countenance.

This description of the man by an admirer gives an idea of the popularity such a man would win. Bishop England described him as "deficient in the most common branches of an English education," but he had the gift of ready speech and must have had refinement of manners and polished address, as he was received and entertained in the homes of the Ingersolls, Sergeants, Prices, Bories, Binneys, Cadwalladers, Chews, and others of the distinguished and aristocratic Philadelphians who lived in the then fashionable West Third Street and East Fourth Street. "He was the most popular clergyman who had been at St. Mary's for many years," Matthew Carey wrote of him. But his popularity did not depend on the opinion of his fashionable friends; he devoted himself to the work of the parish in a way that gained him a host of friends among the congregation, and was in marked contrast to the previously existing conditions. In a pamphlet [1] is found "a cursory view of the state of religion in St. Mary's Congregation for a few years previous to the coming of the Rev. Mr. Hogan," in which the writer says:

This congregation has always been looked upon as highly respectable, but we owe this respectability to ourselves not to the priests who have occasionally been sent out to us, except in one or two instances. I do not wish to detract from the merits of Rev. Mr. deBarth, but he certainly did not increase the respectability of our church by keeping in his employ such persons as those who have been in the habit of ascending our pulpit, delivering sermons unintelligible to the majority of the congregation, preaching doctrines in direct contradiction to our feelings and associating with the very lowest dregs of society. I turn away from this picture horrid as it is true. Our church during the afternoon service of Vespers was abandoned, the poor and the indigent children of the congregation were neglected, and in a word our ministers did not comply with their sacred obligations. Such was the real state of our congregation when the Rev. W. Hogan appeared among us; we hailed his arrival as a resuscitation of our abandoned religion.

Some of Hogan's activities are described thus by Matthew Carey:

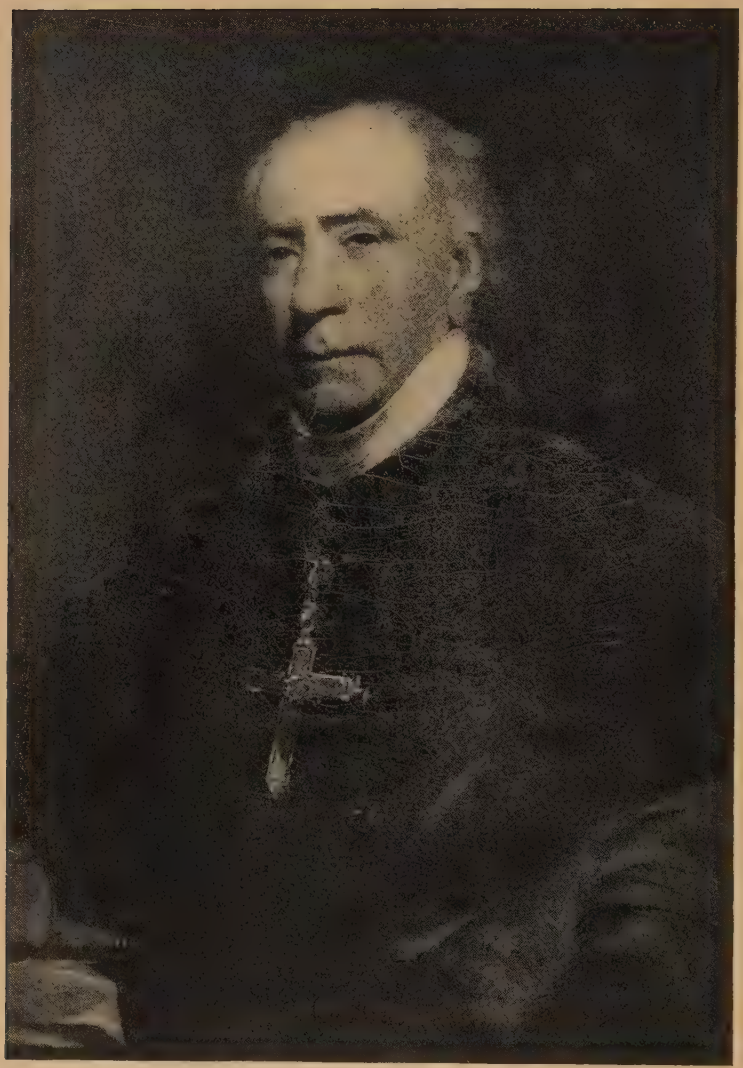
[1] No. 2235, O, Ridgeway Library.

He distinguished himself by an extraordinary degree of zeal in catechizing the children of the congregation, in which he was very successful. A Sunday school had been established some years before, but had never prospered, and was then in a sickly and expiring state. This school he reorganized and attracted to it great numbers of scholars of both sexes. Many of whom previously destitute of suitable clothing, were clothed with the proceeds of charity sermons occasionally preached by Mr. Hogan on Sunday evenings, a practice which had never before prevailed in that congregation.

To such a degree had Hogan come to be a favorite of all classes in a few months that, when rumors were circulated concerning his character, they were not believed, and his good qualities outweighed in the minds of his friends the accusations of dandyism and foppishness and other unpriestly qualities of which he was accused. But while the people naturally judged him by his better parts, the ugly rumors became more and more specific, and charges were freely made against him of conduct and habits unbecoming his priestly vows. Father deBarth was absent from the city, and his fellow-priests at the clergy-house in Willing's Alley, Fathers McGirr and Cummisky, expostulated with him. Hogan, proud of his success and friends, therefore resolved to live by himself where a close watch could not be had on his movements. A small two-story house stood in Willing's Alley separated from the clergy-house by a small yard, and into this Hogan moved. He assigned as a reason that there were not sufficient accommodations and convenience in the old house for the priests. There was doubtless much ground for this criticism, as the old house must have been in a dilapidated state. The owner, Father Neale the Jesuit, rented it to the priests of St. Mary's, but for so modest a sum that there could be no repairs made. The old furniture used in the past by the Jesuits was scattered through the rooms; and while each priest had a bedroom, there was but one study for them, and that was on the first floor. As a result of Hogan's complaints and removal a meeting of the pew-holders of St. Mary's was held in August and the Trustees were requested to remedy the conditions. The sum of $322.65 was spent on furnishing Hogan's house, and $34.70 for carpets for Father McGirr, and $34.04 for carpets for Father deBarth.

Ensconced in his own house and free from the surveillance of his fellow-priests, Hogan was at liberty to live his own life. The other priests at St. Mary's openly criticized him, and Father Hurley at St. Augustine's spoke about him from the pulpit. When Father deBarth returned to the city in July, it was supposed that Hogan would be dismissed, but he gave no public signs of his disapproval beyond going to some of the families of the parish and advising them against admitting Hogan to their homes.

The latter, however, was ill at ease, for he knew his position was precarious. He accordingly applied to Archbishop Mareschal for permission to leave the diocese, and afterwards applied to Bishop Flaget and the people of Louisville for acceptance into the Diocese of Bardstown. From both he received a favorable answer and his traveling expenses from the people of Louisville. His acceptance by the Bishop of Bardstown would depend, of course, on a letter from Father deBarth. This was not to be obtained, as Bishop Conwell was daily expected, and the administrator wished to leave the matter of Hogan and his accusers and defenders to be settled by the new Bishop. Hogan was therefore still in St. Mary's when Bishop Henry Conwell arrived in Philadelphia, 2 December, 1820.



THE RIGHT REV. HENRY CONWELL, D. D.
Second Bishop of Philadelphia.

CHAPTER XXI.

ADMINISTRATION OF BISHOP CONWELL.—HIS EARLY LIFE.—HIS INSTALLATION.—SUSPENSION OF FATHER HOGAN.—THE BEGINNING OF THE HOGAN SCHISM.—ORDINATIONS IN PHILADELPHIA.—ST. JOSEPH'S ESTABLISHED AS A SEPARATE PARISH.—EXCOMMUNICATION OF HOGAN.—BISHOP CONWELL'S ACTION APPROVED BY ARCHBISHOP MARESCHAL.—ST. MARY'S IN POSSESSION OF THE HOGANITES.—ATTEMPT OF THE HOGANITES TO ESTABLISH SCHISMATIC CHURCH IN THE UNITED STATES.

FOR six years after Bishop Egan's death, the See of Philadelphia remained vacant. The various candidates had refused to accept a position which each succeeding year made less enviable. At length, 26 November, 1820, the Holy See appointed to Philadelphia the Rev. Dr. Henry Conwell, Vicar General of Armagh, Ireland.

Henry Conwell was born in 1745, at Moneymore, County Londonderry, and was ordained priest in 1776. For twenty-five years he filled the office of Vicar General to the Most Rev. Dr. O'Reilly, Archbishop of Armagh. At the death of Archbishop O'Reilly, Dr. Conwell was the unanimous choice of the clergy of the diocese for the archbishopric. The other four Archbishops of Ireland, however, who had been educated at Salamanca, wrote to Rome advocating the appointment of Dr. Curtis, who for forty years had been president of that University. Cardinal Consalvi, then Secretary of State, was in favor of Dr. Curtis, who was accordingly appointed Archbishop of Armagh. To Dr. Conwell was given the choice of the Bishopric of Madras or that of Philadelphia, and he chose the latter. On Sunday, 24 September, 1820,

he was consecrated in London by Bishop Poynter, and some weeks later started for America, arriving in Philadelphia on Saturday, 2 December, 1820.

Bishop Conwell was a Greek scholar of no mean ability, and his Latinity was classical. He spoke French fluently, and Spanish and Italian with little difficulty. "He was tall, straight and muscular, and when occasion required, not deficient in dignity. Though of uncertain temper, he was kind-hearted, forgiving, and a bountiful giver." The popular idea that has been transmitted of Dr. Conwell, through the literature of his enemies, is that of a stupid, uneducated and irascible prelate, who was ruled by his temper and personal feelings, instead of by a sense of equity or appreciation of his episcopal dignity. On the contrary, Dr. Conwell was a man of superior attainments, as is shown by his long and honorable administration of the Archdiocese of Armagh as Vicar General. Coming at the age of seventy-five years to a country utterly different in everything from the conditions under which his life had been spent, he found himself plunged into the midst of a most unusual controversy, accompanied by conditions that meant harm to the Church. Before leaving Ireland he had heard of the Rev. Mr. Hogan's record, and upon reaching Philadelphia he was greeted with the reports of the clergy and laity in regard to the latter's conduct at St. Mary's. Whatever opinion he may have formed from these reports, he was not left long in doubt as to the character of the man.

On Sunday, 3 December, the Bishop took possession of the See, and was present at the High Mass. The clergy of the city, the late administrator of the diocese, Father deBarth, and a great throng of the faithful were present to greet their new head. The Rev. William Hogan preached the sermon, and to the amazement and horror of the clergy and congregation, it consisted of a severe and acrimonious attack on Father deBarth. What the preacher said derogatory to Father deBarth, is not preserved in any of the records. It had no defenders either then or in the strife that followed, both sides agreeing that his words were worthy only of condemnation. The Bishop was loath to begin his administration

in Philadelphia by an act of rigor toward Mr. Hogan, even though he had heard the reports of his misconduct, and himself had been a witness to Hogan's public attack of Father deBarth; he therefore sought to bring about a reformation without scandal. He admonished Hogan to leave the house occupied by him alone, and return to the regular clergy-house of St. Joseph's. He advised him also of the reports that he had heard concerning him, and in the most fatherly way sought to bring about a change in him for the better. Hogan, however, flatly refused to remove to the clergy-house, and on the following Sunday, 10 December, he again preached a sermon in which he declared that he would not allow any one, not even the Bishop, to designate his place of residence, or the company he should keep. The Bishop construed the language of this sermon as an open defiance of his episcopal authority, and of this overt act he was constrained to take notice. Accordingly, 12 December, the Bishop called the priests of the city together, and in their presence informed Hogan that his faculties were withdrawn.

The suspended cleric instantly rallied his friends about him, and public meetings were held, in which, aided by Matthew Carey, they protested against the Bishop's action. Delegations were sent to the Bishop, requesting Hogan's rehabilitation, and toward the end of the week the latter professed himself willing to apologize for his words. The prelate refused the request of the delegation, and also refused to accept the apology of Hogan if reinstatement to St. Mary's was to follow. What seems to have been harsh conduct on the part of the Bishop was in reality caused by his desire to avoid public scandal. Hogan's friends naturally thought suspension too severe a punishment for the words he had publicly uttered, and criticized the Bishop's refusal to rehabilitate him or to accept his apology. As a matter of fact the Bishop suspended Hogan not only because of his public defiance of authority, but because of the reports of immorality that he had received concerning Hogan's life at St. Mary's. The Bishop was not obliged to give to the public his reasons for Hogan's suspension. Had he given them, perhaps things would have been different, but Bishop Con-

well acted in what he considered the best manner under the circumstances. It was not until the controversy was at its height that Bishop Conwell confessed the motive for his action.

In the meantime Hogan published pamphlet after pamphlet in which he used abusive language against Bishop Conwell and the clergy of St. Mary's. He endeavored to draw Archbishop Mareschal and Bishop Cheverus into the controversy, and their refusal to become embroiled in the matter was a signal for more vituperation in newspapers and pamphlets. He went to the length of proposing to his cousin, the Rev. George Hogan, who had been removed from Carlisle, that they together should apply to the Protestant Episcopal Bishop Hobart of New York "to enter his services, and in a few years we might be able to lay by a comfortable provision for life."

In February, 1821, a pamphlet was published by Hogan, in which, with considerable plausibility, he handled many points in the controversy, construing canon law as supporting his position, and opposing Bishop Conwell. In this he threatened within fourteen days to resume the exercise of his priestly functions. A Protestant church had been leased, and Hogan and his followers planned to found an Independent Catholic Church. The Bishop threatened the excommunication of Hogan and all who would attend his services.

In the movement to secure the amendment of the charter that began in February, 1820, the Hoganites saw an opportunity of securing St. Mary's Church for themselves. A meeting of some of the congregation was held, and the Legislature was petitioned for the privilege of amending the charter. An Act of the Legislature permitted an amendment of the charter on condition of the approval of the Supreme Court. When the amendments excluding the clergy as members or Trustees were proposed to the Supreme Court, however, that tribunal passed upon them unfavorably. Chief Justice Tilghman, Justices Gibson and Dunghan assenting, handed down the opinion that the Trustees were not the corporation, and that only the corporation could act.

That all the members of the congregation did not enter into the Hoganite plans appears from a letter in the archives of Baltimore, addressed to Archbishop Mareschal, dated 21 April, 1821, and signed by Charles Johnson, John Carrell, Cornelius Tiers, Philip Smith, Hugh Cavanaugh, M. Durney, and Thomas Maitland, in which it was stated that

> the majority of pew-holders are opposed to their [Hoganites] proceedings; that there are a majority against any further prosecution of measures relative to Mr. Hogan. Their [Hoganites] meetings were conducted chiefly by persons devoid of true religion, and composed of men and women whose characters have been truly exemplified by their conduct, and strangers of every denomination, whom curiosity excited to witness the novel spectacle of inexperienced young men expounding the canons and discipline of the Catholic Church.

Nevertheless the election held in Easter-week, 1821, procured a Hogan majority of the Trustees. These were John Leamy, John Ashley, Patrick Connell, Joseph Strahan, John Dempsey, Joseph Dugan, Augustin Fagan, and John Doyle.

During this stormy period Bishop Conwell ordained to the priesthood, 1 January, 1821, his nephew Bernard Keenan, who had accompanied him from Ireland; and in May he ordained Thomas Hayden, who afterwards became the pioneer of the faith in Bedford County, Pa.

Hogan's supporters were in full control of St. Mary's Board of Trustees, there being eight Hoganite lay-members against the "pastors of St. Mary's." They lost no time in improving their advantage, for at the meeting of the new Board, held the day after the election, when Bishop Conwell and Father Cummiskey and Father Hayden took their places as members of the Board, on the ground that they were pastors of the church, and as such entitled to their seats, the lay Trustees immediately adopted a protest against the presence and participation of the Bishop and Father Hayden, on the ground that they were not pastors of St. Mary's and not citizens of the country. After thus practically expelling their opponents, another meeting was held the next day, and Father Cummiskey alone of the clerical Trustees was present. The ex-

Treasurer, Dennis McCready, having refused to deliver up the seal of the corporation, a new seal was ordered to be procured, and affixed to the memorial to the Supreme Court, praying for amendments to the charter. The Hogan Trustees were now in possession, and considered themselves the "corporation."

In this phase of the controversy between the followers of the Bishop and the followers of Hogan, each party claimed the ownership of St. Mary's Church, when, as a matter of fact, it was still the legal property of the Rev. Francis Neale, S. J.

As violence had marked the mingling of the two parties in St. Mary's Church, the Bishop withdrew to the old chapel of St. Joseph adjoining his residence, and there the remnant of those faithful to his authority gathered about him. Thus the existence of St. Joseph's as a separate parish began, and the date is marked by a tablet on the wall, inscribed "Enlarged, 1821."

The Bishop removed some of the vestments and altar furniture from St. Mary's to St. Joseph's, whereupon a writ of replevin was taken out by the Trustees, and suit instituted, 14 May, to recover articles valued at $1,000. The Trustees' lawyers were Messrs. Duponceau and Ingersoll; and Lewis Ryan and James Bradley gave bond for the Bishop, who claimed that the articles were the Bishop's property as presiding pastor. The Trustees, in a meeting held 16 May, ordered that "all articles necessary for divine service should be procured." They rejected the Bishop's claim to be pastor of St. Mary's, and recognized him as Bishop only; they condemned him for denouncing William Hogan, and expressed their desire that Hogan should be reinstated as pastor of the church. Accordingly Hogan took his place as pastor and as Trustee on 14 May. He was made President, and the Rev. James Cummiskey, who was placed with him, expressed his dissatisfaction, and afterwards absented himself from the meetings. On Sunday, 15 May, St. Mary's Church was closed "against clergy and people."

As Hogan had continued, in spite of the Bishop's admonitions, to celebrate Mass, although suspended from his priestly office, his superior proceeded to take the steps he had threatened, and on Sunday, 27 May, 1821, read from the altar of St. Augustine's

Church, "loudly and distinctly," the following form of excommunication, in the presence of Fathers Hurley, Cummiskey, Hayden, Ruloff, Holand, and Doyle:

Whereas the Rev. William Hogan, not having the fear of God before his eyes, and regardless of his duty as a Christian, and a Catholic priest, has not hesitated to tear and rend asunder the seamless garment of Christ, by causing confusion in the Church, and endeavoring to establish a schism, which has already succeeded so far as to divide the congregation of St. Mary's, and which has deprived the clergy and the Roman Catholics of the City of Philadelphia of the use of their Cathedral:

And whereas the said William Hogan has usurped and exercised, and arrogated to himself the right of exercising priestly functions, not only without our approbation, but in direct violation of our pastoral mandate, forbidding him in express terms to perform any functions of the sacred ministry of the priesthood, under pain of incurring the severest censures of the Church:

And whereas by his infraction and utter disregard of our prohibition and monitions, many of the flock commited to our spiritual care and superintendence have been led astray, and many are still in danger of being seduced into the like errors, by his and their example and arguments and false reasoning, and still further to assist by their presence at the sacrilegious functions of his ministry, which would involve them in like censure, and thus bring a curse on themselves and families:

Therefore, considering the charge we have of their souls as Chief Pastor, and that we are obliged to give a strict account of them at the last day, when we must all appear together before the tribunal of the all-seeing Judge; and solicitous accordingly, lest he, or they, or we ourselves, should perish and be lost forever by our neglecting to take notice of such conduct and prevarication; we duly admonish him in charity, to be on his guard against the delusive snares, especially of his greatest enemies, pretending to be his friends, to beware of the dangers which surround him, and to have recourse to prayer for grace from heaven, to enable him to resist and withstand their temptations; but, instead of taking advice and returning to a sense of duty, he became more hardened and obstinate from day to day, and at length totally incorrigible, even so far as to cast off all regard for superior authority, and to be no longer subject to the rules and discipline of the Church, and still continues to persevere in this disposition:

Wherefore, with a view to the fulfilment of our duty, according to the laws of God and the Church, we have been under the disagreeable necessity of performing the most painful task of this day, in cutting off this incurable member by the sword of excommunication, from the body of the Catholic

Church. Our blessed Saviour says, if your hand or foot scandalize you, cut it off, and cast it from you, and St. Paul, in his first epistle to the Corinthians, desired the evil one to be cut off and put away from among them.

Hence, in conformity to the precepts and practice of our blessed Lord, and his Apostle, and in virtue of our commission, and the authority of binding and loosing conferred on us as a successor of the Apostles,—we cut off, by the spiritual sword of excommunication, the said William Hogan, as a putrid member, lest any of our flock should be led into schism and error, by attending the sacrilegious functions of his ministry, and thus treasure up to themselves wrath against the day of wrath; and hence we sequester and excommunicate him from the Holy Catholic Church, or from having any share in the spiritual treasures and benefits that are to be had in it through the communion of saints, the holy sacrifice of the Mass, or the prayers and good works of the just; and declare him accordingly to be no longer a member of the Holy Roman Catholic Church.

In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

✠ HENRY, *Bishop of Philadelphia.*

This document was sent, according to request, to Archbishop Mareschal, who on 19 June, together with Bishop Cheverus, sent the following letter:

Right Rev. and Dear Sir: I have received the copy of the awful sentence which you have lately been forced to pronounce against the Rev. William Hogan. According to your request, and after a long and serious examination, I send you at last my judgment upon it.

I do look upon the sentence of excommunication which you have pronounced against the said William Hogan, as perfectly just, and conformable in every respect to the canonical laws framed against obstinate and impious priests. Far therefore from being any longer a lawful minister of the Catholic Church, Mr. Hogan is not even now a simple member of it; and the unfortunate Trustees who have introduced him into your cathedral, and expelled you from it, instead of being the defenders and supporters of the Catholic religion, (as they were bound to be by the law of God and the nature of their office,) are in reality the enemies and persecutors of it.

Baltimore, 19 *June*, 1821.

✠ AMB. *Arch. Balt.*

To the Rt. Rev. Dr. H. Conwell,
Bishop of Philadelphia.

The above judgment of our revered Archbishop has my full concurrence and approbation.

✠ John, *Bishop of Boston.*

The next day, 28 May, the Hogan Trustees ordered "all Episcopal insignia to be taken down and removed to a place of safety." They also resolved

> that the conduct of Mr. Hurley in having lent himself and his church for so infamous, disgraceful and scandalous an act as that which was performed there yesterday by Bishop Conwell and his Chapter, merits and receives our most decided reprobation.

They declared in another resolution

> that the Rev. William Hogan had resumed his station as pastor of this Church, and that the Rev. Mr. Cummiskey, having absented himself from the meetings, be no longer considered as a pastor of St. Mary's, and consequently not a member of the Board of Trustees, having vacated his seat at the Board, and refusing to discharge his pastoral duties in said church.

At this meeting the Trustees stated and entered on the minutes their reasons for sustaining Hogan. "He was guilty," they declared, "only of a hasty and inconsiderate breach of pastoral courtesy, and trivial trespass on a prerogative." The Bishop was declared to be "unqualified, perhaps ignorant, acrimonious, censorious, vindictive, prone to ire, too mindful of petty offences, stubborn in error, and inflexible to forgiveness." They dismissed the lay-employees of the congregation.

The schismatic congregation held regular services in St. Mary's Church, at which the excommunicated Hogan officiated and preached sermons which consisted principally of tirades against the Bishop. He published *Butler's Catechism*, revised and corrected by himself. This revision consisted of a chapter on confession and indulgences, in which he says, "there is no actual remedy for mortal sin but perfect contrition."

The Trustees in the meantime were struggling frantically to secure their position. An address was sent to the "brethren of the Roman Catholic faith throughout the United States of America," on the subject of "Sundry reforms of abuses, and the administration of our Church discipline," in which was contained a proposition to form an Independent Catholic Church, claiming exclusive right

for the Trustees of electing pastors and bishops, and the formation of a college for educating persons for Holy Orders. The address assured its readers that if these measures were adopted, they would secure the approval of the Holy Father. The address was signed by John Leamy, Chairman, and John Ashley, Joseph Dugan, Michael Doran, Timothy Desmond, Richard W. Meade, Lewis Clapier, Thomas Newman, John T. Sullivan, John Savage, Charles Taw, Anthony Groves, and Edward Barry. Matthew Carey, who had been an ardent supporter of Hogan and his party, now issued another address in support of the Bishop's side of the contention, in which he gave his opinion of the character of those who had signed the address, and appealed

> to the candid and dispassionate of every denomination to whom the signers of this singular product are known, to examine their names and character. They will behold men whose lives have been and still continue to be so notoriously scandalous as would disgrace Paganism itself; and others who may not have been so openly vicious, but were known to belong to no religious society; whose chief study has been cent for cent; their ledger their bible, and the copy-house their church. I assert without fear of contradiction, that of the thirteen men who signed their names to the pamphlet, not more than one has received the sacraments for several years past, and some of them, according to their own acknowledgement, have never received them. Ludicrous as it must appear, these are the saints who propose themselves as reformers of the discipline of the Church which they profess to believe to be guided by the Holy Ghost.

Bishop Conwell in writing to Archbishop Mareschal a report of the schism in Philadelphia, begged the Archbishop to send to Philadelphia the Rev. Samuel Sutherland Cooper, as one who during his short stay in Philadelphia had done much good; "bringing many stray members back. He has great influence among Philadelphians; permit him to come to our assistance." He also informed the Archbishop that the faithful were subscribing bountifully toward "adding to the little holy church of St. Joseph," and that the four lawyers engaged by the Bishop's Committee, Messrs. Kittera, Keating, Chaney, and Hopkins, declared that the excommunicated could be ejected by law from St. Mary's Church, as the charter is for the Society of Roman Catholics.

CHAPTER XXII.

ADMINISTRATION OF BISHOP CONWELL (CONTINUED).—BISHOP ENGLAND.—DECISION OF THE SUPREME COURT, ADVERSE TO TRUSTEES.—RETURN OF REV. WILLIAM HAROLD TO PHILADELPHIA.—HOGANITES AND BISHOPITES.—BRIEF OF POPE PIUS VII ON HOGANISM.—REV. ANGELO INGLESI.—HOGAN LEAVES PHILADELPHIA.—REV. THADDEUS O'MEALEY.—BISHOP'S CEMETERY.—HOGAN FINALLY DISCREDITED AND HIS LATER LIFE.—REVIEW OF HOGANISM.

TOWARD the end of the year 1821, Bishop England of Charleston, S. C., was dragged into the controversy by his efforts to restore peace to St. Mary's. He made a visit to Philadelphia early in September while Bishop Conwell was absent on a Confirmation tour in the western part of the State. Hogan, hearing of this visit, followed Bishop England to New York, and there had an interview with him in which he gave a detailed account of his case, his feelings, and disposition, and pledged himself to abide by Bishop England's decision, if Dr. Conwell could be prevailed on to leave the examination to him. The disturber was accompanied by the Rev. A. O'Hannan, late of the Diocese of Limerick. The Bishop, in his desire to serve religion, readily believed in the protestations of Hogan and O'Hannan, and received the latter into his Diocese as a subject, arming him then with a letter of recommendation and appointing him intermediary between himself and Bishop Conwell to secure the latter's consent to have the Hogan case arbitrated by Bishop England. O'Hannan, however, on his return to Philadelphia, appeared in a surplice in St. Mary's Church, in a service at which Hogan officiated.

Bishop England, persisting in his intention, came to Philadelphia at the end of the month, and received a committee of Hoganites, Messrs. Leamy, Ashley, and Fagan, who waited to "solicit his good offices in reconciling the differences." Bishop England received power from Bishop Conwell to absolve and reconcile Hogan on condition of his retirement forever from Philadelphia. The matter was thus left to Bishop England, and Bishop Conwell proceeded to Canada, to procure funds for enlarging St. Joseph's Church, and to secure some Ursuline nuns whom he wished to locate in Philadelphia, in a convent on the site of the Vaux Hall Gardens, at the N. E. corner of Broad and Walnut Streets. Three wealthy Philadelphia women had announced themselves as anxious to join such a community, each of them giving $10,000 toward the establishment of the convent. The property at Broad and Walnut Streets was purchased by Bishop Conwell, but sold again a year later by him for $22,000 (a handsome advance on the price he had paid for it). This site, "located on an eminence and quite airy," was considered too far out of town. "There were not a hundred dwellings west of Broad Street, most of them two and one-half story frames. Most of the space from Chestnut to Spruce Street, and Broad to the Schuylkill were lots, brick-ponds and working brick-yards."

Bishop England, believing Hogan's protestations, absolved him from censures, and received him as priest into the Diocese of Charleston, after he had professed himself on his knees, in the presence of the Rev. John Power and the Rev. A. O'Hannan, to hold to the Roman Catholic Faith, to be contrite for his improper publication, and had promised to fulfil the injunctions of the Holy See, and to obey Bishop England's judgment and decision on his case and conduct. The next day Hogan delivered the keys of the tabernacle of St. Mary's to the Bishop, and the Rev. Mr. Cooper removed the Blessed Sacrament from that church to St. Joseph's. Whether Hogan was sincere or not is a doubtful question. The Trustees paid a visit to Bishop England, and requested him to say Mass in St. Mary's, and explain the situation to the congregation there, as Hogan had promised on a previous Sunday

to adhere to the Trustees under all circumstances. Bishop England, however, could not go to St. Mary's, and to his amazement on Saturday night he was informed that Hogan had made arrangements to say Mass at St. Mary's himself. Bishop England, after attempting to persuade Hogan to leave Philadelphia over Sunday on the threat of excommunication if he should celebrate Mass, received from Hogan his resignation as a priest of the Charleston Diocese, and next day Hogan said Mass in St. Mary's. He was therefore again under censure, excommunicated and without jurisdiction, as he belonged to the diocese. Bishop England then left Philadelphia, having secured for himself the usual portion of volunteer peacemakers, the antagonism of both sides of the controversy.

In the meantime the Supreme Court handed down its decision in the matter of amending the Charter of St. Mary's, declaring that it was

> decidedly of the opinion that the resolution in favor of altering the charter passed in the absence of Mr. Cummiskey, was unlawful, that the clergy were a distinct class of the corporation, and had not consented to the resolution in question.

In giving his decision Chief Justice Tilghman said:

> Something was said in the argument of the danger of a foreign head of an American Church. But our laws have expressed no apprehension of any such danger, and if our Roman Catholic brethren do in their conscience believe that the power of conferring or withdrawing the sacred rights of the clergy has been handed down in sure succession from the holy Apostle St. Peter to the present Pontiff, Pius VII, the people of the United States of America have seen nothing in this belief either criminal or dangerous, neither has it been remarked that during our revolutionary struggle or on any trying occasion since, the members of that Church have been less patriotic than their fellow-Christians of other denominations. Their priests, therefore, are entitled and will receive the same protection as other clergy.

Exactly one year after Bishop Conwell's arrival in Philadelphia, there arrived another actor in this unfortunate controversy, the Rev. William Harold. Bishop Conwell, ignorant of Harold's

record while stationed at St. Mary's, and his reasons for leaving the Diocese in 1813, and influenced by the thought that the Hogan adherents might be drawn from him by their attachment for their former favorite, invited Father Harold to return to Philadelphia. Having learned, however, the particulars of Harold's stormy career, the Bishop tried in vain to prevent his coming, and when Harold arrived in Philadelphia, he was received very coldly. Nothing daunted, Harold entered into the battle in favor of the Bishop, and by inflammatory sermons and vituperative pamphlets caused the fire to blaze with tenfold fury. From his arrival in December, the controversy became a contest between two proud priests for the pastorship of the largest and richest congregation in the United States.

Bishop Conwell's mission in Canada had been successful in the matter of securing funds for the church improvement, if we may judge from his letters sent to the Right Rev. Bishop Plessis and the clergy of Quebec, but he failed in securing a community of Ursulines; and so the three wealthy young ladies, whose names he does not record, proceeded to Quebec to join the community there.

Bishopites and Hoganites began the year 1822 with vigorous preparations for the election which was to take place at Eastertime. The Bishopites, reinforced by the astute politician, William Harold, deluged the community with pamphlets, of most of which he was the author. But if he had forgotten his past experience with Bishop Egan, the Hoganites proved themselves very mindful of Harold's rebellion against episcopal authority, and their pamphlets reviewed in detail his acts against Bishop Egan, that had brought on him the condemnation of the Church, and they effectively ridiculed his present jealousy of episcopal authority. The Hoganites also paid Father Harold the compliment of using the very methods which had made successful the election of his supporters in 1813. As the Supreme Court decision prevented the Trustees from excluding the clergy, they placed fourteen additional pews in the church, and twelve in the galleries. As each pew seated five persons, and each of these was entitled to a vote at the coming election, by renting the pews to loyal Hoganites 130 fresh votes

were secured. The election was held on Easter Tuesday, 9 April, 1822. The judges and inspectors on the part of the Hoganites were Bernard McCready, Barney Quinn, Felix McGuigan, Charles Baisley, Edward Barry, B. Gallagher, Joseph Blame, William McGlinchey, Michael Keough, Timothy Desmond, Peter Snyder, and Joseph Harrison. On the part of the Bishopites the officers of election were Philip Smith, Hugh Cavanaugh, Lewis Ryan, James Brady, and Thomas Maitland. On the morning of the election Fourth Street was filled with an excited crowd of the congregation of St. Mary's, and outsiders drawn thither by curiosity. Both parties were inflamed by the pamphlets that had been published almost incessantly for months before. The Bishopite judges were ensconced within the churchyard long before eleven o'clock, the hour for the opening of the polls. The Hoganites on the outside of the railing fought furiously to obtain possession of the church. A riot ensued, and in the contention the iron railing was pulled down, and the bricks of the walls used as missles. About two hundred persons were wounded and were taken to Mellon's Drug Store, at the N. E. corner of Fourth and Walnut Streets, and to another drug store at Fourth and Pine Streets. Hogan and his friends looked on at the disgraceful scene from the office of a dentist named Plantou, at the N. W. corner of Fourth and Prune (now Locust) Streets. The Bishop and Fathers Harold, Cooper, McGirr, and Kenny, stood at Fourth Street and Willing's Alley while the riot was in progress. Mayor Wharton, the Sheriff, and officers of the city appeared on the scene, and peace was finally restored. The judges stationed themselves at the windows of the church at eleven o'clock to receive the votes; the Hoganite judges at the north and the Bishopites at the south windows. When the closing hour, one o'clock, came, the Hoganites reported a majority of 287 votes for the Hoganite candidates, and the Bishopites reported a majority of 435 votes for their candidates. As each party claimed the victory of the election, there were now two sets of Trustees. The Bishopite Trustees were Joseph Snyder, John Carrell, Sr., Cornelius Tiers, Dennis McCready, Nicholas Stafford, William Myers, Nicholas Esling, James Eneu, Sr., and the Hoganite Trus-

tees were John Leamy, John Ashley, Joseph Strahan, John Doyle, Patrick Connell, John Dempsey, Augustin Fagan, and Joseph Dugan, the last-named being chosen Treasurer of the Board. The local papers, and the New York, Baltimore, and Washington journals, contained accounts of the riot. Surely an edifying commentary on the City of Brotherly Love!

To settle the dispute between the two parties, a committee of the Hoganites and another of the Bishopites met in May, and agreed upon Horace Binney and Clement C. Biddle as arbiters, and empowered them to select a "distinguished stranger" to act as umpire. They named the Hon. Thomas Cadwallader "to receive the signatures of all the pewholders, the majority of such signatures to determine who were to be Trustees for the ensuing year." Judge Cadwallader's decision was that 497 votes had been cast for the Hoganite Trustees, and 437 votes for the Bishopites. The Hoganites triumphed, because Judge Cadwallader finally decided to admit all the pew-holders, which included the holders of the new pews, and Hogan's friends were thus confirmed in their control of the church. The decision, of course, could not affect Hogan's priestly standing, as he was still canonically incapable of officiating as a priest. The members of the congregation loyal to the Bishop set forth these conditions in a letter addressed to the Hoganite Trustees, in a futile attempt to remedy the decision by an appeal to their religious sense. The names signed to this appeal makes a list of the leading loyal Catholics of the time: Charles O'Hara, Joseph Snyder, John Carrell, Augustin Bosquet, John Keating, Patrick Mealy, Nicholas Esling, Joseph Donath, Charles Mulvey, Hugh Cavanaugh, Cornelius Tiers, William Myers, Lewis Ryan, Charles Johnson, James Eneu, Jeremiah Nicholas, Geraldus Stockdale, Thomas Maitland, Philip Smith, Michael Durney, Peter Scravendyke, John Maitland, Dennis McCready, James Brady, Dennis Crowen, John Saulnier, Timothy Cummin, James McCann, Dennis Brady (attorney for P. K. Callon), and John McDermott.

The condition of Catholicity in Philadelphia is learned from a letter of Bishop Conwell's, 4 July, 1822, to Archbishop Plessis, in which he says:

The non-catholics retain still the possession of St. Mary's by violence, aided by the prejudices of all descriptions and sects, but the good Catholics of this city are every day becoming better Christians, so that I can declare that we have had more communions this year than there have been formerly in three years.

On 11 July, at St. Augustine's Church, Bishop Conwell ordained to the priesthood, James Smith and Michael DeBurgo Egan, nephew of the late Bishop Egan. In October the Bishop ordained Patrick Rafferty, afterwards the founder of St. Francis Church, Philadelphia.

In November the Hoganites began the publishing of a paper in their interests, called *The Catholic Herald and Weekly Register*, and in the following February, 1823, *The Catholic Advocate and Irishman's Journal* was begun in the interests of the Bishop. As there seemed no hope of reconciliation, the Propaganda assigned to Bishop Conwell the parish of St. Mary's, Lancaster, as mensal for his support.

In the month of August, 1822, a brief arrived from Pope Pius VII addressed to "Archbishop Mareşchal and his suffragan Bishops our beloved children, administrators of the temporalities of churches, and to all the faithful of the United States of America," in which the Pope declared the "sentence of excommunication justly pronounced against him [Hogan] by his Bishop," and deplored the usurpation of authority by the Trustees and the support given by Catholics to

this most abandoned priest Hogan, who despising and subverting the laws of the Church, has constituted himself judge of his own Prelate, and has presumed to lacerate his reputation by many defamatory writings, and does not blush to administer the sacraments, to perform all parochial functions, and daily to profane by an impious and sacrilegious celebration of the most holy mysteries, rendering himself publicly guilty of the Body and Blood of our Lord. These are certainly execrable deeds.

The Trustees ought to bear in mind that the properties that have been secured for divine worship, for the support of the Church and the maintainence of its ministers, fall under the power of the Church, and since the Bishops by Divine appointment preside over their respective churches, they

cannot by any means be excluded from the care, superintendence and administration of these properties. If the Trustees were to administer the temporalities of the Church in union of heart and mind with the Bishop, everything would be performed peaceably and according to order. But that trustees and laymen should arrogate to themselves the right of establishing for Pastors, Priests destitute of legal faculties, and even bound by censures (as it appears was lately the case with regard to Hogan) and also of removing them at their pleasure, is a practice new and unheard of in the Church.

On the day this document was publicly read in all the churches of the city, Hogan announced his submission and applied for an *exeat*. He submitted to the sentence and decision of His Holiness, and engaged in writing to leave Philadelphia. Bishop Conwell then consented to absolve him from censure. The negotiations were made through Father Harold, but Hogan, being wrought upon by the more aggressive of his adherents, was influenced to continue the struggle, and wrote to Father Harold that he would not submit. On Sunday, 17 December, Father Harold went to St. Mary's and began to say Mass. Hogan appeared and attempted to preach, although Harold, in the name of the Bishop, forbade him. A scene of confusion in the congregation followed.

At the end of the year 1822 the Legislature was again memorialized by the pew-holders of St. Mary's, who asked authorization for amendments to the charter. This was called "The Catholic Bill," and came up for consideration in March, 1823.

Bishop England's paper, *The Catholic Miscellany*, of 18 December, 1822, says:

There is not on the continent of America a body of persons professing Christianity who are more palpably, and we fear more inexorably, opposed to the doctrines and discipline of the Roman Catholic Church, than the congregation of that once Catholic Church.

In the year 1823 public meetings were held by Catholics in New York and Baltimore, in which resolutions were passed and signed by the most prominent men in these cities, condemning Hogan and Hoganism, and upholding Bishop Conwell in his course. About the same time the bill known as "The Catholic Bill" for amending

the charter of 1788 of St. Mary's Church" passed the House by a vote of 47 ayes to 37 nays, and 23 March, 1823, it passed the Senate by a majority of one. Governor Hiester was deluged with protests from the Bishopites and public-spirited men of all denominations, who recognized the principle that "the Constitution prohibits the legislature from becoming a political reformer of religion," and therefore, on 27 March, he vetoed the Bill. The Senate, however, endeavored to carry the Bill over the Governor's veto, but failed.

The election for Trustees was held in Easter week of 1823. There were no acts of violence, but the adherents of each party appointed their own election officers. The Hoganites received the votes in the church and the Bishopites on a tomb in the graveyard. The Hoganites declared as elected John Ashley, John Leamy, R. W. Meade, John T. Sullivan, Edward B. Barry, Archibald Randall, Bernard Gallagher, and Anthony Groves, and proclaimed the Rev. William Hogan as pastor of the church. The Bishopites declared as elected Trustees Bishop Conwell, the Revs. W. V. Harold, and James Cummiskey, the pastors of the church, and Joseph Snyder, Dennis McCready, Cornelius Tiers, John Conwell, Jr., William Myers, James Eneu, Sr., Jerome Keating, and Nicholas Stafford.

The Hoganites, although the church was burdened with a debt of $300, resolved to raise Hogan's salary to $1,000 a year, and allow him $300 a year for house rent. Trustees Meade, Ashley, and Leamy were appointed a committee to secure an assistant for Hogan. One was secured named Weldon, of whom nothing is known except that in a short time he "eloped with a wife."

On 29 April, 1823, Bishop Conwell applied for his first naturalization papers, and full citizenship was given him, 26 January, 1826, when John Keating acted as his voucher.

It will be noticed that some new men were elected amongst the Trustees. Perhaps some of the Board had grown less violent in their advocacy of Hogan, or there may have been some of his adherents who burned with a desire to become Trustees, and solve the difficult situation. R. W. Meade, the newly-elected Trustee,

whose diplomatic career had been very successful, tried to remedy the schism by propositions for reconciliation to Bishop Conwell; but as the proposed reconciliation rested on the recognition by the Bishop of the Trustees' right to appoint pastors, nothing came of it. It is notable that while in the beginning of the schism there was no question of principle among the Hoganites, their cohesion consisting solely in futhering Hogan and his advantage, after two years, as the Meade correspondence shows, the Trustees professed their schism to rest on the principle that in the United States laymen have the right to appoint bishops and priests, and legislate in ecclesiastical questions as well as in temporalities.

In August, 1823, both sides of the deplorable schism seem to have lost fervor. The Trustees were heavily encumbered with debt. There were 224 pews in St. Mary's Church, 59 of these being held by the Bishopites; but pew-rents were not being paid. Bishop Conwell and his priests were obliged to subsist on the voluntary offerings of the faithful. They had no secured revenue, and the Bishop's correspondence shows that he frequently applied and received aid from the Archbishop of Quebec, and sought also to be translated to some See in Ireland.

At this time, late in August, the Trustees in their search for an assistant for Hogan, flattered themselves that they had secured a way of ending the schism. The Rev. Angelo Inglesi, who had lately arrived in Philadelphia, agreed to take St. Mary's Church, if Hogan would resign. To the Trustees this appeared a compromise which the Bishop would surely accept. On Inglesi's application to Vicar-General Harold, acting in the place of Bishop Conwell, who had gone to Canada, 15 August, he was refused faculties and threatened with excommunication if he should celebrate in St. Mary's Church. Harold's action in the matter was justified by Inglesi's reputation. He was an Italian adventurer who had imposed on Bishop DuBourg of New Orleans, and, having deceived that prelate by forged letters and plausible statements, was ordained by him and sent to Europe on a mission of collecting money and vestments for the Diocese of New Orleans. He had been received by the officials at Rome and loaded with valuable gifts and money

by the crowned heads of Europe, but finally exposed and expelled from Italy by Cardinal Consalvi. This man was a typical specimen of those misguided clerics who, having left their countries for their country's good, swarmed into the new United States, and either hoped to escape exposure through the precarious and slow communication with the old world, or trusted at least to avert exposure until they could secure some booty and decamp. Inglesi's record came swiftly enough to upset his plans in Philadelphia, but the Trustees in the meantime made capital of their frustrated attempts at compromise with the Bishop.

The tension of the situation now demanded relief. Hogan's laxity of conduct, as well as his addiction to intoxicating drink, was disgusting to even his former foremost adherents. In October the Rev. Thaddeus O'Mealey, of the Diocese of Limerick, who had been pastor for one year at Falmouth, England, and who had been invited by Hogan to act as assistant to him, arrived in Philadelphia. His papers were not satisfactory, and therefore the Bishop refused him faculties. The Hoganite Trustees of St. Mary's elected O'Mealey as one of their pastors, however, and to the relief of Hoganites and Bishopites, Hogan suddenly abandoned St. Mary's and sailed for Liverpool from Newcastle, Delaware, on the same ship that had brought O'Mealey to America.

From 20 May, 1821, to 20 November, 1823, Hogan had been engaged at St. Mary's, and during these two years and six months had received as salary from the Trustees $2,733.50. On Hogan's flight O'Mealey was promoted to presiding pastor of the schismatic congregation, at a salary of $1,000 a year, and $300 allowance for house rent. When Bishop Conwell returned from Lancaster in November, he admonished O'Mealey twice of his insubordination in officiating at St. Mary's, and on 7 December excommunicated him publicly in a document which was read in all the churches. O'Mealey appealed from this excommunication to Rome. In January, 1824, Bishop England of Charleston tried again, but in vain, to settle the schism. After correspondence with O'Mealey, which Bishop Conwell bitterly resented, for the second time Bishop England found that there was a limitation of jurisdic-

tion to peacemakers. The Trustees now made another futile attempt to secure permission from the Legislature to amend the charter, but the Legislature had learned its lesson, and refused to interfere.

In March, 1824, Hogan returned from Liverpool and settled in Charleston. He wrote to the Trustees of St. Mary's Church, resigning his charge, but they answered him that his precipitous flight and abandonment in the previous October had rendered any statement of resignation unnecessary.

The Propaganda had proposed to Bishop Conwell that, since the schism at St. Mary's, which had deprived him of his cathedral-church, threatened to be enduring, he should provide for himself and his Diocese by building a new cathedral and purchasing a graveyard. The congregation at St. Joseph's had increased wonderfully, and large numbers, disgusted at the un-Catholic conduct of the Trustees and Hogan's scandalous attacks, returned to their allegiance to the Bishop. The enlarged St. Joseph's now became too small for the crowded congregations. One hundred and fifteen pews in the church rented for ten, fifteen and twenty dollars a year. This income formed the main subsistence of the Bishop, who was assisted by the Rev. William V. Harold, Vicar General; John J. Ryan, J. Fitzpatrick, and James Cummiskey.

The schismatic Trustees had control of the two cemeteries, the churchyard and the new cemetery which had been purchased in 1800, at Thirteenth and Spruce Streets. On 19 May, 1824, the Trustees received a complaint from the Board of Health concerning the mode of interment in the cemetery on Thirteenth Street below Spruce Street. It was doubtless becoming overcrowded, and Messrs. Keith and Connell were appointed a committee to procure a lot suitable for a burial-ground. They accordingly procured an option on a plot of ground on the corner of what are now Washington and Passyunk Avenues. The June meeting, however, showed the Trustees that they were in financial straits, with debts amounting to $5,286.04. The yearly income was estimated at only $3,285.33, while the yearly expenses were in excess of that amount. Even by reducing the salaries of the schismatic pastors and others $500, they were still in bad financial condition, and

they were glad, therefore, to effect by an amicable arrangement the transfer of their option to the Bishop's representatives. This fitted in with the prelate's plan to secure a cemetery of his own, and accordingly, 15 September, 1824, a deed was made transferring the legal title from Charles Johnson and Catharine, his wife, and Dennis McCready and Margaret, his wife, to the Right Rev. Henry Conwell. The plot had been purchased from James Paul and his wife by these, for a consideration of $1,000, and the piece of ground is described as situated on the north-westerly side of Passyunk Road, and on the north side of Love Lane or Prime Street (now Washington Avenue) in Moyamensing Township, running north to the land of William Tidmarsh, and running west to Eighth Street. This afterwards became known as the Bishop's Graveyard, and was in late days the cause of a long and tedious lawsuit, Bishop Conwell's heirs claiming it as his personal property, while the Jesuits withstood their demands, claiming it was held by the Bishop in trust, and therefore part of the property of St. Joseph's Church. The suit terminated in favor of the Jesuits. In the same year, 1824, St. Augustine's parish secured ground also for a cemetery, by the purchase of a lot of 180 feet on Sixteenth Street by 227 feet on St. Andrew's Street (now Wallace Street).

Hoganism had virtually died out with the chief actor's departure from Philadelphia in November, 1823. His successor, O'Mealey, had neither the magnetism nor the ability of Hogan. The evident relief at the latter's departure was expressed by the Trustees and his former ardent supporters on their riddance of one whom they now designated as "the vilest villain that had ever come to America." This was not calculated to soothe the pride of the deposed idol. Whatever his reception may have been in Europe, he returned almost immediately to America, and as his tentative overture from Charleston had met with the instant acceptance of his resignation, he decided on making a frantic effort to regain his prestige as the leader of the faction. Accordingly, in the summer of 1824 Hogan returned to Philadelphia from Charleston, arriving 25 June. His first move was to eject O'Mealey from his house at Fourth and Spruce Streets, and announce in the papers that

the next day he would deliver a charity sermon in St. Mary's for the benefit of the children. The Trustees protested in the afternoon papers that he had no right in the church, and on Sunday, O'Mealey appeared at St. Mary's, and said Mass, attended by the Trustees and the High Constable. Hogan appeared at the services morning and afternoon, but there was no disturbance, as the Trustees had taken measures to keep the peace. From that date until August, when Hogan sailed for Wilmington, N. C., he preached in the Opera House, in a German Lutheran church, in a Baptist church, in a Mariner's church, and in one of the Presbyterian churches. These sermons were invectives against the doctrine and practices of the Roman Catholic Church. The Trustees of St. Mary's, however, refused to have anything to do with him. Hogan published several letters in the *National Gazette*, side by side with the editorial comment that they were curiosities. In one of these he proposed that the congregation of St. Mary's should form themselves into an American Catholic Church, on the lines of the Greek schismatics, laying particular stress on the moderation of confession in the Greek Church, and their approval of a married clergy. His suggestion for the establishment of such a church seems to have met with little or no favor, even from the small faction which still adhered to him, while his old friends the Trustees were openly defiant. They ordered that any vestments or other property of Hogan's remaining in their control should be given up to him, and that he should be requested to hand in anything belonging to the corporation yet in his possession.

Early in August, Hogan, entirely discredited and the subject of abuse from those who had supported him, sailed from Newcastle, Del., for Wilmington, N. C., where on 9 August, 1824, he was married to a young widow, Mrs. Henrietta McKay. In addition to her personal charms, Mrs. McKay had the attractive merit of owning property. Hogan studied law and preached in Protestant churches. On 1 January, 1826, the woman whom he married died, aged twenty-two years, and on 21 March, Hogan was admitted to the practice of law in the courts of South Carolina. Later in that year, 4 October, the New York and New

Jersey papers published an account of the late reverend gentleman, describing his arrest and imprisonment in New York, and how his friends had liberated him on *habeas corpus* proceedings. He was placed on board a vessel bound for Liverpool, but he compelled the captain to put him on board the pilot-boat, from which he was transferred to a boat bound for Charleston. On 28 January, 1828, Hogan married another wealthy young widow, Mrs. Lydia White Gardner, of Peterboro, New Hampshire. From the date of this marriage there is no record of his career until 1842, when he went to Boston and was engaged in politics and journalism, becoming Clerk of the Custom House, and editor of the *Daily American*. He was appointed United States Consul to Nuevitas, Cuba, in October, 1843. He published several books, the titles of which indicate their contents and his state of mind and soul, *Popery as it Was and Is, Nunneries and Confession, High and Low Mass* (which was published in Nashville, 1846). He died in Nashua, New Hampshire, 23 January, 1848.

Hogan is but a name to this generation, and Hoganism a memory, but there is in his career the lesson which is read wherever pride makes itself self-sufficient. Hogan had good points, and under discipline in his earlier years might have overcome his evil tendencies, but his lot unfortunately was cast in an environment that fostered the evil in him. His pride was flattered by the attentions of those in a higher worldly position than he had been accustomed to. His lack of education and shallowness of thought were concealed by flippancy of speech and pertness of expression. A nimble native wit and ready memory that supplied Biblical and Shakespearean quotations in abundance, a pleasing personality, and the pose of a martyr to authority, were his stock-in-trade, and these blinded many to his immoral acts, or made the report of these seem to be unjust attacks of the enemy. Probably neither Hogan nor his followers realized the lengths to which their first acts would lead, but when the heat of the controversy and the desire for victory had carried them to extremes, their pride would not allow retrogression and reparation, but made them persist in an endeavor to defend their cause, by advocating the most outrageous principles.

In the passing years it has become general to consider Hoganism as a fearful blow to Catholicity in Philadelphia, and Hogan as a brilliant but evil leader who caused irreparable harm by leading thousands of innocent souls away from the Church. The facts of the case show that Hogan was simply a poor unfortunate instrument in the hands of men who had no real faith, and who were for the most part only nominal Catholics. The brutal attacks on the aged Bishop, the blasphemous declarations in the pamphlets published at the time, the low tricks by which success was sought, the supporting of sacrilegious services, and the outraging of the House of God by violent quarrels, the profession of the Protestant principle that the laity should be superior to the clergy in spirituals as well as temporalities—all show what calibre of men were the authors and the aiders and abettors of Hoganism. Their defection was a distinct gain rather than a loss to the Church.

On the other hand, these very outrages served to strengthen the faith of the real Catholics of the time, and revealed to those who had mistakenly espoused Hogan's cause in the beginning, the true condition of affairs, and brought them back in penance to their lawful head. The much-tried Bishop Conwell deserves the admiration of all fair-minded men for his firm stand for principle. He made many mistakes in his administration, but his staunchness for the principle that the government of the Church belongs to the clergy and not to the laity, won for the Church in America the victory over the Trustee system which had caused so much trouble to Bishop Carroll and Bishop Egan, and which threatened disaster wherever it prevailed, because the Church administration was opened by it to unscrupulous and irreligious men, if they could secure enough votes to put them in power.

The popular estimate of Bishop Conwell that has come down to our time, has been based generally on the Hoganite literature of the day, and principally on the idiotically illiterate and brutally vulgar "sermons" published by the Hoganites as having been delivered by the Bishop. Bishop Conwell was an educated gentleman. His acts were dignified, and his official documents and personal letters still extant are couched in elegant English. He was a

fluent French scholar, as his voluminous correspondence in that language shows. Had he remained in Ireland his administration would have been peaceful and successful; but, coming to a new country, at an advanced age, and to an unfamiliar environment, he was plunged into a situation so strange that he was at first bewildered. He was accustomed to men of sterling Catholic faith, and to a church government that had been perfected in its centuries' growth. He was thus handicapped in facing an insubordinate priest with an unscrupulous following, permeated by revolutionary principles. Bishop Conwell's cardinal mistake was in not exposing Hogan's real character in the very beginning by suspending him for the misdemeanors committed before the Bishop's arrival. But the old Bishop's gentleness and his desire for peace, and his high estimate of Catholic *esprit de corps*, made him loath to begin his administration by an act of rigor and an exposure of scandal. He therefore tried by gentle admonitions to move Hogan and avert a scandal. Even when he was obliged to take notice of Hogan's public defiance of these admonitions, he made the latter's overt acts the apparent cause of the suspension, rather than declare the real cause, which was Hogan's unpriestly conduct. Had these been made known in the public trial, Hogan's supporters would have been left without a pretext, and public opinion would have prevented the lamentable issue. But who can find fault with the gentle old prelate who acted for what he thought was the good of the community? Hogan's after-acts and his followers' outrages serve but to bring into relief Bishop Conwell's virtue and the high principles for which he stood at such tremendous cost.

CHAPTER XXIII.

ADMINISTRATION OF BISHOP CONWELL (CONTINUED).—TRUSTEE TROUBLES AGAIN.—THE REV. FR. O'MEALEY'S RECANTATION AT ROME.—BISHOP KENRICK'S SETTLEMENT WITH TRUSTEES.—"THE VINDICATORS OF THE CATHOLIC RELIGION FROM CALUMNY AND ABUSE."—ORDINATIONS.—TROUBLE WITH FATHER HAROLD.—TRUSTEE SETTLEMENT CONDEMNED BY ROME.—END OF TRUSTEEISM.—BISHOP CONWELL IN ROME.—BALTIMORE COUNCIL.—APPOINTMENT OF BISHOP KENRICK AS CO-ADJUTOR OF PHILADELPHIA.—RECALL OF BISHOP CONWELL.

IT became evident to all the community after the departure of Hogan from Philadelphia that the schism was disintegrated. Some few of a faction adhered to him still, but the Trustees would have nothing to do with him. While loosely united in opposition to the Bishop, and in support of the basic principles of the struggle, the schismatics were nevertheless a house divided against itself. They eagerly grasped at any possible manner of effecting a compromise that might bring peace, but as these proposed compromises always included the surrender by the Bishop of his right as pastor of St. Mary's, and the maintaining by the Trustees of their right of presentation, nothing was effected.

The Rev. Gabriel Richards, of Detroit, Michigan, the only Catholic priest who was ever elected to the House of Representatives, was seized on by the Trustees during his visit to Philadelphia, and prevailed on to propose a compromise to the Bishop. But as Father Richards had not been authorized by the Bishop, and as the latter pointed out in his correspondence on the subject to the Trustees that the proposition had not included any reparation of

the grievous scandal given by the schismatics, and had included the retaining of the schismatic O'Mealey as pastor, the Bishop of course could not entertain the proposition. The Right Rev. Edward Fenwick, of Cincinnati, Ohio, became embroiled in the controversy in the same manner, in an attempt to secure peace at St. Mary's. O'Mealey, however, was not of the temperament to lead even schismatics, and within the year the congregation practically abandoned the attending of his services at St. Mary's. Nevertheless, he had sufficient intelligence to discern the imminent failure of the schism, and, emulating the example of more illustrious men, arranged for himself a successful retreat. He had little difficulty in convincing the Trustees that as their compromises had been rejected by the Bishop, the one way to procure at the same time peace and their pretensions was for him to submit the case to Rome. Accordingly, in April, 1825, O'Mealey left for Rome to plead the cause of the Trustees. During the year and five months in which he had been at St. Mary's he had been paid $2,146.39. Toward the expense of his trip to Rome Edward Barry, a Trustee, advanced $400, and R. W. Meade $100. Part of these expenses was $40 for translating documents, and $75 for printing. O'Mealey reached Rome 15 July, 1825, and the Propaganda of course refused to receive him as an envoy of the Trustees. He therefore made a formal submission to the Church, and recanted. This declaration professing and proclaiming that he renounced forever "the faction at St. Mary's and their schismatic proceedings," and imploring pardon and forgiveness from the Most Rev. Henry Conwell of Philadelphia for all the transgressions committed against his authority, was sent to Bishop Conwell and to the Archbishop at Baltimore, and were published in the newspapers throughout the country. O'Mealey, after his reconciliation at Rome, returned to Ireland, and was appointed to the Cathedral at Dublin. After some years in Malta and in England, he became editor, in 1861, of the *Christian Social Economist* in Dublin. He died in that city, 2 January, 1877, at the age of 84, being at that time Chaplain to the Presentation nuns.

On 27 November, 1825, the property of St. Mary's Church, which had been vested in the Rev. Francis Neale, S. J., of St. Thomas Manor, Maryland, was conveyed to Bishop Conwell for a consideration of five shillings.

In May, 1826, the Jubilee of His Holiness, Pope Leo XII, which had been celebrated at Rome the year before, was proclaimed to the whole world, and published by Bishop Conwell in Philadelphia, with a most touching appeal to those of his children who were endangering their souls by their schismatic attitude to the Church.

The Bishop had been accused by his enemies of "obstinacy" and by his friends of a "mistaken firmness of will" because of his inflexible attitude in standing out against the propositions of the Trustees, and his refusal to compromise. As has been seen, these compromises invariably included the vexed question of the Bishop's authority either explicity or implicitly, and therefore could not be accepted by the Bishop. The Trustees had more than once indicated their threat to establish an independent church, and the Bishop at this stage entered upon an unexpected and ill-advised course, which however had a most fortunate termination, and which brought upon him what seemed to be the just condemnation of even his fellow-bishops in the Hierarchy. The step made a martyr of him, but the event justified it as the one method possible of bringing about the complete destruction of the Trustee system in America.

The schismatic Trustees were elected in March, 1826, without opposition, as the adherents of the Bishop made no contest. The newly-constituted Board immediately made advances for reconciliation with the Bishop, and to the astonishment of all, even the Trustees themselves, the Bishop agreed to a meeting with their committee, Messrs. Meade, Ashley, and Randall, to arrange a compromise. After several meetings the following agreement was signed by both parties:

Whereas, for some years past unhappy differences have existed between the Bishop of Philadelphia and the congregation of St. Mary's Church in

the said city; and whereas the parties have agreed amicably to settle all their disputes, and to restore harmony and union to the Roman Catholic Church in the said city:

Now know ye, that the following articles are mutually agreed upon, settled and determined, between the Rt. Rev. Henry Conwell, Bishop of Philadelphia, of the one part, and the Trustees of the Roman Catholic Society, worshipping at the Church of St. Mary's, in the city of Philadelphia, of the other part, as the terms and conditions upon which the reconciliation and union shall be effected.

First. The faith and doctrines of the Roman Catholic Church shall remain sacred and inviolable, and in accordance with these principles the spiritual concerns of the said church shall be committed to the care and government of the Bishop, and the temporal concerns to the Board of Trustees.

Second. So far as the parties hereto have power and authority so to do, all indictments, prosecutions, actions, and causes of actions, suits, damages and trespasses, shall be, and are hereby mutually released and abandoned; a general amnesty to be published in the churches of this city; and if any deeds, books, papers or documents belonging to the corporation are now in the possession of the Bishop, they are to be delivered to the present Board of Trustees, the second party hereto.

Third. The Rt. Rev. Henry Conwell is hereby recognized as Bishop and senior pastor of St. Mary's Church in the same manner as he was at the commencement of the late disputes in St. Mary's Church; but the Bishop voluntarily releases all claim for arrears of salary and emoluments attached to the said office.

Fourth. The Bishop acknowledges the right of the Trustees to recommend suitable persons as pastors of St. Mary's Church, on the following terms and conditions:

A. The Bishop shall appoint the clergy and notify the same to the Trustees.

B. Should the Trustees consider any one, or each of the pastors thus appointed, disqualified for discharging the duties of his situation, they the lay trustees shall be at liberty to meet and state their objections to the Bishop.

C. Such statement, in order to merit the investigation of the Bishop, shall have the signatures of at least the majority of the lay Trustees.

D. Should the Bishop please to persist in the appointment of such priest or pastors, so objected against, he will do so in the following manner, viz.: He, the Bishop, shall appoint together with himself, any two Catholic clergymen not connected with the Church of St. Mary's, who shall meet a committee of three lawfully appointed by the Board of Trustees, in order to consider the objections against the pastor or pastors, appointed by the Bishop.

E. A majority of votes on either side shall be respected by the Bishop, if in favor of the Trustees, as cause for the withdrawal of his appointment.

F. Should the number of votes be equal, (the Bishop voting as an individual) the pastors shall cast lots for a fourth person, whose vote shall determine the Bishop.

G. In these proceedings secrecy shall be regarded as inviolable.

Fifth. The Bishop shall appoint two persons as pastors, who shall forthwith officiate with him in St. Mary's Church.

Sixth. The salary of the Bishop as such, shall be permanent, and not discussed without his consent, during his continuance in office. The salaries of the pastors shall be determined by the Board of Trustees, care being taken that, as far as the resources of the Church will permit, a suitable provision shall be made for them.

Seventh. The small tenement in Willing's Alley belonging to the corporation shall be furnished and appropriated for the use of the two assisting pastors for the time being, of St. Mary's Church.

Eighth. The Bishop leaves the fixing of the salary for himself and the assisting clergy to the liberality and discretion of the Trustees.

Ninth. As soon as these articles have been mutually executed and exchanged between the parties, they shall be entered upon the minutes of the Board of Trustees; and in pursuance of public notice previously given, St. Mary's Church shall be opened, under the sanction and authority of the Bishop of Philadelphia.

In witness whereof the parties have hereunto irrevocably set their hands and seals, the 9th day of October, 1826.

✠ HENRY CONWELL
Bishop of Philadelphia. (*L.* * *S.*)
R. W. MEADE (*L.* * *S.*)
JOHN ASHLEY (*L.* * *S.*)
ARCH'D RANDALL (*L.* * *S.*)
Committee of the Trustees of St. Mary's Church.

Signed, sealed and delivered in the presence of us,
MICHAEL HURLEY
JOSIAH RANDALL

At the time of entering the above contract on the minutes of the corporation, the annexed protest was offered to the Bishop by the Trustees, which was admitted and accepted by him:

The Trustees of St. Mary's Church do hereby declare that nothing in the preceding agreement shall be construed or intended to mean under any shape or form, a relinquishment or abandonment by them of what they con-

sider their inherent right of Presentation; on the contrary, they declare that the preceding agreement has been entered into by them solely to restore peace, and with a view to enable them to prosecute more efficaciously their claim to the right of Presentation practiced in all other countries. The Trustees consider this right as important to the spiritual as to the temporal authorities of the Church, and that peace and harmony can never thoroughly exist till the right is acknowledged and practiced in these United States.

Further. The Trustees declare that nothing contained in the preceding agreement shall be construed as admitting or confirming the principle, that the Bishop of Philadelphia, in his own right is, or can name himself pastor of St. Mary's Church; for the sake of peace the Trustees have consented that Dr. Conwell should from this date be a pastor; but this act done under peculiar circumstances, they declare, is not to be considered as forming a precedent.

Third and lastly. The Trustees profit of this opportunity to declare that they will, with all their energy, prosecute their claim to the See of Rome to allow a Bull or decree against any future Bishop being appointed, unless his appointment shall have been made with the approbation and with the recommendation of the Catholic Clergy of the Diocese.

(*Signed*) R. W. MEADE
JOHN ASHLEY
ARCH'D RANDALL

Oct. 9th, 1826. *Committee of Trustees.*

At the same time an understanding was reached that Fathers Harold and Hayden should be appointed and accepted as assistant pastors of St. Mary's.

The announcement of the agreement and the "general amnesty" was made by the Bishop, and published in the *Democratic Press* of 11 October, and the *National Gazette* of 14 October, 1826.

COMMUNICATION.

All causes of differences being adjusted between the Bishop of Philadelphia and the Trustees of St. Mary's Church, the local and personal interdicts have been removed, and the church opened accordingly for divine worship under the sanction and authority of the Rev. Wm. Vincent Harold, and the Rev. Thomas Hayden, his assistant pastor.

The Trustees are to manage the temporalities according to the act of incorporation, and the spiritual concerns shall remain under the care and government of the Bishop, to whom the deposit of faith and the general

discipline of the Roman Catholic Church are entrusted in the Diocese of Philadelphia. In consequence of this agreement a general amnesty which is to be published in all the Catholic Churches of the city, is hereby declared and promulgated.

Given under my hand this 11th day of October, 1826.

✠HENRY CONWELL,
Bishop of Philadelphia.

The Board ratified the agreement 1 November, and accepted the appointment of Fathers Harold and Hayden as pastors upon notification of their appointment received from the Bishop. The salaries of these pastors were stipulated at $600 each, that of the Bishop $200.

On 4 November, the Trustees met again, and they signed the following declaration:

The undersigned Roman Catholic Trustees of St. Mary's Church (incorporated) in Philadelphia, having appointed a committee to confer with the Rt. Rev. Dr. Conwell on the subject of the schism, with instructions that the terms of admission into the church should be made as easy as possible and that no priest should be appointed as pastor in said church against whom the congregation, represented by the Trustees had any reasonable cause of objection, and the Rt. Rev. Bishop having agreed to these measures according to an understanding on that subject by the parties, which imported that nothing should be done in that cause, in violation of Catholic principles, of which the Holy See is the judge:

By the parties, viz.: the Bishop and the Trustees: Therefore the above act of settlement is humbly submitted to the Sacred College of the Propaganda for its decision on the points in this settlement which may affect the canons and general discipline of the Roman Catholic Church.

Done at Philadelphia in the vestry-room of S. Mary's Church, Nov. 4, 1826. Witness the seal of the corporation (*L. * S.*)

In the posture of kneeling at the feet of His Holiness to receive his paternal benediction, we subscribe ourselves most respectfully the day and year above written.

EDWARD BARRY	BERNARD GALLAGHER
JOHN ASHLEY	PATRICK O'CONNELL
JOHN LEAMY	JOHN O'KEEFE
	R. W. MEADE (*Absent*)

Attest:
ARCH'D RANDALL,
Secretary.

The other American Bishops, on learning the tenor of the agreement, distinctly and unequivocally declared it incompatible with the discipline of the Roman Catholic Church, and the principles contained in it contrary to her doctrine; and no doubt they hastened to send their opinions to Rome. Thus the plan was progressing as foreseen by Bishop Conwell. The pew-holders of St. Mary's who had been followers of the Bishop, and lately attending St. Joseph's, now that peace was restored, resumed their pews in St. Mary's Church. In St. Mary's Church eighty-two pews were restored to their former owners or given to new holders, and within four months $1,258 were received for pew rentals. Another evidence of the gladness with which peace was welcomed was the formation of a Society for the Defence of the Faith, composed of the members of both factions alike. It was called "The Vindicators of the Catholic Religion from Calumny and Abuse." The officers of the society were:

President, Rev. William V. Harold, D. D.
Vice Presidents, Matthew Carey, John Keating,
Treasurer, William Whelan,
Secretary, Daniel J. Desmond.

Acting Committee:

M. Carey	Rev. Dr. Ryan
Jos. Dugan	William W. Haly
Cornelius Tiers	R. W. Meade
J. J. Borie	John Carrell
Jos. G. Nancrede, M. D.	Charles Johnson

The members were:

C. Alexander	Barnet Quinn
Richard Drean	Joseph Lingg
John Braceland	Rev. Francis Rolof
J. J. Devitt	Patrick Mealy
Joseph Blame	John Russel
James Donaghy	Michael Marshall
Patrick Byrne	Lewis Ryan, Jr.
Patrick Donoghue	William Miller
Rt. Rev. Henry Conwell, Bishop of Phila.	John Stockdale
	John McGuigan
Joseph Fisher	Thomas Stokes

John B. Farrell
James Furlong
John Carrell
Bernard Green
John Curren
Martin McGowan
Morgan Carr
James Garvey
Henry Crilly
Rev. Mr. Hayden
Timothy Carr
Cornelius Hughes
Timothy Carrell
Amos Hollahan
Daniel J. Desmond
Edward Barry
Michael Durney
Thomas Balfe
James Dempsey
James Brady
J. Dougherty
William Bowles
Chevalier Caravodossy de Thoet, Consul General of Sardinia
Michael Featherton
William Comoy
Joseph Fleming
Michael Cavenaugh
Peter Gallagher
Patrick Cummin
Andrew Gillespie
Philip McCormick
Rev. Mr. Hurly
John Cunningham
Michael Hurley
Wm. W. Clarke
James Hogan
Thomas Coleman
J. J. Borie
John Darragh
Daniel Bradley
Margaret McDonough
Patrick McBride
Francis Sullivan
Martin McGonghan
James Toomy
James Mahon
William Whelan
John McCann
Peter Weems
Patrick Hayes
Joseph Carroll
Robert Henessey
Matthew Carey
Michael Hamilton
Joseph Dugan
Charles Johnson
Thomas Doyle
John Keating
John Keefe
Bernard McNulty
Francis Killion
Patrick O'Hara
John Kane
Mathias Jas. O'Conway
Dennis Lawton
Jos. D. Pendergrast
F. L. Laguerenne
Rev. J. Ryan
James Murphy
Bernard Roy
John Murray
Lewis Ryan
Thomas Maguire
Geraldus Stockdale
Peter Monaghan
Dennie Sweeney
John McAran
Michael Smyth
Michael McCloskey
Charles Tisdale
William McGlinsey
John Troubat
Adam Miller

Owen Brady
Michael Doran
Patrick Brady
John Donnelly
Joseph Donath
Robert Ewing
James Flinn
Benjamin Cross
Peter Flood
William Cannon
Dennis Grant
John McCredy
James Gardette
Timothy Cronin
Rev. W. V. Harold
John Cassidy
Rev. John Hughes
Thomas Combs
Law. J. Hughes
Magnus Crosby
Thomas Harriss
John Conlin
Capt. Thomas Hayes
William Conolly
William Hayley
Rev. T. J. Donaghoe
Niel Harkins
John Durney
Chas. Johnson, Jr.
Timothy Desmond
Edward McAvoy
James Keefe
Joseph G. Nancrede
D. Kehoe
John O'Neil
Edward Kelly
James Power
Lewis Laforgue
Patrick McCardell
Owen Miner
Edwin Carrell
James Henderson
Timothy Currin
Henry H. Hamilton
John B. Ducomb
Cornelius Innis
John Drake
Peter Kennedy
John Keen
Michael McGill
Edward Keenan
Charles O'Hara
Michael Kehilly
Terence O'Neill
Matthew Linefo
Peter Provenchere
Thomas Leddy
Augustine Quigg
R. W. Meade
Francis A. Ryan
John Meany
Andrew Rodrigue
William Murtha
Lazero Labole
James McCoy
Florence Sullivan
Felix McGuigan
James Staunton
Francis McCredy
Cornelius Tiers
Thomas McCormick
Joseph Marie Thomas
Edward McCowell
John Waters
Peter Woods
Peter

Several publications were issued by this Society, most of them written by Matthew Carey.

On 15 October, 1826, Bishop Conwell ordained to the priesthood at old St. Joseph's, John Hughes, afterwards the illustrious Archbishop of New York. He remained for a few weeks at St. Augustine's after his ordination, and was then sent to Bedford, Pa., to take the place of the Rev. Thomas Hayden, who had been transferred to St. Mary's. On 27 January, 1827, Father Hughes was recalled to Philadelphia, and became assistant to the Bishop at St. Joseph's.

In the beginning of 1827 it seemed as if the whole schism were about to revive, with the Rev. William V. Harold as the storm-centre. The Bishop had removed him, for reasons best known to himself, from the office of Vicar-General, and in April withdrew his faculties. Although Harold had professed stoutly enough during the Hogan troubles that a missionary priest's faculties were revocable at the will of the Bishop, and that laymen had no right to interfere, he now protested against the revocation of his own faculties, and appealed to the Metropolitan and the Propaganda. Meetings were held in his behalf by some of the congregation of St. Mary's. The better judgment of most of the congregation prevailed, however, and the meetings were quiet and peaceful. They confined themselves to a petition to the Bishop to reinstate Harold, and to a resolve to appeal to Rome. A pamphlet was issued summing up the case, deprecating the meetings as inflammatory, and reminding the congregation of Father Harold's stand for authority in the Hogan case; it ended with the statement that the Bishop had not failed in any of the terms of the contract, and that the disputes of the clergy were to be left to themselves. "Our interference can only tend to widen the breach. Let us therefore endeavor to preserve that peace which a few appear desirous to destroy."

On 14 May Father Hughes wrote to Father Hayden: "Mr. Harold has been in New York this week. The opposition is becoming extremely calm and gentle, and the fever of passion has in great measure passed away. It seems that it is their intention to demean themselves like good Catholics until the Court of Rome puts all to rights."

Fathers Harold and Hayden had been removed from St. Mary's and Fathers Hughes and O'Reilly were appointed in their places, but not without a protest from the Trustees, who declared it to be a violation of the agreement of October, 1826, and requested the Bishop to inform them of the motives which actuated him in depriving the congregation of the services of the assisting pastors who were appointed by him under that agreement.

The Propaganda, after having been notified by Bishop Conwell and the Trustees of the agreement of October, 1826, demanded full and authentic copies of the agreement, and these, translated into Italian by the Rev. Anthony Kohlman, S. J., were sent to Rome on 27 March. On 30 April the Sacred Congregation met and acted on the matter, and on 6 May their action was formally approved by His Holiness Leo XII. In the early part of July Bishop Conwell and the other American prelates received the information from Rome that the agreement was null and void, in the following letter:

Right Rev. and Most Illustrious Sir:—

Your letters of the 20th of October and the 20th of November in the year 1826, in which you inform us of a certain agreement entered into between you and Trustees of your Cathedral Church of S. Mary's, have reached us; also we have received from the Rev. Anthony Kohlman, of the Society of Jesus, a letter written to him by the Rev. Michael Hurley of the Augustinian Order, on the 22nd of January, 1827, in which, as also in your letter of the 1st of February, is contained the substance of the agreement made with the Trustees, translated into Italian for the Cardinals, by Father Kohlman himself, that it might be exhibited to the Sacred Congregation. Finally we have received your letter of the 20th of March from Philadelphia, and to which was joined an authentic copy of the aforesaid agreement entered into on the 9th of October, 1826, between you and the Trustees of S. Mary's; together with the letter of some of the Trustees of that Church, dated on the 4th of November of the said year, which convention itself is submitted to the judgment of the Sacred Congregation de Propaganda Fide. Truly, when we observed the counsel taken by the Trustees of submitting the agreement itself to the opinion of the Sacred Congregation, we have been somewhat relieved from the great affliction into which we were cast, when we began to consider that agreement, and when we saw the declaration which was made by the Trustees on the day of entering the agreement. And because we understood

that you would certainly, with good will obey the injunction of the Sacred Congregation and of the Apostolic See, and were also persuaded that you could not have been induced, except for want of duly considering the nature of the transaction, to have entered into that agreement and received that declaration; we took argument of consolation, when from the letter of the Trustees dated the 4th of November, we could see ground of hope for their receiving with the proper respect the answer of the Sacred Congregation.

Wherefore we have to signify to you that the most eminent Cardinals being in general assembly to pass judgment upon this whole case, on the 30th of April, easily seeing that this agreement and declaration were calculated to overthrow the episcopal power, and the discipline concerning that power in that diocese, judged by common suffrage, that the agreement and declaration concerning which there is question, are to be entirely reprobated, and that they desired the same to be openly made known to you. And that you and others might be convinced of the very great importance of the affair under consideration, and especially how necessary it is for the interests of religion that it should be known to all persons, that the said agreement and declaration are to be reprobated, we have also to communicate to you that Peter hath in this case spoken by Leo, for our most holy Lord, Leo XII, having accurately weighed the case, did on the 6th day of May, confirm the aforesaid answer of the Sacred Congregation; and expressly manifested his desire that all the Catholics dwelling in that country should be admonished, that he did also decree that the said agreement and declaration were to be altogether reprobated.

We therefore are confident that since the Trustees have sought the judgment of the Apostolic See in this case, so all will obey that sentence which has gone forth from the Apostolic See itself, and that Church matters will henceforth return to their lawful order, and be in future preserved within the same.

We pray God meantime long to preserve you safe and happy.

Rome, from the buildings of the Sacred Congregation de Propaganda Fide, May 19th, 1827.

Your most obsequious brother,

D. MAURUS, CARDINAL CAPPELLARI,
Prefect.

✠ PETER CAPRANO, ARCHBISHOP OF ICONIUM,
Secretary of the Sacred Congregation de Propaganda Fide.

A True Copy.

✠ HENRY, *Bishop of Philadelphia.*

Bishop Conwell notified the Trustees of the decision in this letter:

To the Trustees of St. Mary's Church,

Philadelphia, 20 July, 1827.

Gentlemen:

It is made the duty of the undersigned to inform you that in a full assembly (*Generali Conventu*) of the Cardinals of the Sacred Congregation de Propaganda Fide, held at Rome on the 30th of April last, the articles of agreement signed on the 9th of October, 1826, between the undersigned and the Trustees of S. Mary's Church, have been formally condemned and declared null and void, as tending to overthrow the episcopal authority and church discipline heretofore existing in this diocese (*facile intelligentes conventionem ac declarationem illam spectare ad episcopalem potestatem in diocesi ista evertendam*). The undersigned has to inform the Trustees of S. Mary's Church moreover, that on the 6th day of May following the said decision of the Sacred Congregation was solemnly confirmed and approved by His Holiness, Pope Leo XII. The Trustees of St. Mary's Church will therefore perceive that the undersigned is bound by every tie of their common religion to resume and act on his full canonical power as exercised by all the Catholic Bishops of these United States. The undersigned does not intend to recall however the promise he gave the Trustees in his last communication, but is still ready to appoint as pastors of S. Mary's besides himself any two reverend gentlemen having faculties in any diocese within the United States, Philadelphia excepted.

(Signed) ✠ Henry Conwell, *Bishop of Philadelphia.*

When the Trustees received this letter, 20 July, John Leamy at once tendered his resignation as Treasurer and as Trustee. On Sunday, 22 July, the thirteenth anniversary of the death of Bishop Egan, Bishop Conwell read to the congregation of St. Mary's the following recantation of the agreement:

I have received official information from Rome, dated the 19th of May, that on the 30th of April was held a full meeting of the Cardinals of the Sacred Congregation de Propaganda Fide, convened for the purpose of examining whether the articles of agreement between the Bishop of Philadelphia and the Trustees of St. Mary's Church, on the 9th of October, 1826, accorded with the canons of the Church or not, when it had been decreed and declared, after due deliberation, that the said articles were uncatholic and uncanonical, and consequently null and void, and on the 6th day of May, His Holiness, Pope Leo XII attended a meeting on the same occasion *in propria persona*, when the said decision of the Cardinals was taken into consideration and confirmed by His Holiness in due form.

Therefore in obedience to this decree, I do hereby declare and publish that the said articles of this agreement are not in accordance with the doctrines and canons of the Catholic Church, having been repealed and abrogated by the supreme tribunal of the Church, and therefore to be declared no longer obligatory, and that, being in conscience bound to obey this decision, I do most willingly submit, and engage to act on that full canonical power, claimed and exercised universally by the Bishops of every nation in the world, as well as my immediate brethren the Bishops of the United States, whose favor and indulgence I crave on this occasion.

In conclusion I must observe that, as the agreement of which there is a question, has been pronounced null and void, the appointments and arrangements under it are null and void also.

Published *ore proprio* in the Cathedral of the Diocese, *inter Missarum Solemnia*, on Sunday, the 22nd day of July, 1827, by me,

✠ HENRY CONWELL,
Bishop of Philadelphia.

So the wise old Bishop had succeeded, as he had hoped, for the death-knell of Trusteeism in America was sounded by the condemation of the Pope and the Congregation of the Propaganda. All the Bishop's efforts had been futile. The Trustees had persisted in the upholding of what they considered the rights of the laity. They themselves, and other third parties, had vainly attempted compromises, including these "rights." Thus by what seems to be an inspiration Bishop Conwell had acted in the one way calculated to settle once and for all the disputed position of the clergy and the laity in spirituals and temporalities. By signing the agreement with the Trustees, they appeared to have won the victory. By their declaration sent to the Propaganda 4 November, they professed themselves, in what appeared to be a mere matter of form, willing to abide by the decision of the Holy See, professing themselves also to be faithful Catholics. Now the inevitable condemnation which the Bishop had foreseen, arrived; Rome had spoken, and they were obliged to submit, or give the lie to all their previous professions of fidelity to the Church. Not only was the controversy at St. Mary's thus summarily ended, but a precedent was established that could be appealed to in all future disputes in any part of the Church. Bishop Conwell personally suffered from the misunderstanding of

his motive, the suspicion of his clergy, and the criticisms of his apparent weakness in giving away to the demands of the Trustees; but after-generations must accord him the praise of having wisely and effectively secured the peace and tranquility of the Church. Had his plan been known it would have been frustrated. Some few did know, as is indicated by Father Kenny's diary of 14 March, 1827:

> I received a letter from our Bishop that quiets, that even calms my mind as to the "Treaty of Peace." What quiets and calms me now was admirably calculated to mislead me, had I not been providentially barred by sickness from being one of the negotiators. I do not wonder in the least that the steady veteran friends of Catholic rights during the whole of the Hogan schism should now feel sore, whereas what would cure their deep past wounds and their deeper present and worse than bleeding feelings, is kept from their knowledge.

Although in the strife of the past seven years, many weak brethren had been scandalized, and had fallen away from the Church, and in many others religious zeal and attachment had been weakened, yet the Church suffered no loss, and the number of faithful increased rather than diminished. The communions at St. Joseph's were greater in number than in the years before, and in the few months' service of Father Hughes, he received thirteen converts. During the month of October Bishop Conwell confirmed seven hundred persons at St. Joseph's and several hundred at St. Augustine's.

Fathers Hughes and O'Reilly had resigned from the pastorship of St. Mary's, as they did not approve of some of the acts of the Trustees; thus from 17 June, St. Mary's had been without a regular pastor, excepting the Bishop. In October, the Bishop being about to start on a visitation of the Diocese, appointed Father Ryan and Father Harold (who had been rehabilitated), and notified the Board in a letter to the Trustees. On this visitation the Bishop consecrated the new Catholic Chapel at Harrisburg, of which the Rev. Mr. Curran was pastor. The Rev. Dr. Hurley preached the sermon.

On 15 May, 1828, Bishop Conwell, assisted by Fathers Hurley and Hughes, dedicated the church of St. Dennis at Cobb's Creek. In passing we may note the large number of priests stationed at this church who afterwards became bishops, viz: Fathers John Hughes, Michael O'Connor, Barron, F. X. Gartland, P. R. Kenrick, Thomas Galberry.

Bishop Conwell had been invited to Rome in August, 1827, but had pleaded the heat of the summer as an excuse for postponing the journey, and in the spring of 1828 a letter was received from Cardinal Cappellari, informing him that it was the wish of Pope Leo XII that he should come to Rome at once. The Rev. William Matthews, pastor at Washington, D. C., was appointed to act as administrator during his absence, and the latter further directed that Fathers William Harold and John Ryan were to leave Philadelphia and go to Cincinnati. The invitation to Rome was not a reprimand to the Bishop, but that he himself might give the true reason for the compromise that had been condemned. Moreover, such a journey would relieve him from the embarrassment that Rome judged would naturally be his at the condemnation of the compromise.

Fathers Harold and Ryan had no doubt forgotten the events of fourteen years before when they had harassed Bishop Egan; or if they remembered them at all, they probably thought that their recent activities in favor of episcopal authority had made compensation. Rome, however, had not forgotten, and the records and character of Harold and Ryan were well known. Their removal to another city would prevent a relapse, and insure peace in Philadelphia. Accordingly the Propaganda notified them of the command, and added to it the order of the Superior General of the Dominicans, to whom the two priests owed allegiance as members of that Order. To contradict the various reports circulated at the removal of Harold and Ryan, and his own summons to Rome, Bishop Conwell published the command, declaring his readiness to obey, and giving formal notice of the appointment of Father Matthews as administrator. In May, 1828, Bishop Conwell formally

handed over the administration of the Diocese to Father Matthews in the presence of Fathers Hurley, V. G., John Hughes, and T. J. Donohoe of St. Joseph's.

On 25 June, one of the important actors in the recent affairs, Richard Worsam Meade, died. The son, General George Gordon Meade, was baptized as a Catholic, but lost the faith. Another son, Commodore Richard M. Meade, remained a faithful Catholic all his life. He was the father of Admiral R. M. Meade, also faithful to the Church.

Bishop Conwell sailed from New York for Havre, 15 July. At his departure there were in the Diocese of Philadelphia thirty-two priests. Of these twenty-five were of Irish birth, two Americans, two Germans, one Russian, and one Pole. The Rev. Jeremiah Keiley, who had resigned from the Jesuits, and had been adopted by Bishop Conwell, became assistant at St. Mary's with Father Matthews, each receiving a salary of $600 a year. As Father Matthews remained in Washington, and came to Philadelphia only on rare occasions, Father Keiley was obliged frequently to call on Father S. S. Cooper and Father John Hughes, the priests at St. Joseph's, to assist him at St. Mary's. The Rev. Thomas DeSilva also officiated at St. Mary's from 1828 to 1836.

Fathers Harold and Ryan showed their true characters by refusing to obey the Propaganda and their Superior. They wrote letters of protest to the Cardinal Prefect, and after exhausting every other way of securing permission to remain in the city, applied to the United States authorities at Washington, demanding protection against attacks on their liberty as citizens of the United States. After a year of fruitless endeavor, they set sail for Ireland in 1829.

During Bishop Conwell's stay in Rome, Leo XII died, 10 February, 1829, and on 31 March following, Pius VIII was elected Pope. It was planned to appoint Conwell as Bishop to some place in Ireland or France, where, as he was now nearly eighty years old, his last years might be spent in peace and free from trouble. The delay in his affairs, caused by the death of the Pope and the election of his successor, tried the prelate's patience, es-

pecially when he learned that a Council was to be held in Baltimore. This Council had been his frequent proposal and pet plan, and with an old gentleman's overestimation of his own importance, he hurriedly left Rome, for old age has its impetuosity as well as youth. The Council opened on 29 October. The Very Rev. Father Matthews represented the Diocese of Philadelphia, and the old Bishop of Philadelphia was not recognized. He therefore returned to Philadelphia. Bishop Conwell had been told in Rome not to return to his Diocese under penalty of being deprived of his faculties, and he accordingly refrained from any episcopal act, and "lived quietly and wrote to Rome by every packet," says Father Hughes in a letter.

A meeting, held this time in the house of Mrs. Nicholas Donnelly on Lombard Street, in the interests of the orphans of the city, was the means of instituting, under Father Hughes, St. John's Orphan Asylum at a house on Prune (now Locust) Street, south side, near Fourth Street, now No. 412.

The chagrin of the poor old man at not being allowed to take part in the Council which he had hoped for as a relief to him in the years of the schism, the thought of his living in Philadelphia under a cloud because he had left Rome against instructions, intolerant of the delay in his affairs, and thinking that he was needed at the Council, impressed the Archbishop and the Bishops of the Council, and they therefore besought the benevolence of the Pope in his favor. Archbishop Whitfield suggested that Bishop Conwell be left in peace and rehabilitated, and that a co-adjutor be appointed for Philadelphia, who would administer the Diocese. The Propaganda acted on the suggestion, and Bishop Conwell was forgiven for his return to Philadelphia without permission. Francis Patrick Kenrick, who had been the theologian of the Bishop of Bardstown at the Council, was appointed Bishop of Arath and Co-adjutor of Philadelphia, with the right of succession. The aged Bishop's honor and dignity and reputation were respected, for the administration was to be carried on as if spontaneously given by Conwell, although Bishop Kenrick had his authority and jurisdiction from the Propaganda.

THE RIGHT REV. FRANCIS PATRICK KENRICK, D. D.
Third Bishop of Philadelphia.
(Appointed Archbishop of Baltimore, 1851.)

On 7 July, 1830, the Co-adjutor Bishop arrived in Philadelphia. He was young, intellectual, and energetic, well informed about the situation in Philadelphia, and determined to act decisively in the administration of the long-suffering Diocese. His appointment was providential, for he was admirably equipped to bring order out of the chaos of affairs, and to form by his zeal and intelligence the nucleus of a Diocese into the great successful factor it became in the affairs of the Church in America. Although the newcomer had no pleasant prospect before him in taking up the tangled skein of the Church administration in Philadelphia, he was equal to the task, and the superb manner in which each difficulty was met and overcome will appear in the following chapters.

With the appointment of the co-adjutor, the administration of Bishop Conwell ended in everything but name. It was most delicate work in the twelve remaining years of the latter's life, for the young Bishop to govern the Church, but he displayed the utmost tact and consideration toward Bishop Conwell. Like any old gentleman of eighty who had been in a position of power all of his life, he refused to be set aside and clung jealously to his rights and privileges, asserting these and declaiming against what he thought the audacity of "the boy" (as he called him) who had come as his co-adjutor.

It would be unkind to expose or to comment on the life and acts of the venerable prelate during these years, during nine of which he was totally blind, until his death at the age of ninety-four. His dependence was most galling to him, and his letters requesting the subsidy voted him by the Trustees are most pathetic. His almost interminable letters to other Bishops advising them of affairs of their own dioceses, to his relatives regulating minute details of their families and affairs, to public men throughout the country congratulatory and advisory, are all instances of advanced age that clings feverishly to power, and cannot see or will not see that its usefulness is over.

Throughout it all Bishop Kenrick was most kind and considerate to Bishop Conwell, although by word and letters the elder protested stoutly to the contrary. Once when Bishop Kenrick was

absent on a Visitation and Confirmation tour, Conwell had the younger Bishop's furniture taken from his room, and ensconced himself therein, and wrote to Bishop Kenrick to say what he had done. On Bishop Kenrick's return to the city he rented a house on South Fifth Street, next to the cemetery, which is now 257 South Fifth Street. He afterwards took a house on the west side of Fifth Street below Spruce, now No. 316.

Bishop Conwell remained at St. Joseph's with his servants and innumerable nephews and cousins, though his household arrangements did not always work smoothly with that of the Jesuits. Death at length came to him in 1842. On 20 April, the Rev. Father Felix Barbelin, S. J., gave him the last Sacraments, and two days afterward he passed away. His body, clothed in full pontificals, lay in state in St. Joseph's Church, and on 26 April the Solemn Office of the Dead and Pontifical Requiem Mass took place; the Right Rev. Dr. Kenrick officiated, assisted by the Rev. Dr. Sultzbacker of Vienna as assistant priest; the Rev. C. J. Carter was deacon, and the Rev. Daniel F. X. Devitt sub-deacon. The sermon was preached by Bishop Kenrick, and, accompanied by a great concourse of people and a long line of carriages, the body was carried to the place of interment, "The Bishop's Grounds," Passyunk Avenue and Prime Street (now Washington Avenue). It was moved to the Cathedral, 16 March, 1869, with that of Bishop Egan, and after Requiem Mass by Bishop Wood, deposited in the vault under the sanctuary floor.

CHAPTER XXIV.

ADMINISTRATION OF BISHOP KENRICK.—EARLY LIFE OF BISHOP KENRICK.—HIS CONSECRATION AND TAKING CHARGE IN PHILADELPHIA.—VISITATION AND ORDINATIONS.—TRUSTEE TROUBLES.—FOUNDING OF PARISHES OF ST. JOHN THE EVANGELIST AND ST. JOHN THE BAPTIST.—DEATH OF STEPHEN GIRARD.—DIOCESAN SYNOD.—FOUNDING OF ST. CHARLES' SEMINARY.—CHOLERA EPIDEMIC AND SISTERS OF CHARITY.—JESUITS REINSTATED AT ST. JOSEPH'S.

RANCIS PATRICK KENRICK was born 3 December, 1796, in the city of Dublin. He worked in his father's office, who was a public scrivener, in company with James Clarence Mangan, the Irish poet. At the age of eighteen he went to Rome, and became a student in the Propaganda. His application to his books and his extraordinary talents attracted the attention of his professors, and very soon after his ordination he was appointed, on the recommendation of the rector of the Propaganda, as Professor of Theology in the new seminary at Bardstown. For nearly nine years he filled the theological chair in the Seminary of St. Thomas, and at the same time acted as Professor of Greek and History in St. Joseph's College, performing likewise the duties of pastor to the Bardstown congregation, as well as missionary to the surrounding country. Bishop Flaget said of him: "He was remarkable for his piety, for his extensive acquirements, the greatness of his mind, and the natural eloquence with which he expressed himself."

He took part in several controversies with Protestant ministers who attacked Catholic doctrine. At the opening of the First Plenary Council of Baltimore, Dr. Kenrick accompanied Bishop

Flaget as theologian, and in the Council he was appointed Assistant Secretary. During the discussion of the Philadelphia affairs in the Council, the solution of which seemed to be the appointment of a co-adjutor bishop to that See, Francis Patrick Kenrick was the choice of all for the difficult position. As has been seen, the Propaganda acted on the Archbishop's suggestion, and on 6 June, 1830, Francis Patrick Kenrick was consecrated Bishop of Arath and Co-adjutor Bishop of Philadelphia, with the right of succession. The Bishop of Bardstown was consecrator, assisted by Bishop Conwell and Dr. David, the Co-adjutor Bishop of Louisville. Bishop England preached the sermon. In company with Bishop Conwell, Bishop Kenrick who was barely thirty-four years of age, started on the journey to Philadelphia, where he arrived 7 July, 1830.

Almost his first duty was to make a visitation of the western part of the Diocese, beginning on the first Sunday of September at Reading. A few weeks later at Conewago he ordained to the priesthood five young men who had been educated at Mt. St. Mary's. He returned to the city in November, and on the 14th of that month proclaimed the Jubilee. Shortly after his arrival in Philadelphia, he had replied to a committee of Trustees, "and disclaimed the designs of connecting himself to a particular church, but would give his services equally to all, and depend on all for his support." He learned that during his absence the Trustees of St. Mary's had called a meeting to arrange for his income. This was a tentative move on their part, a feeble flickering of their old assertion of authority. The Bishop, however, was prepared for some such display, and on 27 December he sent the following letter to them:

To the Trustees of the Roman Catholic Society worshipping at the Church of St. Mary's, in the city of Philadelphia:

Gentlemen:

I beg to inform you, that being duly and exclusively invested by the Apostolic See with Episcopal jurisdiction for the government of the Diocese of Philadelphia, I shall myself henceforward act as chief pastor of the

Church of S. Mary's, and that I hereby appoint the Rev. Jeremiah Keiley to the office of assistant pastor of the said church.

Yours respectfully,

✠ FRANCIS PATRICK,

Bishop of Arath and Coadjutor of Philadelphia.

By Order

JOHN HUGHES, *Secy.*

As pastor of St. Mary's, no Trustee meeting was complete without his presence, and no order could be issued without the consent of the three clerical members of the Board. Therefore in the negotiations that took place the Bishop simply reminded the Trustees of this clause in their charter. When they attempted to resent what they considered the Bishop's high-handed manner of arranging matters, they found that they had one to deal with who was prepared to take care of his own interests and those of the Church. An attempt to placate him by the Board voting him $150 was made, but he refused to accept this money, saying: "You are no Board without me." When a public meeting of pew-holders was held, he attended uninvited, and confounded the Trustees by his clear statements of the situation. Their threats of disaster had no terrors for this fearless newcomer. On 12 April, 1831, he published the following circular:

TO THE PEWHOLDERS OF ST. MARY'S CHURCH.

The Trustees of St. Mary's persevering in their refusal to recognize me as the chief pastor of this Church, and thereby assuming to themselves indirectly a right of choosing their own Pastors, I feel it necessary to apprise you of the consequences of this aggression on the Episcopal authority. The Charter of Incorporation declares, that the Trustees are chosen for the management of the temporalities of the Church, and gives them no right of interference in any shape in its spiritual concerns. The Laws of the Catholic Church do not suffer any such interference. It is declared by the Provincial Council of Baltimore, and by the Apostolic See, to be an usurpation repugnant to the doctrine and discipline of the Catholic Church; and the Bishops are urged to interdict the church, wherein it is attempted. It will become my duty to pronounce this sentence, unless all opposition be forthwith withdrawn, and the Catholic principles of church government be unequivocally admitted. This measure, so painful to my feelings, as well as yours, may be averted by speedy submission as Catholics to the authority of the Church.

I will only add, that I have never entertained any wish or intention to infringe the charter; and that I am nowise solicitous about pecuniary contributions to my support, for which I trust entirely to the generosity and justice of those to whose spiritual welfare I am ready to sacrifice my health and life, "although loving more I be loved less."

With an affectionate and afflicted heart, I still declare myself,

Your father in Christ,

✠ FRANCIS PATRICK,

Bishop of Arath, and Coadjutor of Philadelphia.

12 April, 1831.

The Trustees remained obdurate, and on 14 April, the Bishop ordered a "cessation from all sacred functions in the Church and Cemeteries of St. Mary's, under penalty of the Ecclesiastical censure of suspension, to be incurred by any clergyman attempting the exercise of any such function." On 22 April he published the following Pastoral Address:

FRANCIS PATRICK,

BY THE GRACE OF GOD, AND APPOINTMENT OF THE APOSTOLIC SEE, BISHOP OF ARATH, AND CO-ADJUTOR OF THE BISHOP OF PHILADELPHIA,

To the Members of the Roman Catholic Congregation worshipping in S. Mary's, in the city of Philadelphia.

Beloved Children in Christ:

With much anguish of heart, we have, through the deepest sense of duty, ordered the cessation from all sacred functions in the Church and Cemeteries of St. Mary's, under penalty of the Ecclesiastical censure of suspension, to be incurred by any clergyman attempting the exercise of any such function. Of the cause which led to the adoption of this painful measure, you are already apprised; yet we deem it expedient to state the events that led to it, clearly and distinctly, lest any amongst you should imagine that we had in any degree ceased to cherish that tender affection and zeal for your happiness and salvation, which from our first coming amongst you, we invariably manifested. Though discharging the duties of the sublime office originally committed to the Apostles of Christ, we became little ones in the midst of you, as a nurse should cherish her children. So desirous of you, we would gladly have imparted to you not only the gospel of God, but also our own souls, because you were become most dear to us.

At an early period after we had made the Episcopal visitation of the Diocese, and promulgated the Jubilee throughout the Churches of the city,

namely, on the 27th day of December last, we resolved to devote ourselves to the discharge of the pastoral duties amongst you, and we officially communicated to the Board of Trustees our determination, which sprang only from the sincerest zeal for your spirtual welfare. To our astonishment and affliction the Lay-Trustees made the communication a matter of deliberation, instead of simply recording it on their books, and even expressed to us their dissatisfaction, though the Charter of Incorporation gives them no right whatever of interference under any shape or form in pastoral appointments, and though the discipline of the Catholic Church does not allow such interference. Having complained in a solemn and paternal manner, nowise unworthy the sanctity of the Pulpit, or the meekness of the Prelacy, of this attempt to impede the conscientious exercise of our Episcopal authority, we received from the Lay-Trustees a letter dated the 12th of January, wherein, in terms not usually employed by the faithful to the Bishops of the Church, they expressed their determination to persevere in their resistance. We patiently bore their opposition, in the hope that our untiring efforts for the instruction and sanctification of our flock would convince them of the justice of our views, and induce them spontaneously to desist from a course directly opposed to the principles of Church government, and the provisions of the Charter; and we carefully abstained from all attempts to influence the election, avowing nevertheless publicly in our pastoral address our unchangeable resolution to maintain, at every risk and sacrifice, the spiritual rights with whose guardianship we have been entrusted. More than three months having passed, and the Lay-Trustees after their re-election having proved their determination to persist in disregarding our corporate rights as Chief Pastor, by assembling a Board without our participation, though the Charter declares the three Pastors of St. Mary's Members of the Board by their office, we could no longer tolerate this violation of our chartered rights which implied manifestly the denial of our Pastoral office. We therefore in a Circular Letter of the 12th of April, apprised the Pewholders of the illegal course of the Lay-Trustees, and of the penalty decreed by the Provincial Council and Apostolic See against such interference in Pastoral Appointments. On the 15th we received a letter signed by seven of their number, the other having refused to persevere with them in their resistance to the Episcopal authority. In this communication they denied having assumed or asserted the right of choosing their own Pastors; but they did not venture to deny that they had indirectly, (as we had charged them in our Circular) asserted and assumed it, by rejecting the Pastors duly appointed, and especially by violating our corporate rights as chief Pastor. We called on them for a formal and explicit disclaimer of all right of interfering, directly or indirectly, in the appointment, rejection, or dismissal of Pastors, and for a pledge that they would henceforward act according to the provisions of the Charter; but they explicitly declined that

disclaimer and pledge, and six of them merely offered to subscribe a memorandum declaring that they agreed to recognize us, and the Rev. Jeremiah Keilly, as clerical members of the Board of Trustees. Such an agreement, so far from being a practical proof of their adherence to the Catholic principles of church government, and of their respect for the provisions of the charter, was a measure calculated to confirm and establish the assumed right of agreeing to or dissenting from the Episcopal appointments. The letter which accompanied the memorandum contained still further evidence, that the Lay-Trustees claimed and attempted to exercise in our regard this power, since they grounded their assent to our future exercise of the pastoral office, on the actual want of another Pastor; thereby intimating, that though we had since the 27th of December declared our determination to act thenceforward as chief pastor of St. Mary's, and though we had since that time constantly performed all the duties of that office, yet we were not in reality chief pastor hitherto, because the Lay-Trustees had withheld their assent and approbation.

Under such circumstances we could not consistently with our attachment to Catholic principles and the rights of our office, recall the order for the cessation from sacred functions in St. Mary's Church and Cemeteries, which we had on the preceding evening issued, when the receipt of the letter of the seven Trustees had convinced us of their determination to persevere in eluding Episcopal authority. We did indeed abstain from issuing the more solemn sentence of Interdict, which the provincial Council authorizes us to pronounce, though we well knew that the evil which called for this severity was not of recent growth, but had originated and been matured in times of schism and confusion, and had long since defied every mild remedy.

We still hope that the speedy acknowledgment of the Catholic principles of church government, may enable us not only to abstain from any more painful exercise of authority, but even to restore to our beloved children in Christ, the consolation of worshipping in the splendid edifice in which you and your fathers worshipped, and which your and their generous piety erected, and the legislative authority of this State secured for the exercise of the Roman Catholic religion. We willingly persuade ourselves, that those who have hitherto resisted the conscientious and mild exercise of Episcopal authority, acted under misconception; and we indulge the hope, that they will soon render us that rational and Christian obedience and subjection, which the Apostle requires of the faithful to the Prelates of the Church, whom the Holy Ghost has placed Bishops to rule the Church of God purchased with His blood. We shall hail with joy and thanksgiving to God, their return to duty, and endeavor by all the exhibitions of paternal tenderness and affection, to obliterate from their minds, and from yours, the remembrance of these days of affliction, wherein the Church sits solitary that was full of people.

May the God of peace crush Satan speedily under your feet. The grace of our Lord Jesus Christ be with you.

Given at Philadelphia, this 22nd day of April, 1831, in the first year of our Episcopacy.

✠ FRANCIS PATRICK,
Bishop of Arath, and Coadjutor of Phila.
By Order JOHN HUGHES, *Secy.*

The feeble attempt at assertion of rights made by the Trustees, and their rebellious attitude, simply made them ridiculous in the eyes of the community beside the vigorous figure of the young Bishop, who saw so clearly and could state so plainly the relative positions and duties and rights of clergy and laity. Discretion was the better part of valor, and the Trustees, making a virtue of necessity, sent a communication to the Bishop, to which he replied as follows:

TO MESSRS. JOHN KEEFE, EDWARD KELLY, JOHN McGRATH, WM. McGLENSEY, AND ARCH'D RANDALL, FIVE OF THE LAY-TRUSTEES OF ST. MARY'S CHURCH, IN THE CITY OF PHILADELPHIA,

Gentlemen:—

At the hour of half-past one P. M. this day, I received a communincation with your signatures, in date of the 18th instant, wherein you "disclaim all right to interfere in the spiritual concerns of the Church, and distinctly state that the right of appointing, rejecting, and removing Pastors is considered by you as included by you in these spiritual concerns." This disclaimer and statement are satisfactory to me, who feel conscientiously bound to maintain the spiritual rights of my office.

Your claim to the right of regulating salaries is understood, of course, as members of the Board of Trustees, whereof the Charter constitutes the Pastors, not exceeding the number of three, an integral portion. I shall confide in the honor and justice of the board, and of the congregation that the right be so exercised, that a reasonable provision shall always be made for the Pastors duly appointed.

To give effect to your declarations, it will be necessary that measures in accordance with them be adopted in a legal meeting of the Board, before I can afford to revoke the order for the cessation of sacred functions in St. Mary's. I therefore request a meeting of the Board, on Monday next, at the hour of 7 o'clock P. M. at my room in St. Joseph's. Mr. Arch'd Randall will oblige me by giving due notice of this meeting to the Rev'd Jeremiah

Keiley and all the Lay-Trustees. Had I received your letter at an earlier hour, or had the duties of this afternoon been less multiplied, we might have assembled this evening; and in amicable measures laid the foundation of the future harmony of the congregation, and prepared for the celebration of the coming of the Spirit of Peace and Love. May He soon unite all our hearts, and make us one body and one spirit.

Yours respectfully,

✠FRANCIS PATRICK,

Bishop of Arath, and Coadjutor of Phila.

S. Joseph's, 21 May, 1831, 5 o'clock, Saturday evening.

On 28 May Bishop Kenrick reopened St. Mary's Church for divine worship.

On 29 June, 1831, Bishop Kenrick was naturalized as an American citizen, and promulgated throughout the diocese that in future all the property of the church was to be vested in the name of the Bishop.

The Jubilee that had been proclaimed at the beginning of the year, had brought about a revival of piety, and, as the Bishop himself declared, "a union of hearts effected by it which was worthy of the primitive faithful. Many prodigals returned to their Father's House, to be clasped in His affectionate embrace, and to feast at His table. Many, after twenty, thirty and thirty-five years of total absence from the sacraments, came with streaming eyes and broken hearts to deplore their excesses and to seek mercy."

St. Mary's parish at that time embraced all the territory south of Market Street. The city had progressed westward; streets had been cut through, and houses erected, and there was evident need of a church further west to accommodate the increased number of Catholics living in that section.

St. John's Church, 1830

On St. John's Day, 1830, the Rev. John Hughes, Pastor of St. Joseph's, was given authority by Bishop Kenrick to form a new parish in the centre of the city and erect a church. A meeting was held in St. Joseph's Church to arrange for the securing of funds and the selection of a site. Father Hughes's appointment

was given him on the Feast of St. John the Evangelist, his own Patron Saint, and he therefore decided that the new parish should be named St. John the Evangelist. Several sites were mentioned. A lot at the north-east corner of Eleventh and Spruce Streets was rejected as "rather too far south." A lot at the south-east corner of Broad and Walnut Streets, 100 feet on Walnut Street and 200 feet on Broad Street, was rejected as too expensive, $20,000 being asked for it; while a lot on the opposite corner, 160 feet on Walnut Street, and 172 on Broad Street, for which $15,000 was asked, was rejected as "too high, and not well suited for the purpose." It was finally decided to secure the present site on Thirteenth Street between Market and Chestnut Streets, measuring 97 feet on Thirteenth Street and 156½ feet in depth, being most desirable, secure from intrusion by neighboring buildings, and bounded on the north and south by Clover and Leiper Streets. The price paid for it was $14,008.33.

An idea of the character of the neighborhood in this present valuable part of the city is had from the complaint made by "a Democrat of the old stamp" published in the *Daily Advertiser*, 14 April, 1832, protesting against the burning of bricks on Girard Square (Eleventh to Twelfth and Chestnut to Market Streets) as it seriously annoyed the neighbors. At the public meetings John P. Owens and George W. Edwards were appointed to take the names of the subscribers, and the following committee of twelve was appointed to superintend the collections: The Rev. John Hughes, Dr. Nancrede, M. A. Frenaye, M. Felin, John P. Owens, Robert Ewing, William Ryan, John Maitland, William Whelan, John McAran, Mr. Maher, Mr. McCloskey, Thomas Maguire, and Timothy Desmond. Work was begun at once, and the corner-stone was laid on Friday, 6 May, 1831, by Bishop Kenrick, assisted by Fathers Hughes and Donoghoe. John McGuigan was appointed collector. The completion of the work was threatened for a time by lack of funds, but Mr. M. A. Frenaye came to the rescue by advancing $40,000 to Father Hughes, and the dedication took place on Passion Sunday, 8 April, 1832, by Bishop

Kenrick, Bishop Conwell also being present. The Rev. John Power, D. D., of New York, preached the sermon.

The exterior of the edifice presented a striking appearance in those days, and the interior was handsomely decorated. When writing to Bishop Percival of Cincinnati, Father Hughes said: "It will cause them who gave nothing toward its erection to murmur at its costliness, and those who did contribute to be proud of their own doing. As a religious edifice it will be the pride of the city. Protestant and infidels proclaim it the only building that is entitled to be called a Church, inasmuch as its appearance indicates its use, and there is no danger of mistaking it for a work-shop." The Rev. Francis X. Gartland, afterward Bishop of Savannah, was appointed assistant at St. John's in the same year.

The new church attracted great attention in the city, and the newspapers announced that it would be open all during the week for the inspection of the public, from 12 to 2 o'clock, as it was considered an architectural honor to the city. Services were crowded, and during the first two weeks ten persons applied to the pastor for instructions, to be admitted to the Catholic faith.

The celebration of the Fourth of July, 1832, was held in St. John's Church by the "Philadelphia Association for Celebrating the Fourth of July without Distinction of Party." The exercises consisted of prayer by the pastor of the Church, an oration by Charles Ingersoll, and music by the full choir under the direction of Mr. B. Cross. During the following year the pastor of St. John's, Father Hughes, engaged in the memorable controversy with the Rev. John Breckenridge, a Presbyterian minister, who had issued a challenge to Father Hughes or any other Catholic clergyman to dispute the claims of the Church.

St. John the Baptist's Manayunk

The year 1831 saw also the Church of St. John in Manayunk built and opened for services. The manufacturing interests in that suburb had attracted many Catholics, so that the few who had dwelt there from the time of Baron Keating, and who had been obliged to go to St. Augustine's and St. Joseph's, at length formed

themselves into a separate congregation, under the Rev. John Hughes. He said Mass for them in the house of Jerome Keating, the father of Dr. William B. Keating, whose residence stood on the site of the present church. The old Dutch Reformed Church building was purchased, in 1831, for the congregation, but was used for only a few Sundays, until a small church was erected and the first resident pastor appointed, the Rev. Thomas Gegan. In the year following he was succeeded by the Rev. A. Kinvelon, and on the latter's departure for New Orleans at Christmas, 1832, the Rev. Charles I. H. Carter became pastor, and the church was closed for repairs and enlargement until 1834.

On 26 December, 1831, Stephen Girard died, and on the 30th of that month he was buried on the north side of the burial-ground of Holy Trinity Church. The Rev. J. C. VandenBraack was then pastor of Holy Trinity. The entry in Bishop Kenrick's diary of this date speaks for itself:

> The body of Stephen Girard was brought, with much funeral pomp, attended by many Free Masons marching in procession in scarfs and ornaments, as a tribute of respect to their deceased companion, to the Church of the Holy Trinity. When therefore I saw these enter the Church to have funeral rites gone through, no priest assisting, I ordered the body taken away for burial. I allowed it to have Christian burial for the potent reason that the deceased was baptized in the Church and never left it, and when death came his illness was such that he did not perceive its approach.

In 1832 the Diocese numbered a population of 100,000, ministered to by thirty-eight priests, twenty-nine of whom were seculars, and nine members of the Jesuit, Augustinian, and Franciscan Orders. There were fifty churches and as many stations. There was need of uniform action and uniformity of regulations in a Diocese so extensive, and Bishop Kenrick therefore in May, 1832, convened a diocesan synod. Thirty priests were in attendance, and enactments were adopted to secure a system of reorganization and discipline. The decrees of the Baltimore Council were adopted and ratified. No new church was to be begun nor old one enlarged without the Bishop's sanction, and in every case the

title was to be vested in the Bishop. Any priests who should encourage Trustees to infringe on episcopal authority were liable to the penalty of suspension. The use of the Baltimore Catechism was advised. Priests were forbidden to officiate outside their own parishes, or to leave these without the Bishop's sanction. It was ordered also that the midnight Mass at Christmas was to be discontinued, because of the dangers attendant thereon.

Realizing how much the future of the Church in Philadelphia depended on the priests of the Diocese and their training, Bishop Kenrick, in June, 1832, began the foundation of the Diocesan Seminary. He ignored the recommendation that the school should be divided into two portions, a paying day-school, and a free school for theological students, and in accordance with the decrees of the Council of Trent, he took the first steps to establish a seminary for the training of young men for the priesthood, apart from other students. There were four such theological institutions in the United States, at Baltimore, Bardstown, Charleston, and St. Louis. The upper rooms of his house, No. 92 South Fifth Street (now No. 316), he opened for the lodging and instruction of the first Levites, five in number. Three of these, Patrick Bradley, Henry Fitzsimmons, and Patrick McBride, received tonsure in St. Mary's Church, 5 August, 1832. The seminary was placed under the especial patronage of St. Charles Borromeo, and was soon transferred to larger quarters at the north-west corner of Fifth and Prune (now Locust) Streets, and afterwards, in 1834, to the second house south of St. Mary's Church on Fourth Street (now No. 254). In 1835 the Bishop's brother, the Very Rev. Peter Richard Kenrick, who in 1834 had been adopted into the Diocese, and appointed one of the pastors of St. Mary's, was made Superior of the Seminary, which then had ten students.

In the year 1832, a dreadful epidemic of cholera devastated the city of Philadelphia. The Sisters of Charity in St. Joseph's and St. John's Orphan Asylums at once gave their services to nurse the sick. At the request of the civil authorities of Philadelphia, Bishop Kenrick applied for more Sisters to the community at Emmitsburg, Maryland, and on the next day thirteen nuns, who had

joyfully volunteered, arrived in Philadelphia, and acted as nurses at the Almshouse, then on Spruce Street between Tenth and Eleventh Streets, during the trying pestilence. Father Hurley of St. Augustine's turned over his school and convent to the use of those stricken with the disease, and 367 patients, only forty-eight of whom were Catholics, were cared for in this improvised hospital, which was under the direction of Dr. Oliver H. Taylor. In July, the venerable Protestant Episcopal Bishop White, at a meeting of the clergy of the city, decided to set aside a day of fasting, humiliation, and prayer, "to entreat the God of Providence to avert the awful disasters of His righteous judgment." The day chosen was the 19 July, and Bishop Kenrick issued an address to the clergy of his Diocese, recommending the observance of the day, and directing the offices to be observed in the religious services, and added: "The excesses too frequently committed in eating, and still more frequently in drinking, must be abandoned by all who wish to flee the wrath to come and escape the overflowing scourge. As the use of vegetables and fish is considered by eminent gentlemen of the faculty to predispose the system to disease, the obligation of abstinence from the use of flesh meat during the continuance of the alarm or prevalence of the malady will be dispensed with." This dispensation lasted until 22 September, when the epidemic of the disease was over.

During the year following City Councils testified to the efficient work of the Catholic Sisters of Charity. Thirteen silver pitchers were presented to the physicians who had been in charge of the city hospitals, viz: Doctors John C. Otto, N. Chapman, Joseph Parrish, John K. Mitchell, Thomas Harris, Samuel Jackson, Charles Lukens, W. E. Horner, Charles D. Meigs, Richard Harlan, Hugh L. Hodge, Oliver H. Taylor, and Gouvernor Emmison. The Councils wished to present each of the Sisters of Charity with a piece of plate, but they declined to receive the testimonial, it being contrary to the spirit of their vows. The sum of money which would have been paid for the plate was then divided among the institutions of which the Sisters had charge. At a meeting of the

Board of Guardians the following preamble and resolutions were adopted and ordered to be published:

PHILADELPHIA, 20 May, 1833.

Whereas, a written communication has been received by this Board from the Rev. John Hickey, superior of the Sisters of Charity, intimating for reasons therein stated, that it is his intention to recall the Sisters now in the almshouse, as soon as this Board shall have time to supply their place;

And Whereas, it is proper that some testimony should be borne to the zeal, fidelity, and disinterestedness which these amiable philanthropists have exhibited: therefore,

Resolved, That this body entertain a deep, lasting and grateful sense of the general devotedness—the serene and Christian kindness, and the pure and unworldly benevolence which have prompted and sustained the Sisters of Charity attached to this institution, during the trying period of pestilence and death, and afterwards in the midst of constant suffering and disease.

Resolved, That the invaluable services of these amiable women have been productive of lasting benefit to this institution, in the admirable and energetic measures which they have introduced for the relief and comfort of the sick and afflicted, and entitle them to the warmest thanks and gratitude of the whole community, which has been benefited by their labors.

Resolved, That this body, in parting from the Sisters of Charity, regret that the rules and habits of the Order to which the Sisters belong, do not admit the acceptance of any reward, as it would give them pleasure to bestow such a testimonial as might serve partially to express the grateful feelings which they entertain.

Resolved, That in permanent testimony of our feeling in this regard, the above resolutions be recorded in the minutes of this Board.

TO THE BOARD OF MANAGERS OF THE PHILADELPHIA ALMSHOUSE.

Gentlemen:

When your Board made application through Bishop Kenrick for the Sisters of Charity, the ravages of the cholera among the unfortunate inmates of the institution over which you preside, required that your request should be immediately complied with. It was a crisis of pestilence which demanded prompt decision on the part of the superiors of the Sisters at Emmetsburg, and accordingly eight of their number immediately set out to meet the exigency.

It has never since been in our power to ascertain, by actual observation, how far their continuance in your institution would be in accordance with the charitable end of our society, and with the religious retirement and the exercises of piety peculiar to its members.

Being now on the spot, and having made all the inquiries necessary to determine my judgment, I feel it my duty, gentlemen, to advise you that I do not consider their long continuance in the almshouse to be that department of charity in which they can be most usefully employed. With all the good will and kindness which you gentlemen manifested in their regard, I do not conceive that consistently with the principle on which the institution is founded, supported and governed, it is in your power to secure to them those opportunities of practicing the duties of their state of life, according to their rules—that protection of their feelings from the rude assaults of such persons as are necessarily in your institution, and who regard it as their own, whilst they look upon those who minister to their comfort, as servants paid for doing it—or that security from misrepresentations of motives and action, in which a few retiring and timid females are necessarily exposed, laboring amidst such a population of paupers.

Besides, as in every case of legal provision for the poor the expenses of attending them are included, the places occupied by the Sisters might afford employment to others who stand in need of it, for the sake of an emolument which enters not into the motives that influence the Sisters or their Superiors. Consequently, the poor would be attended to in your institution, whilst the Sisters could be employed in other departments of Charity, where the unhappy sufferers have to depend on a mere pecuniary support; where the orphans will look on them as mothers, and the sick as sisters; where theirs will be the task to plant the seeds of virtue and education in the minds of poor children, whose poverty and wretched parents sometimes conspire to deprive them of both, unless such facilities be afforded.

Trusting, gentlemen, that you will appreciate these motives, I beg leave to say, that after allowing such time as you may think requisite to have their places supplied by others, it is my intention to recall the Sisters who are now in the almshouse.

In making this communication, gentlemen, permit me to say that no complaint has been made by the Sisters against any member of the Board, but on the contrary, every testimony has been borne to the kindness and zeal for their comfort, which you manifested, individually and collectively, in their regard, during the whole time of their stay in your institution, and for which permit me, gentlemen, in their name, to return you my unfeigned thanks. I am, gentlemen, very respectfully, your obedient servant,

JOHN HICKEY,
Superior of the Sisters of Charity.

Philadelphia, 15 May, 1833.

As has been seen above, the Jesuits never gave up the ownership of St. Joseph's Church and the property about it, and in April, 1832, Father Dzierozynski entered into negotiations with Bishop Kenrick looking to the resumption of possession by the Jesuits. The Bishop wrote to Father Kenny, the Provincial, June, 1832, saying: "I shall with great pleasure see the successors of the venerable men who founded the Pennsylvania Mission reoccupy the first church of this city." He suggested, however, that the "intended measure should not be executed before spring," and on 12 April, 1833, the Jesuits took possession of the house and church. It was arranged, however, that Bishop Conwell was still to live at St. Joseph's, his rooms having been secured to him for life. In April, 1833, one hundred years after Father Greaton's founding of St. Joseph's, the Jesuit Fathers Kenny, Dubuisson, and Ryder, took possession.

CHAPTER XXV.

ADMINISTRATION OF BISHOP KENRICK (CONTINUED).—FOUNDING OF ST. MICHAEL'S PARISH.—THE BISHOP'S VISITATION OF HIS DIOCESE.—DIOCESAN REPORT TO THE PROPAGANDA IN 1838.—THE SEMINARY RECEIVES CHARTER.—IS MOVED TO EIGHTEENTH AND RACE STREETS.—THE REV. JOHN HUGHES APPOINTED CO-ADJUTOR BISHOP OF NEW YORK.—ST. VINCENT'S HOME FOR BOYS.—THE PASTORS OF HOLY TRINITY.—ST. MARY'S MOYAMENSING CEMETERY.—ST. AUGUSTINE'S CEMETERY.—ST. JOHN'S VAULTS.—ST. AUGUSTINE'S PARISH.—DEATH OF FATHER HURLEY.—FOUNDING OF ST. FRANCIS XAVIER'S PARISH.—FOUNDING OF ST. PATRICK'S.—FOUNDING OF ST. PHILIP'S.—CONSECRATION OF BISHOP LEFEVRE AND BISHOP PETER RICHARD KENRICK.—FOUNDING OF ST. PETER'S.—FOUNDING OF ST. PAUL'S.—FOUNDING OF ST. STEPHEN'S.—APPOINTMENT OF THE REV. MICHAEL O'CONNOR AS FIRST BISHOP OF PITTSBURG.

AS early as 1831, the Catholics in the district of Kensington and the upper part of the Northern Liberties had begun a movement for the erection of a church there. The first meeting was held at the house of John Waters, No. 449 North Front Street, on Monday evening, 11 April, 1831. Bishop Kenrick presided, and Mr. Waters acted as secretary. The question of a site for a new church was debated at length, and finally a committee was appointed, consisting of Bishop Kenrick, Henry Crilly, and Alderman Hugh Clark, to purchase ground at the south-east corner of Second and Jefferson Streets,

which would be large enough not only for a church, rectory, and school, but also for a cemetery. The owner of the property was William M. Camac, and the price paid him was $3,333.33. The Rev. Terence J. Donoghoe, who had been pastor of St. Joseph's Church, was appointed pastor of the new parish. After several meetings of a Board of Trustees, which had been appointed by Bishop Kenrick, who always presided at these meetings, sufficient funds were secured and the work of excavation begun.

St. Michael's Church, 1833

On Monday, 8 April, 1833, the corner-stone of the new church was blessed, in the presence of a very large gathering. Bishop Kenrick officiated, and was assisted by Revs. Michael Hurley, John Hughes, Jeremiah Keiley, William Whelan, Michael O'Donnell, O. S. A., Tolentina de Silva, James Foulhouze, and F. X. Gartland. The collection taken up on the occasion amounted to $220. The work of building progressed, and Father Donoghoe, leaving Willing's Alley, took up his residence in the scarcely-finished basement. On 28 September, 1834, the new church was solemnly dedicated under the patronage of St. Michael, by the Right Rev. Bishop Kenrick, and Bishop Conwell, very aged and feeble, was in the sanctuary. Solemn High Mass was celebrated by Father Donoghoe, with the Rev. Edward McCarthy, S. J., as Deacon, and the Rev. Patrick Costello as Sub-deacon. The Rev. John Hughes delivered the sermon. The collection on this occasion amounted to $500. The church when finished was considered an excellent specimen of the Gothic architecture of the twelfth century, after designs prepared by William R. Crisp. The altar-piece of St. Michael the Archangel, by Guido Reni, had been the property of Cardinal Fesch, who was an uncle of Napoleon Bonaparte.

In the formation of the parish a charter had been procured for the church, giving the pew-holders and subscribers the right to vote for the election of a Board of Trustees. Lest trouble should arise from this method, which had proved disastrous at St. Mary's,

the Supreme Court of Pennsylvania, 12 February, 1835, changed the charter of the church and gave the Bishop of the Diocese the power to name the Trustees annually.

The work of organizing the parish was efficiently performed by Father Donoghoe. An organist was secured at the yearly salary of $100, which was afterwards increased to $150. One of the important works established in the new parish at St. Michael's was the founding by Father Donoghoe of a community of religious women, composed of several young women whom he had brought from Ireland. The community was called "The Sisters of Charity of the Blessed Virgin Mary," and occupied a convent at Second and Thompson Streets, where they also taught school.

In 1834 Bishop Kenrick made another visitation of his Diocese. His visitations were really tours of church organizings. Already churches had been founded by him at Newry, Huntingdon, Bellefonte, Tamaqua, and Johnstown. Catholicity had progressed wonderfully in the western part of the State. The two churches, St. Patrick's and St. Paul's in the city of Pittsburg, were scarcely adequate for the 5,000 Catholics in a total population of 20,000. In the following year, 1835, the Bishop's visitation was made in the State of Delaware.

Having thus made himself familiar with all the parts of his vast diocese, and fearing that his physical and mental activities, great as they were, could not do justice to the ever-increasing duties of his position, Bishop Kenrick forwarded a statement of the condition of his Diocese to the College of the Propaganda, and suggested the erection of a new see, with Pittsburg for its centre. He was ready himself to assume the organization of this new diocese, and recommended that the Rev. John Hughes be appointed administrator of the Church in Philadelphia. But it was not until nine years later that Bishop Kenrick's desire for the division of his Diocese was carried into effect. As it was not the will of Propaganda to divide the extensive territory of the Philadelphia jurisdiction, Bishop Kenrick took up again the laborious work. Year after year found him making his long official visita-

tions. These journeyings, noted in his diary, read like the travels of the Apostles. With our conveniences for safe and speedy travel, it is difficult to realize the hardships met with in a tour through Western Pennsylvania, and Bishop Kenrick's visitations were not tours for mere observation. From place to place he journeyed, sometimes in a carriage, oftener on horseback and on foot, sometimes conveyed along a river course in a small boat, whilst on rare occasions he was able to make some headway in a steamboat. Notice of his coming would be sent in advance from town to town; the people then gathered; baptism and confirmation were administered; and a sermon would be preached in the court-house or in one of the Protestant churches. The simple entry in the diary noting that the Bishop was detained in some place on account of the storm, is a commentary on these apostolic travels over primitive roads and through primeval forests, traveling difficult enough at the best of times, but made impossible by the fierce storms that raged among the mountains. The hot summer months were selected by the Bishop for these arduous visitations. During the twenty-one years that Bishop Kenrick presided over the Diocese of Philadelphia, eighteen times he toured from end to end of the vast territory, establishing churches, and, like the Good Shepherd, going into the wilderness after the lost sheep. In 1838 the Rev. Peter R. Kenrick, who had been appointed Vicar-General, and was then in Rome, reported to the Propaganda: "The diocese of Philadelphia comprises the States of Pennsylvania, Delaware, and half of the State of New Jersey, and contains more than 50,000 square miles. It is not easy to give the number of Catholics with precision, but they are estimated at about 120,000 souls. There are 70 churches in the diocese, of which 40 were built during the last eight years, many of which may indeed be styled large and beautiful churches." These eight years had indeed been well filled with works spiritual and temporal.

The Seminary of St. Charles Borromeo was moved in 1836 into the house adjoining St. Mary's Church, and in the following year the Very Rev. Edward Barron, D. D., became its rector in

the place of Father Kenrick, who surrendered his charge to become Vicar-General of the Diocese. The generous support from the Leopoldine Association of Austria, and some gifts of charitable individuals, with his own personal resources, enabled Bishop Kenrick to carry on the Seminary successfully. Fifteen priests had been ordained from the Seminary, and the number of students had increased to twelve. To secure its future success the Bishop's practical mind saw the necessity of giving the institution a corporate character, and therefore he petitioned the Legislature of Pennsylvania for a charter, which was granted 13 April, 1838. Under this charter, the official title of the institution was "The Theological Seminary of St. Charles Borromeo." It was to be under the superintendence of a board of trustees, not exceeding nine in number, of which the Bishop actually governing the Diocese of Philadelphia, the President of the Seminary, and the Professors of Theology and Sacred Scripture, were to be *ex officio* members. The other members of the board were to be laymen. The Bishop was to be President, and the President of the Seminary was *ex officio* Vice-President. Vacancies among the lay-trustees were to be filled by the Board, and the Secretary and Treasurer were to be annually elected by the Trustees. The Board was organized 1 May, 1838, consisting of the Bishop, the Right Rev. Francis Patrick Kenrick, President; the Very Rev. Edward Barron, D. D., Vice-President; the Very Rev. Peter Richard Kenrick, Secretary; and the Rev. Edward J. Sourin; and the Messrs. John Keating, Joseph Dugan, John Diamond, Michael McGrath, and Mark Anthony Frenaye (who was chosen Treasurer, and to whom was paid $2,000, which remained in the Bishop's hands at the granting of the Charter).

The apartments of St. Mary's pastoral residence could not accommodate the growing number of students, to say nothing of the prospective increase. In a most fortunate manner, the Bishop was enabled to secure a lot at Schuylkill Fifth and Sassafras (Eighteenth and Race) Streets, which measured 46 feet front, and 150 feet deep, on which was an unfinished building; and the whole was bought for $12,000. Subsequently another lot on

the north front was purchased for $9,200, and later another of 66 feet on Race Street, for $3,000. The building on the lot was finished, and on Tuesday, 22 January, 1839, the ten students moved into it. The change of the institution's location made it impossible for Dr. Barron to continue as rector of the Seminary and pastor of St. Mary's, and therefore the Rev. Michael O'Connor, D. D., who had been ordained in 1833, and served as Vice-Rector of the Irish College in Rome, and had long been a personal friend of Bishop Kenrick, was appointed to the office.

Both the clergy and the faithful saw and appreciated the advantage of the Bishop's design to have a well-equipped Seminary, so that the Diocese might be supplied with priests trained in Philadelphia, and familiar with the people and the needs of the Church. The Bishop's Pastoral Letter, issued 2 September, 1838, outlining the need and the proposed work of the Seminary, and asking for funds from the faithful, met with so generous a response that in his Lenten Pastoral, 1839, he expressed his pleasure and gratitude for the cheerfulness with which his petition was answered. The offerings for the support of the institution continued to be generously given, until the year 1845, when, in order to put the contributions on a solid basis, the Bishop outlined in his Lenten Charge a plan similar to that of the Association for the Propagation of the Faith. A system of solicitors and managers was thus organized for the collection of the annual subscription of one dollar from each member of the Diocese, while full reports of receipts and expenditures were to be read publicly twice a year. On 10 May, 1838, one of the first meetings of the Board of Trustees was held, at which, by a by-law proposed and passed, they recommended to each congregation within the Diocese the establishment of an auxiliary society, to be styled "The Society of the Seminary of St. Charles Borromeo" of which the pastor of each congregation should be the local President. On 16 March, 1840, this plan was improved by Bishop Kenrick, through the formation of "The Auxiliary Society of the Seminary of St. Charles Borromeo." So excellent was the organization of this means of securing an annual income for the Seminary, that it is still in use as arranged by Bishop

Kenrick, with the single exception that the Report to-day is read publicly once a year instead of semi-annually. From the year 1836, when the collections amounted to $1,451.44, each year's report, published annually (with the exception of the year 1864), has shown a steady increase up until the latest report, which showed the collection of 1908 to have been $52,910. In 1841 Dr. O'Connor was appointed Vicar General of the Pittsburg Diocese, of which he was made Bishop two years later. At his departure the Seminary was placed under the immediate direction of the priests of the Congregation of the Mission, with the Rev. Mariano Maller, C. M., as Rector.

In November, 1837, was announced the appointment of the Rev. John Hughes as Co-adjutor to Bishop Dubois of New York, Bishop Kenrick left St. Mary's to make St. John's his Cathedral. Father Gartland was appointed pastor of St. John's, with the Rev. Edward J. Sourin as assistant. Within this parish St. John's Orphan Asylum was established in larger quarters in the Gothic Mansion on the north side of Chestnut Street, below Thirteenth Street, where now stands the Free Library of Philadelphia.

While there were thus two well-established asylums for orphans in the city, the need of a similar institution for destitute German children was filled by the establishment, in 1834, of St. Vincent's Home for Boys, by the Rev. Francis Guth, then pastor of Holy Trinity. A house was rented on Spruce Street opposite Holy Trinity Church as a home for the eighteen orphan boys who were the first charges of this institution, now located at Tacony. Father Guth was succeeded at Holy Trinity by the Rev. Peter Henry Lemcke, who had been a soldier in Germany in the wars against Napoleon. While a student in a Lutheran University, he was converted to the faith by the reading of Luther's own works. He became a Catholic in 1824 and was ordained in 1826. In 1836 Father Lemcke left Holy Trinity, and became the associate of Father Gallitzin. He was succeeded by Father Stahlschmidt, and in 1838 the Rev. John Gassman, who had been ordained 11

March of that year, was appointed pastor of Holy Trinity; but after two months he was succeeded by the Rev. Otto Borgess, who remained pastor until 1845.

The constantly-increasing Catholic population made it necessary for Bishop Kenrick to arrange for further burial facilities, and accordingly in April, 1835, a plot of ground was purchased in Moyamensing Township at Tenth and Moore Streets, for $500 an acre. It was blessed 21 June, 1835, and was called St. Mary's Moyamensing Cemetery. In 1861 the Trustees of St. Mary's Church, at a cost of $325, had an Act of Legislature passed to prevent the running of Moore Street through the burial-ground, and in 1870 additional property was purchased. In 1884, Eleventh Street was cut through this property, and the Trustees were awarded $9,000 damages by the city.

In 1836 the first interment was made in the burial ground purchased by Dr. Hurley for St. Augustine's Church in 1824, at Schuylkill Seventh and North Streets (now north-east corner of Sixteenth and Wallace Streets). The last interment was made in this ground on 20 August, 1853, when the growth of the city had made the ground valuable. The bodies were moved by Mr. C. G. Hookey to the Cathedral Cemetery, and those not claimed to St. Dennis's Cemetery, Cobb's Creek.

Burial arrangements for St. John's parish were made in 1837, when the vaults along the north wall of the church were built as they are to-day; and in December of the same year several bodies that had been temporarily buried in this ground to the north, were re-interred in the vaults. Among these were members of the families of John P. Owens, James McClusky, Patrick O'Hara, Henry McCluskey, George W. Edwards, T. A. Gubert, Col. Davis, Patrick M. Lane, Alexander Lopez, Alexander Darrainville, and Angelo Garibaldi, the Sardinian Consul, whose body was afterwards removed to Italy. As these old vaults of St. John's form part of the fast-disappearing historic monuments of the city, and the names one reads on the slabs recall the prominent Catholic families and some of the actors in the stirring scenes of the first years of the nineteenth century, it will be interesting to note a few

of the interments. Among the first burials in the vaults was Andrew James Francis Robbins, aged five, whose body was placed in vault No. 3. In December of 1842, Matthias James O'Conway, Court Interpreter, who died aged seventy-seven, was buried in vault No. 19. He was one of the best types of an educated Irishman, who in those early days when Irish Catholics were not considered among the leaders of society, held a most important position in municipal affairs. His daughter Cecilia was the first Philadelphia member of the Ursuline Nuns of Quebec.[1] In November, 1843, the remains of Sister Michaellis, aged eighteen, of the Orphans' Asylum were laid in vault No. 11. Her body and those of a dozen orphans were later removed to the Cathedral Cemetery. In August, 1844, Chevalier Chacon, Consul General of Spain, was buried in vault No. 17. In October, 1846, Thomas Penn Gaskill was interred in vault No. 1, where also, in December of 1867, the remains of his widow were laid to rest. In August, 1855, Christine Alexander Adolph Durant de St. André, Consul of France, was interred in one of St. John's vaults, but afterwards removed to the Cathedral Cemetery. Others of the vaults contained the remains of representatives of distinguished families. In vault No. 4, the remains of the wife of Baron Maurice Bruno Blanc DeLanautte de Hautrive were buried; in vault No. 11, Dr. J. C. Nancrede; in No. 12, Dr. Thomas P. J. Stokes; in No. 22, Wm. Whipple; in No. 37, Wm. L. Hirst, Esq.; while in vault No. 9 rest the remains of an empress, and her son and daughter. She was Madame Anna Maria Haurte de Iturbide, ex-Empress of Mexico, who died 20 March, 1861, aged seventy-nine years. Her husband, Don Augustine de Iturbide, with General Juan O. Donoju, Viceroy of Spain, overthrew in 1821 the Spanish authority in Mexico, and in the following May he was chosen Emperor by the Deputies of the Mexican Congress. In February, 1823, Gen. Santa Anna demanded the abdication of the Emperor. On 19 March he surrendered the Imperial crown, and was allowed a pension of $25,000 a year. He was escorted to the coast and embarked for Italy, but during the following year he returned in disguise, and was captured and shot. The Mexican

[1] See First Philadelphia Nun, in *Records A. C. H. S.*

Congress, however, granted his family a pension of $8,000 a year, and his widow and two children took up their residence in Philadelphia. Young's *History of Mexico* says: "The reputation of Iturbide has increased among his countrymen, until it has reached its climax, and he is now recognized throughout Mexico as the Father of his country. The anniversary of the day which gave him birth is celebrated in every city and town, with all the usual demonstration with which nations proclaim their gratitude toward public benefactors."

On 14 May, 1837, the Rev. Michael Hurley, who had been pastor at St. Augustine's from the death of Dr. Carr on 29 September, 1819, died. Father Hurley was the first priest from Philadelphia, and after having been educated and ordained in Rome he was stationed at St. Augustine's from 1803. The thirty-four years of his priestly life had seen many joys and sorrows in the growth of Catholicity. In the Harold and Hogan troubles he had been staunchly loyal to rightful authority, and it was his influence with the other priests of St. Augustine's that made that parish remarkable for the harmony that was never marred by contention. Father Hurley completed the building of St. Augustine's, erected a gallery in the church, added the vestibule, and improved the front of the edifice. He also made another notable addition by the erection of the cupola in which were placed, at the request of the people of the neighborhood, the old clock and bell which belonged to the Province of Pennsylvania before Independence, and which were bought from the city for $250. Father Hurley was a notable preacher, and delivered sermons throughout the United States on special occasions. His learning and experience were valuable assistants to Father Nicholas O'Donnell, O. S. A., with whom he inaugurated the first Catholic newspaper in Philadelphia, *The Catholic Herald*.

One learns the growth of St. Augustine's parish, during the long years of Father Hurley's administration, from the report of the census of the parish taken in 1838, in which the total number of parishioners is given as 3,002, of whom 2,146 were adults. The number of yearly communicants was 750. During the year

of the census there had been 183 baptisms and 54 marriages. The census gives the interesting information that the congregation numbered 1,494 Irish, 508 Americans, 73 Germans, 37 English, 21 French, 8 Italians, and 5 Scotch, while 856 were unclassified.

St. Francis Xavier's Church, 1839

The founding of St. John's Parish, on Thirteenth Street near Chestnut Street, provided for the Catholics in the district north and west of the church as far as the Schuylkill River. The great activity that developed along the Schuylkill attracted a large number of settlers, most of whom were Catholics. To provide for the spiritual needs of these people, Bishop Kenrick called a meeting in St. John's Church on 27 May, 1839, at which he made known his intention of forming a parish in the far western part of the city, and announced that a suitable lot had been secured at the corner of Biddle and Fairmount (now Twenty-fifth) Streets. The appeal for funds to the Catholics of the city and county, under the management of the Rev. Michael O'Connor, D. D., Rector of the Seminary, who had been appointed pastor of the new parish, met with a ready response. The corner-stone of the new church was laid on Monday afternoon, 10 June, 1839. The chapel was blessed 31 December, 1839, and so rapidly did the work progress that the new church was dedicated on Sunday, 6 June, 1841, under the Patronage of St. Francis, one of the Bishop's patrons. On the day of its opening the collection amounted to $700. As Dr. O'Connor's management of the parish was only temporary, the Rev. William Whelen was appointed pastor early in 1840. After twelve months Dr. O'Connor assumed charge again until his appointment as Vicar General of Pittsburg, when the Rev. Patrick Rafferty was made pastor. The last-named was one of the striking characters of his day. Early in his pastorate he built a modest little residence south of the church and opened a parish school in the basement of the church. For twenty-two years he administered the affairs of his parish with notable success.

St. Patrick's Church, 1839

The coal-shipping industry, the wharves of which stretched alongside the east bank of the Schuylkill River, had caused the forming of another settlement, called "The Village," and "Out Schuylkill," directly west of St. John's Church. Although this district was not so thickly settled as that which formed the new parish of St. Francis Xavier, Bishop Kenrick deemed it desirable to form, in the latter part of the year 1839, another parish, which was placed under the patronage of St. Patrick, the Bishop's second patron. A frame-building was purchased on the east side of Schuylkill Fourth (now Nineteenth) Street, between Spruce and Ann (now Manning) Streets. This frame-house, which had been brought from the Navy Yard by Stephen Kingston, and had been used as a carpenter-shop and vinegar factory, was transformed into a chapel and placed in charge of the Rev. Daniel F. X. Devitt, who had been ordained by Bishop Kenrick in St. John's Church, on Saturday, 21 September, 1839. The first Mass was said in this temporary chapel 22 December, 1839, by Father Devitt.

On 1 June, 1841, Father Devitt bought from the Vodges Estate for $6.000, the whole amount secured by mortgage, a lot of ground 80 x 110 ft., on the north-west corner of Schuykill Third (now Twentieth) and Murray (now Rittenhouse) Streets. On 4 July, 1841, the corner-stone of the new church was solemnly blessed by Bishop Kenrick, assisted by the priests of the city and the seminarians. The sermon was preached by the Rev. Dr. Patrick E. Moriarty. On 5 December, 1841, the new church was dedicated to God under the patronage of the Apostle of Ireland. The Rev. Michael O'Connor, V. G., performed the ceremony, and the Right Rev. Peter Paul Lefevre, D. D., Administrator of Detroit, was celebrant of the Solemn Pontifical Mass. The Very Rev. Peter Richard Kenrick, brother of the Bishop of Philadelphia, preached the sermon. The new parish had now a suitable brick church, 60 ft. front by 100 ft. deep, built under the direction of Napoleon LeBrun, afterwards architect of the Cathedral. The furnishing consisted of benches. The parish boundaries, as published by Father Gartland, the Bishop's Secretary, was "all that portion

of the city proper which lies west of Schuylkill Sixth (Seventeenth) Street, as also Passyunk Township and Hamilton Village."

St. Philip's Church, 1840

The Catholics in the districts south of South Street, the southern boundary of the city, were numbered in the parishes of St. Joseph's and St. Mary's. Year after year found the broad fields of farm lands supplanted by streets and rows of houses, while the forest land at Fifth Street and along old Passyunk Road had given place to flourishing and thickly-populated settlements which formed the townships of Southwark and Moyamensing. Bishop Kenrick in his plan for providing proper church facilities, saw the need for establishing a parish in the old district of Southwark. As early as 1836 the Bishop purchased ground for the future church on the east side of Fifth Street between German and Plum (now Monroe) Streets, with money left for the purpose by Andrew Steel. But it was not until the early summer of 1840 that the Bishop was enabled to realize his intention, when he appointed as pastor the Rev. John P. Dunn, who had been an assistant at St. Mary's. The boundaries of the new parish were South Street on the north, Passyunk Avenue and Broad Street on the west, and the Delaware River on the east. Father Dunn procured another lot on the south side of Queen Street, between Second and Third Streets, more centrally located for the site of the church than the lot purchased by the Bishop, which he therefore sold.

The corner-stone of the new church was blessed on the Feast of St. Ignatius, 31 July, 1840, by Bishop Hughes, the Co-adjutor Bishop of New York, and nine months later the building was dedicated by Bishop Kenrick, 9 May, 1841, under the patronage of St. Philip de Neri, Father Dunn celebrating the first Mass in the church on that day. The Deacon of the Mass was the Very Rev. Peter Richard Kenrick, V. G., and the Sub-deacon, the Rev. Joseph Deane, a seminarian. Father Dunn took up his residence in a house on Front Street, but afterwards moved to a small house in Somer's Court, close to the rear of the church. The first baptism entered in the church records is that of Margaret Hargin, daughter of Daniel

Hargin and Ellen Quinn, 16 May, 1841. The first marriage recorded is that of William Reilly and Mary O'Neil, 27 May, 1841. In the basement of the new church a parish school was opened for boys and girls. Father Dunn administered the parish alone until the beginning of 1844, when the Rev. Nicholas Cantwell, who had been stationed at Pottsville from November, 1841, when he was ordained, was appointed assistant at St. Philip's. He celebrated his first Mass in St. Philip's, 5 January, 1844.

The year 1841 witnessed the consecration of two Bishops in Philadelphia, Dr. Peter Paul Lefevre, as Bishop of Zela, and Co-adjutor Bishop of Detroit, in St. John's Church, on 21 November, and Bishop Kenrick's brother, Dr. Peter Richard Kenrick, as Bishop of Drasa, and Co-adjutor Bishop of St. Louis, at St. Mary's Church, 30 November.

The following year, Friday, 22 April, 1842, the Venerable Bishop Conwell, aged 94, went to the reward of his long and troublesome life. Criticism of his conduct during the years of conflict had long since been lost sight of in the patience and resignation with which he bore his years of blindness and his physical inability to perform any priestly functions. Only sympathy was felt for the old servant of God when it was learned that he had at last been relieved of his burden of years. Bishop Kenrick celebrated Requiem Mass in the Church of St. Joseph, which was attended by nearly all the priests of the diocese, the seminarians, and a vast concourse of people.

St. Peter's Church, 1842

While the needs of the English-speaking Catholics, as has been seen, were provided for year after year, by the erection of churches in the various parts of the city and county, the German-speaking Catholics, however far scattered, were numbered as parishioners of the one German Catholic congregation in the city, Holy Trinity, at Sixth and Spruce Streets. A large number of German-speaking Catholics were settled in Kensington and Northern Liberties, and in 1841 they petitioned Bishop Kenrick for the erection of a church. Fifty men signed the appeal, and Bishop Kenrick applied to the head of the Redemptorist Order in the United States, the Very Rev. Father

Alexander Czvitkovicz, asking that the Fathers of the Redemptorist Order form a German-speaking parish, and erect a church. Having received the assurance that the congregation would pay one-third of the cost of the building, the acting head of the Redemptorist Order, the Rev. Father Gabriel Rumpler, undertook the project, 12 August, 1841.

In 1832, three Redemptorist Fathers, the Revs. Simon Sanderl, Francis Hatscher, and Francis T. Schenhens, accompanied by three Lay Brothers, had come from Vienna to America in response to a request of the American Bishops. One of the Fathers went to Ohio, while another labored among the French in Michigan, and the third among the Indians in the West. The Lay Brothers worked as laborers in order to earn their daily bread. In 1838 two other Fathers arrived from Vienna, but on account of their great poverty they were obliged to live separately. The Fathers were discouraged at the unfavorable circumstances which had frustrated their plans of giving missions, as in spite of the large number of German-speaking Catholics in America, there were but twelve secular German-speaking priests, and very few in the Religious Orders. The Redemptorists therefore turned their attention to the large field for them in the care of the German Catholics in the eastern States of the Union, and a few years found the Redemptorist Order in charge of many flourishing German congregations in this locality. When they came to Philadelphia, in response to Bishop Kenrick's invitation, a lot was purchased at the south-east corner of Fifth Street and Girard Avenue (then Franklin Street), for $17,000. The Rev. Father Louis Cartuyvels took charge as pastor toward the close of the year 1842, and utilized the two frame-structures which were standing on the lot, one as a temporary church on Sundays, and during the week as a schoolroom, and the other as a pastoral residence. The $4,000 received from the Leopoldine Association of Vienna was contributed by Bishop Kenrick to the new parish, and the work of building a church began. The cellar was dug by the members of the congregation, assisted by 300 members of St. Michael's parish, and on 15 August, 1843, the corner-stone of the church was laid, and the parish placed under the patronage of St. Peter. The Rev. Father George

Beranek succeeded in charge of the parish, which then numbered 200 adult members, who were very poor, as the church records of the first Sunday's collection show, the amount received being but $1.40. The temporary school held in the chapel was attended by about 100 children, who were instructed by lay teachers. In the year 1844, the Rev. Joseph Fey was appointed rector.

St. Paul's Church, 1843

In 1843, Bishop Kenrick felt the need of a new parish in the very much improved and populous district of Moyamensing. This township, when incorporated in 1812, contained not more than 3000 inhabitants, and these were scattered over a district that ran from Passyunk Avenue on the east, to the Schuylkill River on the west, and on the south contained the territory that afterwards became Passyunk Township. The major part of this district was occupied by farms and truck patches, and the streets were hardly more than roads; but the energy of some of the inhabitants, one of whom was Mr. John Maitland of St. Mary's parish, foreseeing the possibilities of the territory, transformed the township into an attractive district. The streets were the old roads, one of which, Passyunk Road, formed the eastern boundary of the township, and was the thoroughfare used long before the days of William Penn by the Swedes. It connected their two trading-posts, one at what is now Point Breeze on the Schuylkill, and the other at what is now the foot of South Street on the Delaware. The local government, consisting of a Commission of Nine, who during the early years had made their headquarters in the various public houses of the district, in 1834, took up their quarters and governed the township from the beautiful public building, ornamented with a marble portico, which was built on the south side of Christian Street, between Ninth and Tenth Streets. This Commissioner's Hall was the principal voting-place of the district; it was used for public meetings; and here the Court of Justice and the station for the Watchmen were established. Soon after the Hall was built, Moyamensing District was divided into four wards. The first included the territory north of Carpenter Street to South Street and east of Seventh Street; the second, north

of Carpenter to South Street, between Seventh and Eleventh Streets; the third, west of Eleventh Street to the Schuykill, between Carpenter and South Streets; and the fourth, the territory south of Carpenter Street. Under the rule of the Commission, Moyamensing developed gradually into the ways and manners of city life. Numerous schools and churches were erected and also a bank and a market. It was the fashionable thing to hold picnics and parties, mass-meetings and Fourth-of-July celebrations in some of the famous gardens of the District, which were also favorite resorts on Sunday for pleasure-seekers and the thousands of city sportsmen who went to "The Neck" for game, and to Point Breeze with their horses. One of the most famous resorts was the Lebanon Garden, at Tenth and South Streets. Another was the Moyamensing Botanic Gardens on Love Lane (now Washington Avenue) between Eighth and Eleventh Streets. This was owned by Alexander Parker, and contained a wonderful collection of box-trees and curious plants which were carefully cultivated.

The boundaries ascribed to the new parish followed the lines of Moyamensing and Passyunk Townships, embracing the district south of South Street and west of Passyunk Road. Bishop Kenrick appointed to organize the new parish the Rev. Patrick F. Sheridan, who had been ordained 4 November, 1841. He had said his first Mass at St. Philip's Church, and had meanwhile been in charge of scattered missions in Chester County. His executive ability was shown by the purchase of a lot on the north side of Christian Street, between Ninth and Tenth Streets, opposite the Commissioner's Hall. Work was at once begun, digging the cellar and building the foundation walls. Bishop Kenrick blessed the corner-stone 7 May, 1843, and placed the parish under the patronage of St. Paul. Although the church was not fully completed, the congregation assembled in it on Christmas Day, 1843, for the first Mass, which was said by the pastor, Father Sheridan. The subsequent troubles of the fateful year of 1844 delayed the completion of the church.

St. Stephen's Church, 1843

Far to the north of the old city boundary at Vine Street, in the old township of Northern Liberties, there was a small village called Nicetown. Many of the residents were Catholics and, though poor in material wealth, their faith was so lively that they traveled many miles to attend Mass at the nearest church, St. Michael's, in Kensington. To supply the spiritual needs of these people, and with the knowledge that a Catholic church there would mean the improvement of the district, which at some future day would become part of the city itself, Bishop Kenrick in his plan for the furthering of the Church in Philadelphia, resolved to organize a parish. Ground was secured at the corner of Barr and Clinton (now Lycoming) Streets, and on 21 September, 1843, the corner-stone of the church was blessed by Bishop Kenrick, and a small stone church was erected to the service of God, under the patronage of St. Stephen. It was dedicated Monday, 1 January, 1844, by the Very Rev. Father Maller, C. M., then President of the Seminary. The Rev. E. J. Sourin preached the sermon. The Rev. Dominic Forrestal, assistant at St. Mary's, editor of *The Catholic Herald*, and one of the most talented men of the time, served as pastor until May, 1844, when he was succeeded by the Rev. William Loughran, who in one month was made rector of St. Michael's. The first baptism was that of William Anthony Ruffner, son of William Anthony Ruffner and his wife Elizabeth. The record of the collection in these first days of St. Stephen's parish shows that the congregation was neither large nor wealthy. One of the Sunday collections amounted to twenty cents, while the Easter collection realized $4.67.

The wide extent of the western part of the Diocese, with the difficulty of traveling rendering it almost inaccessible to Philadelphia, had made Bishop Kenrick solicitous about the urgent need of closer touch with authority throughout that region. The Rev. Prince Demetrius Gallitzin held the position of Vicar General of Western Pennsylvania. He had frequently urged Bishop Kenrick to petition for the erection of a diocese in this western country, for which Gallitzin had made preparations, owning sufficient land

to serve for the support of a bishop. Bishop Kenrick himself had seen the need of a separate diocese under the strict supervision of a bishop in this distant part. Although he had brought the matter before the assembled Fathers of the Church in the Council of Baltimore, offering himself as organizer of the western diocese, with some other bishop meantime appointed for Philadelphia, Bishop England of Charleston opposed it, and wished to postpone the division of the Diocese until the meeting of the next Council of Baltimore. In the meantime Bishop Kenrick, who had been named as Co-adjutor to Bishop Dubois of New York, wrote to the Holy See, stating his reasons against accepting the new office. He took occasion also to press again the question of a new diocese to be formed in Western Pennsylvania. That the See of Philadelphia might be relieved in part of its great burden, the Rev. Michael O'Connor, pastor of St. Francis Xavier's Church, who had been Superior of the diocesan Seminary, was sent to Pittsburg as Vicar General.

In the Council of Baltimore, held in 1843, Bishop Kenrick's counsel prevailed, and the assembled Bishops formally solicited the erection of the Pittsburg See. On 11 August, 1843, Pope Gregory XVI, by the Brief "*Universi Dominici*," created the Diocese of Pittsburg, assigned to it the territory of Western Pennsylvania, including the counties of Bedford, Huntington, Clearfield, McKean, and Potter, and all the country west of them, named St. Paul's as the Cathedral church, and appointed the Vicar General, Michael O'Connor, as the first Bishop of Pittsburg. Father O'Connor was in Rome, seeking permission to enter the Society of Jesus, but the Holy Father said to him, "You shall be a Bishop first and a Jesuit afterwards." He was consecrated in the Church of St. Agatha in Rome, by Cardinal Fransoni, on 15 August, 1843. The remaining part of the Diocese of Philadelphia contained fifty-one churches in Pennsylvania; four in New Jersey, and three in Delaware, attended by twenty-nine secular priests, seven Jesuits, four Augustinians. The Theological Seminary contained thirty students at this time.

With a truly supernatural instinct, the Pope and the Congregation of the Propaganda at that time selected men peculiarly fitted for the tactful and serious task of governing the Dioceses of America. Dr. O'Connor, although only thirty-three years of age, had proved himself a remarkable man in his preparatory studies in France, and in the College of the Propaganda. After his ordination, 1 June, 1833, in his twenty-third year, he had been immediately appointed Professor of Holy Scripture, and subsequently Vice-Rector of the American College. Bishop Kenrick made his acquaintance, and discerning his worth, invited him to come from Fermoy in Ireland, whither he had been recalled from Rome. In 1839 Dr. O'Connor was associated with Bishop Kenrick in the St. Charles Seminary, and during the four years following he justified the Bishop's trust by his administration of the Seminary and his work in organizing St. Francis Xavier's parish.

Dr. O'Connor's residence in Pittsburg as Vicar General had made him familiar with the situation there. He knew the needs of the place, and on his way thither he applied from London to the Leopoldine Society, and received a contribution of vestments, altar-plate, and other accessories of religion. In Ireland he made application at Maynooth College, where he secured eight seminarians as volunteers for the new diocese. From the mother-house in Dublin, a community of Sisters of Mercy accepted his invitation to work in Pittsburg. With all of these he safely arrived in Pittsburg in December, 1843. The episcopal residence was in a hotel. Within his jurisdiction there were thirty-three churches, nineteen of brick and stone, and the others frame or log structures. The Catholic population scattered through this large district numbered 45,000, and of these about 12,000 were Germans. There were only fourteen priests subject to him. The Sisters of Charity conducted an academy together with an orphan asylum.

Bishop O'Connor at once set about to organize the new diocese on the lines which he had learned so well and which had proved so successful in Philadelphia. A council of the clergy was called, and statutes enacted for the government of the diocese. The Bishop began steps for the establishment of a seminary, and where it was

possible he ordered the erection of parish schools. A chapel was opened for the negroes in Pittsburg. A Catholic weekly newspaper, *The Catholic*, was started, and he formed the nucleus of a circulating library of books for the enlightenment of the people. The Sisters of Mercy at once began their work of providing for the sick and injured, at first in their modest residence, while they prepared for the erection of a suitable hospital. A Catholic Beneficial Society, called the Brotherhood of St. Joseph, gave the Bishop the opportunity of coming into close touch with the men of Pittsburg, and of instructing them and training them in the dignity of Catholic pioneers of a growing community. All of these works, and the energy with which the new Bishop threw himself into each, proved the wisdom of the Propaganda in selecting from among the ranks of the younger clergy this apostolic man, Michael O'Connor, blessed with talent and enthusiasm and religious energy.

CHAPTER XXVI.

ADMINISTRATION OF BISHOP KENRICK (CONTINUED).—NATIVE AMERICAN RIOTS.—REMOTE CAUSES OF THE RIOTS.—VARIOUS DISORDERS AND RIOTS IN CITY, AND ENVIRONS.—VOLUNTEER HOSE COMPANIES.—ORGANIZATION OF NATIVE AMERICAN LODGES.—THE BIBLE IN THE PUBLIC SCHOOLS.—BURNING OF ST. MICHAEL'S CHURCH AND CONVENT.—BURNING OF ST. AUGUSTINE'S.—GRAND JURY REPORT.—PROTEST OF CATHOLICS AGAINST THIS REPORT.—CORRESPONDENCE ON THE SUBJECT.

THE year 1844 is written black in the history of Philadelphia, because of the un-American and un-Christian scenes of violence that disgraced the traditions of the City of Brotherly Love. To understand the conditions that terminated in the burning of St. Augustine's Church and St. Michael's Church and Convent, in May, 1844, and the riotous attacks on St. Philip's Church, in July of the same year, it is necessary to consider the religious and political conditions of the country in general, and the logical outcome of these conditions in Philadelphia.

The cause of the riots here may be safely ascribed to the religious revival begun by a concerted action of the Presbyterians of the United States, in the second quarter of the century. The propaganda of Presbyterianism consisted chiefly in the dissemination of anti-Catholic literature, containing the revelations of Maria Monk and other "escaped nuns." That these revelations were afterwards exposed as falsehoods through the disagreement over the division of spoils by the men who profited by the publications, does not affect the fact that the obscene pamphlets were widely circulated, and made the texts of inflammatory sermons against the Catholic Church, as a "foreign power" and a "propagator of wick-

edness." One of the results was the burning of the convent at Charleston, Mass. To these harangues can also be traced the founding of the Native American political party, whose motto was "America for the Americans," and whose principles denied to immigrants and naturalized citizens the right of voting or of holding office. While this political-religious movement spread all through the eastern districts of the United States, its development and condition in Philadelphia only are necessary to be considered in its relation to the riots.

The territory that ten years afterwards became consolidated as the city of Philadelphia, in 1844, consisted of the city proper, from South to Vine Streets between the Delaware and Schuylkill rivers. Immediately to the north were the townships of Northern Liberties and Kensington; and to the south, Southwark, Moyamensing, and Passyunk. These townships had their own independent government. Each township was made to serve as a refuge by criminals from the officers of Justice in any of the others, or in the city itself. Under such conditions, where a criminal had but to step across a neighboring street to escape arrest, and marauding bands worked their will in the city and in the neighboring townships, it was perfectly natural that much lawlessness and disorder should prevail. The police system of the city and districts was most defective. The constables were undrilled and undisciplined; they wore no uniforms and were weaponless; and the badge of their office was a simple "star," which could be quickly pocketed in times of trouble and disturbance. Conscienceless leaders had no difficulty in securing partisans among the idle men, who, undeterred by fear of the law, repeatedly caused scenes of violence. Many of these disturbances, usually ending in fatalities, took place between rival Volunteer Fire Companies, all of which had a strong following of sympathizing friends. The response to the fire-alarm was a signal for conflicts between these rival bodies, and frequently the fire itself was lost sight of in the fury of combat between the firemen; while often incendiarism was resorted to for the purpose of giving occasion for an encounter. Some of the most notable public disorders of these years were the famous Wecacoe Hose Company

Riot, and the Orange Riots at Fifth and Pine Streets, in 1835. As their name indicates, the latter were occasioned by an Orange celebration on 12 July. In 1828 and 1843 the famous Weavers' Riots in Kensington caused calls for the State Militia, which, with General Cadwalader at the head, were kept at bay by the Weavers ensconced in the Nanny Goat Market, on Washington (now American) Street, above Master Street.

Another pretext for disorderly mobs was the presence of a large number of negroes in Philadelphia, ex-slaves and their descendants, who had been brought here and protected by the Abolitionist members of the Society of Friends. Demagogues wrought on the feelings of their hearers, and incited them to violence against these negroes so effectively that riots were directed against negroes and their supporters in November, 1829, August, 1832, and July, 1833. On 13 May, 1838, an infuriated mob burned an Orphan Asylum for colored children at Thirteenth and Callowhill Streets; and on 17 May, 1838, the Pennsylvania Hall, west side of Sixth Street above Race Street, was destroyed by fire because it was used by the Abolitionists for their meetings. All this gives an idea of the ready soil Philadelphia formed for the establishment of a branch of the new political party, the Native Americans.

The first Native American meeting held in this city was in Germantown in 1837. Addresses were made, stating in substance that, under Presidents Jackson and VanBuren, the Irish were obtaining an undue share of power. A constitution for a permanent society was adopted, in which it was stated: "While we invite the stranger, worn down by oppression at home, to come and share with us the blessings of our native land, and here find an asylum for his distress, and partake of the plenty that kind Providence has so generously given us, we deny his right (hereby meaning as foreigner any immigrant who may hereafter come to this country) to have a voice in our Legislative Hall, or his eligibility to hold office under any circumstances. We ask the repeal of that Naturalization Law, which it must be apparent to every reflecting mind, and to every true son of America, has now become an evil." This movement to a great extent was secret. At first the plan was to

deny the right of voting to any foreigner, no matter how long he remained in the country. This was modified to read that the right of franchise should be given after twenty-one years. For a long time the Native Americans did not grow in strength, but in December, 1843, a meeting was held in Ridge Avenue, near Spring Garden Street, which led to the establishment of other branches in the North Mulberry, Locust, and Cedar Wards of the City. Soon afterwards almost every ward and township in the city and county had a Native American Association. Publicly the Native Americans declared that they had no hostility to the Roman Catholic Church; that they were ready to grant it the same tolerance as to Protestant creeds; that no honest Catholic could rightly object to the separation of Church and State, and that if the restriction of the foreign vote impaired the interests of the Roman Catholics, the Protestants who were foreign-born, would also be affected. As a matter of fact, however, the majority of participants in the organization were moved by prejudices against the Catholic Church, and the Irish Catholics were the foreigners against whom the opposition was directed. The prejudice of the Native Americans was inflamed by the spectacle of the many flourishing Catholic congregations in the city and its environs, and the recent erection of St. Francis', St. Patrick's, St. Phillip's, St. Peter's, and St. Paul's churches was made the subject of harangues by their leaders. The party gained impetus in Philadelphia by the election in New York of a large number of Native American Aldermen, and of James Harper, their candidate for Mayor, by a majority of 4,316.

An interesting light is thrown on conditions in Philadelphia at this time by the following extract from a pamphlet published in 1844, entitled: "*The Truth Unveiled;* or A Calm and Impartial Exposition of the Origin and Immediate Cause of the Terrible Riots in Philadelphia on May 6th, 7th, and 8th, A. D. 1844; By a Protestant and Philadelphian":

> At a season, when the feelings of the religious public were excited to the highest pitch; when the Roman Catholics were everywhere spoken against; when prejudice had settled in the minds of the people, and were as firm as our

Alleghanies, a new measure of hostility was set on foot. This was the formation of the Protestant Association in the City of Philadelphia; the seat of its central action. Good men, and Christian men, were astonished at the boldness of this combination of certain sects against a single individual body of Christians,—of this union of the many against one. Even those who were not known to be under the influence of religious impressions enquired *cui bono*, what good can be reached by such a bold and belligerent course, that will in any way compensate for the bitterness and animosity which will assuredly result? Believers in the Gospel, those with whom the faith of the Prince of Peace was precious and dear, mourned over the delusions, which in fanatical and bigoted blindness had seized upon their brethren, and in the gloom of which, they had set at nought the golden principles of their religion, and struck at its very spirit, as well as that of our free and equitable institutions. The formation of such a society was regarded by all who dared to think upon matters with reference to their results, as the war-cry for Protestants to take the field against Catholics; for the summons to renew the battle, in which Christian was to be seen contending with Christian, and the very altars of God were desecrated by their priests; who instead of bringing upon them the offerings of broken hearts and contrite spirits, cast there the sharpened sword without its scabbard, the weapons for bloody strife, that were dedicated to the work of religious if rather sectarian persecution.

And well did the zealous but mistaken leaders of this Association come up to its design. Congregations instead of being taught from the pulpit to adorn their profession by all the lovely graces of the Gospel, by kind and affectionate bearing in the world, by earnest and active endeavors to secure for themselves and others, the blessings of peace, were annoyed by inflammatory harangues upon the "great schism", and upon the "abomination of the Roman Church". The Pope, and the Pope, and the Pope, was the beginning and the end of sermons in certain churches; and women and children were frightened with the details of the wicked doings of him of Rome; whilst they who were of the stature of men, were held breathless captives, when they were addressed by these orators upon the subject of Papal usurpations, and the ecclesiastical domination contemplated by "anti-Christ" in America. They were told that there was not a Catholic Church that had not underneath it, prepared cells for Protestant heretics; that every priest was a Jesuit in disguise,—that the Pope was coming to this country with an army of cassocked followers, and that they would be trebly armed with weapons, concealed under the folds of the "Babylonish robes". Never did Titus Oates detail more horrible conspiracies, in virtue of his station as informer general, than did these clerical sentinels; and all that was wanting was the power, and such a judge as Jeffries, to make every Roman Catholic expiate his "abominable heresy" upon the scaffold, or amid the flames.

It was a melancholy state of affairs, which the prosecution of the object of this Association brought about in this city, once known and acknowledged to be the foremost in social harmony and order. It was such a state as gave the most positive denial to every claim of an Evangelical influence. The peace of the community was disturbed; families were made to break asunder the bonds of fellowship; Protestants were warned against associations with Catholics for any purpose, and from almost every desk, on the day consecrated to holy rest, even from the agitation of human passions, intemperate declamations against the "evils of Romanism," was sure to be heard. Charity, the Evangelical Virtue of divine faith—that Gospel charity, which is to survive the faith and hope of the believer, and which is to glow brighter and warmer and holier, age after age, throughout all endless eternity —this charity was forgotten; and "no compromise with Rome", and no peace to her "degraded subjects", were the watchwords of these Protestant crusaders. All former dissensions among themselves were now hushed. No croaking from this heretical sect, and no angry disputation from that schismatic, were now heard. The angry passions of differing Christians were stilled for the season, to be concentrated upon one object, with increased energy and force.

It will be well to add here an extract from the document published as an appeal for the formation of the Protestant Association:

The secular papers frequently appeal to their readers to aid in supporting Roman Catholic Orphan Asylums. An orphan is an object of sympathy to every feeling heart; but are we really doing these helpless children a kindness by assisting to bring them up in the errors of Popery? and are not these very children to be hereafter employed as priests and nuns in disseminating Romanism?

While the Native American party professed that one of the objects of its existence was to prevent a union of Church and State, yet again and again, in pamphlets and speeches, the declaration was made that "this is a Protestant country." Color could be given to this assertion from the fact that even at that date, 1844, the Constitutions of the States of New Hampshire and New Jersey provided that "no person shall be capable of being elected Senator who is not of the Protestant religion"; and, "no person shall be

eligible for the office of Governor unless he shall be of the Protestant religion"; again, "the qualification as Counsellors shall be the same as Senators."

What calm and impartial Protestants thought of the frenzied utterances of these demagogues, may be gathered from the following utterances from the pamphlet quoted above:

A Protestant country? Where is it written; upon what page of our statutes; in what decision of our courts, in what journal of our legislature—is it declared that this is a Protestant country? Is it to be found in the Charter of Charles II granted to William Penn? Is it seen in one of the three constitutions that have been adopted by this Commonwealth? Is it discovered in our Bill of Rights, or in that attached to the Constitution of the United States? Is it told in the Charter given to Lord Baltimore, or is it derived from any ordinance, which that Catholic nobleman issued as Proprietary of Maryland? Is it even to be discovered in the Constitution of Massachusetts; in which State the first dreadful persecution began for religion's sake, by Protestant against Protestant; where Quakers and Baptists were hung by the Pilgrim Fathers, as they are wont to be termed by their admiring descendants, and hung too, because they *were* Protestants?

Or is it meant that it is a Protestant land, because there is a majority of this faith to be found in it? And will Protestants risk an argument for the purity of their doctrines by referring to this majority?

The Protestant communion throughout Christendom is a handful compared to that of the Catholic; yet is the Protestant willing to submit to the conclusion to which his own reasoning would bring him?

Or is it implied that because it is a Protestant country, that all must become so, or tamely submit to the dicta of Protestant sectarianism, be they ever so proscriptive and oppressive? And have the minority no rights; especially in matters of conscience, and spiritual concern?

Shame for such Protestantism,—shame for such Christianity,—shame for such Americanism! We talk about the Inquisition and its cruelties; and yet to what shall such a policy and such principles be compared? Servetus was a solitary individual in Geneva; and a Protestant majority in that Protestant city, led on by the Protestant Calvin, burnt him. The poor Protestants, Quakers and Baptists were a minority in Boston, and they were hung by Protestants, who came to this land on account of religious persecution, as they said. But they who did such damning deeds were a majority and it was a "Protestant country" and being that majority and being Protestants, par excellence, they had the right to take the lives of the few, who would not bend their consciences to the beck of numbers.

The tirades of preachers and public speakers naturally excited the minds of the people, and a deplorable application of the principles inculcated by these demagogues was made by certain teachers in some of the public schools, who in their blind zeal and bigotry thus offended against the rules made by the Controllers of Public Schools, as the Board of Education was then known. In 1834, in accordance with the prevailing views of Philadelphians in respect to the rights of conscience, the following resolutions had been adopted:

CHAMBER OF THE CONTROLLERS OF PUBLIC SCHOOLS, FIRST SCHOOL DISTRICT OF PENNSYLVANIA.

Resolutions passed 9 December, 1834.

Whereas, The Controllers have noticed that the practice exists in some of the schools of introducing religious exercises, and books of a religious character, which have not been recommended or adopted by this Board in the lessons prepared for the use of the scholars, and believing the use of such exercises or books may have a tendency to produce an influence in the schools of a sectarian character,

IT IS RESOLVED, That this Board, as conservators of the rights of parents or guardians of children, committed to the care of teachers, employed according to law, for the purpose of public education, are bound to preserve those rights unimpaired:

RESOLVED, That the Constitution of the State of Pennsylvania, which has provided for the establishment of Public Schools, has also wisely guaranteed the right of all to worship according to the dictates of their conscience; and as the parents of children have both by law and nature the guardianship of them during their minority, so they alone are responsible for the effects of such guardianship; and their right to impress the minds of their children with such views of a religious nature as they may think most important, ought not to be interfered with, especially by a body exercising its authority by virtue of the laws of the Commonwealth:

RESOLVED, That as all sects contribute in the payment of taxes to the support of Public Schools, the introduction of any religious or sectarian forms as a part of the discipline of the Schools, must have a tendency to impair the rights of some—and that whilst this Board is convinced of the utter impossibility of adopting a system of religious instruction that should meet the approbation of all religious societies, they are equally satisfied no injury may result to the pupils from confining the instruction in our schools to the ordinary branches of elementary education; inasmuch as ample facilities

for religious improvement are presented for the choice of parents or guardians, in Sabbath Schools, and other establishments for that purpose, which are organized and supported by various religious communities:

RESOLVED, That the ground of universal benevolence is one on which all sects or parties may meet; and it must be on this ground alone, that our Public Schools can be continued as a public good; and in prohibiting the introduction of religious forms in them, this Board will evade the rights of none, but on the contrary, by so doing, it will maintain the rights of all; and therefore

RESOLVED, That this Board cannot but consider the introduction or use of any religious exercises, books, or lessons into the Public Schools, which have not been adopted by the Board, as contrary to law; and the use of any such religious exercises, books or lessons, is hereby directed to be discontinued.

When the un-American conduct of teachers who had attacked the faith of some of their pupils during their class instructions, was brought to the attention of Bishop Kenrick, he addressed the following communication to the Board of Controllers:

TO THE BOARD OF CONTROLLERS OF THE PUBLIC SCHOOLS, IN THE CITY AND COUNTY OF PHILADELPHIA.

Gentlemen:—Sympathy for a respectable lady who has been deprived for many months past of her only means of support, for following the dictates of her conscience, and solemn sense of duty to the Catholic community, whose religious interests are intrusted to my guardianship, prompt me to submit respectfully to your consideration the conscientious objections of Catholics to the actual regulations of the Public Schools.

Among them I am informed one is, that the teachers shall read, and cause to be read, the Bible; by which is understood the version published by command of King James. To this regulation we are forced to object, inasmuch as Catholic children are thus led to view as authoritative a version which is rejected by the Church. It is not expected that I should state in detail the reasons of this rejection. I shall only say, that several books of Divine Scripture are wanting in that version, and that the meaning of the original text is not faithfully expressed. It is not incumbent on us to prove either position, since we do not ask you to adopt the Catholic version for general use; but we feel warranted in claiming that our conscientious scruples to recognize or use the other, be respected. In Baltimore, the Directors of the Public Schools have thought it their duty to provide Catholic children with the Catholic version. Is it too much for us to expect the same measure of justice?

The consciences of Catholics are also embarrassed by the mode of opening and closing the school exercises, which I understand is by the singing of some hymn or by prayer. It is not consistent with the laws and discipline of the Catholic Church for their members to unite in religious exercises with those who are not of her communion. We offer up prayers and supplications to God for all men; we embrace all in the sincerity of Christian affection; but we confine the marks of religious brotherhood to those who are of the household of the faith. Under the influence of this conscientious scruple, we ask that Catholic children be not required to join in the singing of hymns or other religious exercises.

I have been assured that several of the books used in the Public Schools and still more those contained in the libraries attached to them, contain misrepresentations of our tenets, and statements to our prejudice, equally groundless and injurious. It is but just to expect that the books used in the schools shall contain no offensive matter, and that the books decidedly hostile to our faith shall not, under any pretext, be placed in the hands of Catholic children.

The school law, which provides that "religious predilections of the parents shall be respected", was evidently framed in the spirit of our Constitution, which holds the rights of conscience to be inviolable. Public education should be conducted on principles which will afford its advantages to all classes of the community, without detriment to their religious convictions. Religious liberty must be especially guarded in children, who, of themselves are unable to guard against the wiles or assault of others. I appeal, then, gentlemen, with confidence, to your justice, that the regulations of the schools may be modified so as to give to Catholic pupils and teachers equal rights, without wounding tender consciences.

For my interposition in this matter, besides the responsibility of my station, I have specially to plead the assurance I have received from a respectable source, that some desire had been expressed to know distinctly from me what modifications Catholics desire in the school system. It was also suggested that an appeal of this kind would receive every just consideration from the Board; and would anticipate effectually the danger of public excitement on a point on which the community is justly sensitive—the sacred rights of conscience.

With great respect I remain, gentlemen, your obedient servant,

✠ FRANCIS PATRICK, *Bishop of Philadelphia.*

Philadelphia, 14th Nov., 1842.

As the Bishop's action was one which every Christian under like circumstances would feel himself called upon to demand, the Board of Control, after consideration, passed the following resolutions:

RESOLVED, that no children be required to attend or unite in the reading of the Bible in the Public Schools, whose parents are conscientiously opposed thereto:

RESOLVED, that those children whose parents conscientiously prefer and desire any particular version of the Bible, without note or comment, be furnished with the same.

Relying on the good faith of the directors and teachers to execute the regulations of the Board, no further action was taken on the subject by the Catholics. It became apparent, however, after some time, that the regulations were not observed in most of the schools, and that Catholic teachers and children were aggrieved in many instances by attempts to force them to use the Protestant version of the Bible. A Board of Catholic laymen, therefore, addressed a respectful petition to the Board of Control, praying them to enforce their own regulations, and a similar address was made by the Bishop. The Board of Control thereupon adopted resolutions requiring the observance of the regulations by the teachers under the penalty of forfeiture of salary.

In the district of Kensington, the resolutions of the Board of Control were disregarded by one of the female teachers, and the provision concerning Catholic children flagrantly scouted. This conduct, so disrespectful to authority, demanded notice, and accordingly one of the district directors called the attention of the teacher to the existing regulations. Although the action of this Catholic director was sustained by all his associate directors, all of whom were Protestants, the leaders of the Native American party made capital of the incident for their purposes. "The Bible in the Public Schools" then became the shibboleth of the movement. The minds of the people were abused with the report that an attempt had been made to remove the Bible from the Public Schools, and a "holy horror was expressed by individuals who, after they had reached their majority, never read two consecutive chapters of the sacred volume in their lives." Public meetings were called in Kensington and elsewhere. "The feelings of the people were operated upon by inflammatory addresses against 'Roman Catholics,' 'the Pope,' 'the Hierarchy of Rome,' 'Jesuits,' 'the Inquisition,' 'priestly con-

spirators,' etc.! The storm had been raised, and Protestant clergymen, not one of whom was a Philadelphian, succeeded by their violent language in making that storm a perfect whirlwind." A prompt disclaimer of any intention to oust the Bible from the schools was published by Bishop Kenrick in all the city papers, 13 March, 1844:

> Catholics have not asked that the Bible be excluded from the Public Schools. They have merely desired for their children the liberty of using the Catholic Version in case the reading of the Bible be prescribed by the Controllers or Directors of the Schools. They only desire to enjoy the benefit of the Constitution of the State of Pennsylvania, which guarantees the right of conscience, and precludes any preference of sectarian modes of worship. They ask that the School laws be faithfully executed, and that "the religious predilections of the parents be respected." They ask that the regulations of the Controllers of the Public Schools, adopted in December, 1834, be followed up, and that the resolutions of the same body adopted in January, 1843, be adhered to. They desire that the Public Schools be preserved from all sectarian influence and that education be conducted in a way that may enable all citizens equally, to share in its benefits, without any violence being offered to their religious convictions.

Three of the secular papers of Philadelphia, violent organs of Native Americanism, day after day, abused the "Irish Papists," "the miscreant Irish," "the degraded slaves of the Pope." The political side of Native Americanism was seen in its true form of religious bigotry. Many enrolled themselves members who had before been indifferent to the avowed object of the Association, and, as a contemporary writer said:

> If the Native American party be not sectarian, how comes it that for months past in the vile organs of this party, day after day, the leading editorials have nothing but the most abusive and inflammatory and vulgar tirades against "Irish Papists"? If the Native American party be not sectarian, if it be true in its profession of opposition to all foreigners, how is it that it is only against the "miscreant Irish" that they have opened their batteries? Are there no Protestant Irishmen amongst us? Yet not a word is said against them. Are there no German Catholics and Protestants amongst us? Yet they are never the object of proscription. Are there no English, and Scotch,

and French in our community? Who has ever heard them pointed out by these exclusive patriots? It has been the constant change rung upon this alarm-bell, "the Irish," "the degraded Irish Papists." If none but Native Americans are to constitute the party, how is that hordes of Irish Protestants have attended their meetings, and have been welcomed with joy by these saviours of their country?

The district of Kensington was inhabited almost entirely by the Irish from the north of Ireland and their descendants, Catholic and Protestant. Here, therefore, more than in any other part of Philadelphia County, the old war between the Orange and the Green continued. The anniversary of the Battle of the Boyne was always celebrated by conflicts. The new St. Michael's Church, its flourishing school and convent, had been an irritant to the True Blues of the district, and here the Native American party found its most zealous adherents. Alderman Clark, who was a Roman Catholic, and one of the most influential men of the district, found it necessary, early in 1844, to call the attention of one of the teachers in the Public School at Second and Master Streets, to the fact that the regulations of the Board of Control of Public Education were not being observed, and that discrimination was being practised against Catholic teachers and Catholic pupils. This action of Alderman Clark seems to have been the culmination of the religious differences in Kensington. A Native American meeting was called on the afternoon of Friday, 3 May, 1844, on the open lot next to the Public School at Second and Master Streets. The platform on which the speakers stood was a flimsy structure, and while the meeting was in progress, a Catholic resident of the district drove his cart loaded with sand into the midst of the crowd, as if it had been composed of thin air. The platform was overturned, and the meeting broke up in disorder. On the following Monday afternoon, 6 May, another meeting was held in the same place. The staging was erected against the fence of the school, and Mr. Samuel R. Kramer, editor of the *Native American*, took his stand, and proceeded to conclude the speech which had been so rudely interrupted on Friday afternoon. A certain General

Smith made an address, and then Mr. Lewis C. Levin, editor of the *Daily Sun*, who was the main instigator of the Native American party, ascended the rostrum, but his speech was interrupted by a storm of wind and rain. The meeting was adjourned to the Nanny Goat Market on Washington (now American) Street, above Master Street. The rush for shelter to avoid the rain, the hallooing and shouting of the crowd, caused considerable confusion, and it seemed as though the meeting had been dispersed in the same fashion as had the one on Friday afternoon. Scarcely was the meeting reorganized in the market house when a scuffling took place among the crowd, and some score of persons rushed out into the street. Stones and bricks were interchanged, and pistol shots were fired by persons on both sides. At the report of the firearms, a majority of the people at the meeting dispersed precipitately. Many took up their position at the south end of the market, where they displayed the American flag. During the stone-throwing, an attack was made on the Hibernian Hose Company, situated on Cadwalader Street west of the market. This attack was resented by the members of the Hose Company with firearms, and a general riot ensued. The frame-house on Master Street between Cadwalader Street and Germantown Road was stormed, and the windows and door were demolished. The other frame-houses on Cadwalader Street below Master Street, shared a like fate. Volleys of bricks and stones were kept up continuously by the Native Americans at the south end of the market, and by groups of men and boys along the street. Finally, a party of Catholics rallied at Germantown Road and Master Street, and charged the opposition with stones and guns. In the general firing which took place several persons were wounded, and a young man named George Shiffler, aged 18, was shot and killed while holding the American flag. A contemporary pamphlet entitled *Full and Complete Account of the Late Awful Riots in Philadelphia* says:

> The Irish population were in a dreadful state of excitement, and even women and boys joined in the affray, some of the women actually throwing missiles. Many of them when they temporarily retreated, returned armed with fire-arms, which they discharged sometimes with particular aim at indi-

viduals engaged on the other side, and at other times firing indiscriminately in the several groups, on the larger body of the belligerents. Many of the women who were not engaged with weapons, incited the men to vigorous action, pointing out where they could operate with more effect, and cheering them on and rallying them to a renewal of the conflict whenever their spirits fell or they were compelled to retreat.

As in most other riots which we have noticed in our city and county, small and half-grown boys formed no inconsiderable portion of the combatants on both sides, and contended with the most sanguinary spirit.

From what we could see and gather from persons on the spot, we believe the following is the origin of the affray: After the reorganization of the meeting in the market-house, and Mr. Levin had taken his position with the view of resuming his speech, some difficulty occurred on the western side of the market-house, just inside, between two persons named Fields and McLaughlin, which originated in some discussion, and led to an interference on the part of two or three others, one of whom, a young fellow, drew a pair of pistols, threatening to shoot the first man who should dare molest him. At this instant, a man who had taken part in the affair stepped off towards the Hibernia Hose House, and defied him to fire. A shot then took place, which was followed by repeated discharges from both sides, from one of which Patrick Fisher received his wounds.

The contest continued for more than an hour. At dark, large bodies of men and boys were congregated at various points, and everything indicated a resumption of the outrages. The Sheriff was on the ground after the severest part of the conflict, and was effecting arrangements to secure future peace and quietness. Those that were injured were engaged in the fight.

During the night the utmost disorder reigned; houses were set afire, windows demolished; and an attack was made on the Convent at the corner of Second and Phœnix (now Thompson) Streets. It was rumored that an attempt was to be made to fire St. Michael's Church, and many of the residents armed themselves and took places near the church, determined to protect it at any cost. Squads of armed men paraded the district, and attacked the homes of the Catholics. Many of these, driven from their homes, their effects thrown into the streets, fled—men, women and children, in terror out Master Street, and found refuge in a copse of woods at Eighteenth and Jefferson Streets, on the site of what is now the Home of the Little Sisters of the Poor. Here they spent the night without either shelter or food, and afraid for their lives. The Hon.

George M. Stroud, Judge of the District Court, whose house stood near the woods, with several other residents of the vicinity, did all in their power to succor these poor people, but there were so many of them that Judge Stroud had to call the attention of Mr. Paul Reilly, an officer of the court, to the distressed condition of the refugees. Mr. Reilly, who lived in St. Patrick's parish, hired a furniture car, and, with the assistance of several other generous Irishmen in the neighborhood, loaded it with meats and bread and blankets, and thus provided for the poor people who had taken shelter in the woods.

On the following day, Tuesday, 7 May, placards were found posted throughout the city, over the signature of Bishop Kenrick, calling upon his people to humble themselves before God, because of the tragic and horrifying events of the previous days, and begging them to keep away from all public places of meeting, and to avoid everything that might tend to encourage the party of persecution. He earnestly counselled peace, and above all things charity, that virtue without which, he reminded the people, no man can see God. These placards were torn down by the Native American zealots, who held a mass-meeting in the State House yard, at Sixth and Walnut Streets, at half-past three o'clock in the afternoon. Thomas R. Newbold was elected President; A. DeKalb Tarr, the Rev. John Gihon, of the Universalist Church, Thomas D. Grover, J. C. Green, and J. D. Fox, were selected as Vice-Presidents; James L. Gihon, A. R. Peale, and Lewis C. Levin were appointed Secretaries. Speeches were made by W. Hollingshead, Esq., Col. C. J. Jack, the Rev. John Perry, and others. Incensed by the recital of the scenes of the day before, and, unmoved by the President's appeal, who suggested that, if they did go into Kensington, they should comport themselves as orderly citizens, the crowd passed a resolution to adjourn instantly to Second and Master Streets. Gathering others all along the way, the mob, now 2,000 to 3,000 strong, proceeded with banners and flags to the scene of Monday's disorders, and at once attacked the house of the Hibernia Hose Company. Instantly firing on both sides opened, and many persons were killed and wounded. Throughout Ken-

sington and Northern Liberties there was feverish excitement. Several houses of Catholics were set on fire, and a large number removed their effects to other parts of the city. On many of the houses was displayed the legend, "No Popery here," which secured immunity from the rioters. General Cadwalader issued an order for the assembling of the whole military force of the First Brigade, which was to stand ready for the requisition of the Sheriff of the County, Morton McMichael.

On the evening of Tuesday, General Cadwalader, with his Brigade, proceeded to the neighborhood of Second and Jefferson Streets, where a conflagration enveloping twenty or thirty buildings and the Washington Market-House was raging. A report that arms were stored in St. Michael's Church was circulated, and General Cadwalader took possession of the edifice. Many arrests were made of the rioters on both sides, and each arrest was a new cause of trouble from the men attempting rescue. With the military stationed as guards to form a cordon around the troublesome district, it seemed as if the disturbance was at an end.

At eight o'clock on Wednesday morning, the Monroe Guards under the command of General Small, and the Philadelphia Cadets under Capt. White, relieved the Jackson Artillerists under Capt. Hubble, and the National Guard under Capt. Tustin, who had been on duty all night. Large crowds assembled in the neighborhood going about searching the premises of the remaining Irish inhabitants for fire-arms. Several skirmishes took place between the military and the excited groups. At half-past two on Wednesday afternoon, the Church of St. Michael's, although under the protection of the military, was set on fire, with the priests' house on the north, and some small frame-dwellings on the south. At ten o'clock in the morning Father Loughran, assistant to Father Donoghoe, who was out of the city, had given the keys of the church to Capt. Jonas Fairlamb of the Wayne Artillery Corps. The captain and his company patrolled the district, but during the afternoon they were lured to an excitement at Washington and Jefferson Streets, and during their absence the church was fired. Whilst the church was burning a shouting mob surrounded the

building, and, when the cross fell from the roof, three rousing cheers were given; the streets rang with the cry: "To hell with the Pope and O'Connell!" and the Fife and Drum Corps played the "Boyne Water," the favorite tune of Irish Orangemen, and the cause of the shedding of much blood in Ireland. At four o'clock in the afternoon the Convent at Second and Phœnix Streets was fired and burned to the ground. The Temperance Grocery Store of Mr. Joseph Corr at the north-east corner of Second and Phœnix Streets, and the houses of Alderman Hugh Clark and his brother, Patrick Clark, at Fourth and Master Streets, were entirely destroyed; "the furniture thrown out of the windows, and the beds cut open, and the feathers scattered about in the wind." The three-story brick house occupied as a grocery store by Patrick Murray was attacked, and the furniture broken and thrown into the street. The City Guards under the command of Capt. Hill were kept busy, being called from one scene of disorder to another, usually arriving after the harm was complete, and finding that in their absence some disorder had taken place in another part of the district.

During the early evening, the mob, now intoxicated with its successes in devastating the district of Kensington, moved in a body to St. Augustine's Church, on Fourth Street below Vine Street. The intended attack was not unexpected by Mayor Scott, and, as the church was within the limits of the city, he immediately repaired to the spot upon horseback with a body of the City Police, and addressed the rioters. The police were posted around the church property, but as the crowd still increased, the First City Troop was ordered out, and were upon the ground in a short time. The priests of the parish put the ecclesiastical property under the Mayor's protection. In spite of military and police, however, at ten minutes to ten, fire was seen breaking out of the vestibule, having been ignited, it was said, by a boy fourteen years of age. With great rapidity the flames spread, and at twenty minutes after ten the cross surmounting the steeple fell with a loud crash, amid the plaudits of the mob. The entire church property, including school and monastery, with its magnificent library, perished. The books, form-

ing the best collection in this part of the country, were carried out by the mob and burned in the street, or mutilated and scattered about. This destruction of the property of St. Augustine's Church by the mob is an interesting commentary on Father Hurley's charity in 1832, when these same buildings were turned over to the city to be used as a public hospital for the plague-stricken, when of the 367 patients nursed there, only 48 were Catholics!

The morning sun rose on the charred ruins of two Catholic churches, two Catholic rectories and convents, and the scattered ashes of the library that could not be replaced. High above the ruins of St. Augustine's, and clear against the background of the blackened walls, just over the spot where lately had stood the altar consecrated to God's service, the legend: "THE LORD SEETH," unmarked by the flames, struck terror to the hearts of the curious multitude that assembled.

All night excitement had prevailed. The Catholic citizens were in terror of their lives, and the military was called on to protect the various Catholic churches in the city and environs. On the day after the burning of St. Augustine's, Mayor Scott called a meeting of citizens, and 10,000 people assembled in the State House yard. John Reed was appointed Chairman, and Frederick Frailey, Secretary. Addresses were made by Horace Binney and John K. Kane. Resolutions were adopted recommending citizens to "forthwith enroll and hold themselves in readiness to maintain the laws and protect the public peace under the direction of the constituted authorities of the City, County, and State." Other resolutions pledging support of the authorities were adopted, among which was one requesting citizens to meet in their several wards at the places of holding ward elections, "there to organize under the constituted authorities in support of peace and order." The aldermen of the wards organized the companies. Each man was furnished with a white muslin badge to be worn around his hat. The badge bore the words "Peace Police." The watchers were divided into patrols for the blocks and divisions of each ward, and they were on duty all night. All the avenues leading to St. Mary's and St. Joseph's churches were guarded by troops, and a strong military force was

established at Thirteenth and Market Streets for the protection of St. John's. Similar precautions were taken at St. Patrick's and St. Philip's churches, and in each district the Catholic citizens assembled in numbers prepared to protect their sacred edifices. The local newspaper of this date states:

> During the whole of the day a large and torn American flag was displayed at the corner of Second and Franklin Streets, over which was a printed placard announcing that "This is the flag which was trampled upon by the Irish Papists." This created great excitement, and what was surprising was, that the Sheriff nor any of the police thought it worth while to take charge of and remove the exciting placard. Throughout the day, boys were firing off pistols in every quarter, evidently for the purpose of keeping up the excitement.

Volunteer companies of militia from the country districts arrived in the city, and Governor Porter himself took charge of the situation. Martial law was declared, and the Girard Bank at Third and Chestnut Streets was made the military headquarters. Extra watchmen were sworn in, and bodies of armed citizens with the military and civil force patrolled the city, aided by the officers and the crew of the U. S. "SS. Princeton," then in the harbor. By orders of Major General Paterson, the Lafayette Life Guard under Lieut. Pierce, and the Independent Rifles under Capt. Florence, were detailed for the protection of St. Philip's Church in Queen Street, and the Wayne Artillery under Capt. Fairlamb, for the protection of St. Paul's Church in Christian Street, while Brigadier General Roumfort was ordered to detail a guard for the protection of St. Francis' Church in Fairmount. The Lancaster Fencibles under Capt. Findley were detailed for duty at the State Arsenal, Juniper and Filbert Streets. These various commands were relieved by the Lancaster and Dauphin Volunteers, under Major Hambright, and the German Battalion under Major Dithmar, and the First City Troop under Capt. Butler, while a large reserve of troops was held at the headquarters in the Girard Bank. These military companies relieved one another in the guarding of the Catholic churches and the city property. All the forces were under the direction of Brigadier General Hubbel. Within the city proper, the Major General ordered Gen. Cadwalader to detail the

Hibernian Greens, under Capt. Mullen, for the protection of St. Mary's Church, and the Montgomery Hibernia Greens, under Capt. Colahan, for the protection of Trinity Church, at Sixth and Spruce Streets, and the Orphan Asylum, at Seventh and Spruce Streets. All week the city was held in terror. Arrests of the rioters, and the funerals of those killed in the riots became fresh occasions of disorder, while rumors of arms stored in Catholic homes and Catholic churches, were the constant cause of alarm.

By a letter dated 10 May, Bishop Kenrick directed a temporary suspension of all public worship in the city, and exhorted the Catholics once more to bear patiently the trials of the hour. This letter, reminding one of the days of persecution in the time of the Roman Emperors, brought shame to the right-minded members of the community, and to the public authorities a true sense of the situation. By the Bishop's direction, the Blessed Sacrament was removed from the churches, to the homes of some of the devout laity, and the Bishop himself, night and day, walked about the city, watching the threatened buildings, and noting whether they were properly guarded or not. Dr. William V. Keating, one of the Bishop's personal friends, has left on record the statement that when the prelate was asked to give permission to some Catholics to arm themselves, and defend one of the threatened churches, he replied:

> Never my people; I have placed my churches under the care of the Municipal authorities; it is their duty to protect them. Rather let every church burn than shed one drop of blood or imperil one precious soul.

It required, moreover, the repeated solicitations of his friends to induce the Bishop to leave his perilous position in the rectory of St. John's, and accept the hospitality of the Rev. Dr. Tyng, a Protestant clergyman. In the house of another Protestant gentleman, Mr. Joseph Swift, at Twelfth and Chestnut Streets, who had placed his whole house at the disposal of the priests of St. John's, the Blessed Sacrament was placed.

On the following Sunday no service was held in any of the Catholic churches. A contemporary newspaper account states:

The scene of the riots yesterday presented a spectacle of perfect desolation. Ruin lifted its wan and haggard head through the blackened and yawning walls on every side, while the emblem of mourning and death hung from the muffled knocker and partly-closed shutter. It was a heart-sickening sight, the like of which we hope we may never again look upon in this or any other city; and next to this, the humiliating display of the American bunting as a means of protecting the property of any class or sect of the citizens from the prejudices or destructive propensities of another. Rows of houses for several squares round the infected district, and in fact for some distance out in the suburbs, have small tri-colored flags protruded from the windows—a sight mortifying and humiliating to those who have been taught to believe that our laws afford equal and efficient protection to all.

It would be difficult to estimate in money value the damage done by the rioters. It is a matter of record that more than forty dwelling-houses were destroyed with their contents, while over two hundred families were rendered homeless, and forced to wander in the suburbs of the county for fear of their lives. The church property destroyed amounted to over $150,000. And the public papers and the city property destroyed would probably reach the value of another $100,000. More than sixty persons were seriously wounded, while forty lives were sacrificed in this religious conflict.

The Coroner held inquests, 7 and 8 May, on the bodies of George Shiffler and Lewis Greble and others who had been killed in the riots. The account of the inquest declares: "The Coroner wishes it stated that after the strictest inquiry, he has not been able to identify a single person that fired a gun during the riots at Kensington." Nevertheless, several arrests were made during the week, and the Grand Jury returned twenty-two bills of indictment, with the presentment to the Court that contained the following astonishing statement—speaking of the causes which led to the riots:

The Grand Jury ascribe them to the efforts of a portion of the community to exclude the Bible from our Public Schools. The jury are of the opinion that these efforts in some measure gave rise to the formation of a new party, which called and held public meetings in the district of Kensington, in the peaceful exercise of the sacred rights and privileges guaranteed to every citizen by the Constitution and Laws of our State and Country. These meetings were rudely disturbed and fired upon by a band of lawless, irresponsible

men, some of whom had resided in our country only a short period. This outrage, causing the death of a number of our unoffending citizens, led to immediate retaliation, and was followed by subsequent acts of aggression in violation and open defiance of all law.

A public meeting of Catholic citizens was held at the Cathedral on the evening of 18 June, when the Honorable Archibald Randall was called to the chair, and William Stokes appointed Secretary. These two gentlemen, with Dr. Nancrede, Charles Repplier, and Dr. F. S. Eckard, were appointed members of a committee to draw up an address to the public in answer to these charges by the Grand Jury. In this address, the resolution of the Controllers of the Public Schools, the action taken to enforce these resolutions, the Bishop's disclaimer, which had been published in the city papers, 13 March, giving the Catholic position, and careful statement showing the unfairness of the Grand Jury's verdict, in the face of the known facts, were rehearsed. The following correspondence was published as part of the address:

PHILADELPHIA, 19 June, 1844.

GENTLEMEN:—The recent presentment of the Grand Jury assigned as one cause of the late riots: "The efforts made by a portion of the community to exclude the Bible from the Public Schools."

Will you be good enough to state as Directors of the Public Schools of the City of Philadelphia, whether, as far as the Roman Catholics are concerned, they have asked for the exclusion of the Bible from the Public Schools; whether they have ever interfered with the use of the Protestant version of the Scriptures by Protestant children, and if with reference to the Bible they have not simply asked for their own children, permission to use that version of the Bible which, as a matter of conscience, they prefer?

As members of various Protestant communions, you cannot be suspected of any undue feeling towards the Religious denomination referred to.

We remain, &c.

FREDERICK S. ECKARD, JNO. KEATING,
JOSEPH DONATH, ROBERT EWING.

MESSRS. FREDERICK S. ECKARD AND OTHERS:

GENTLEMEN:—In answer to the request contained in your note, that I would state "whether as far as Roman Catholics are concerned, they have asked for the exclusion of the Bible from the Public Schools," I reply, that

to my knowledge, as a Director of the Public Schools of the City of Philadelphia, and a Controller of those of both City and county, (which office I have held for several years) no such request has ever been made, nor do I know of any efforts on their part with the alleged object in view. The Records of the Board of Control will show the purpose to have been such as is mentioned in your note.

It is proper to add, that there may have been efforts on the part of individuals belonging to the Roman Catholic communion to exclude the Bible from the Schools, of which I know nothing. None, however, have been manifested either to the Directors or Controllers referred to, nor have come to my knowledge as an individual.

With much respect and regard,

G. M. WHARTON.

Philadelphia, 19 June, 1844.

As Directors of the Public Schools, we concur in the above.

J. C. FISHER.
CH. GIBBONS.

PHILADELPHIA, 20 June, 1844.

GENTLEMEN: In reply to your communication of the 19th instant, we state as Directors of the Public Schools of the City of Philadelphia, that Roman Catholics have not, to our knowledge, asked for the exclusion of the Bible from the Public Schools. That they have not interfered with the use of the Protestant version of the Scriptures by Protestant children; and finally, that, with reference to the Bible, they have simply asked for their own children, permission to use that version of the Bible, which as a matter of conscience, they prefer.

Respectfully, &c.

GEORGE W. BIDDLE, JOHN F. GILPIN,
WM. W. MOORE, EDWARD HOPPER.

To Messrs. F. S. Eckard, Joseph Donath, John Keating, Robert Ewing.

PHILADELPHIA, 18 June, 1844.

DEAR SIR: You have directed my attention to a part of the presentment made by the Grand Jury for May, 1844, in which one of the exciting causes of the scenes of riot and bloodshed so recently exhibited, is said to have been "the efforts of a portion of the community to exclude the Bible from our Public Schools"; and you have requested me as being in some measure cognizant of the circumstances, having been a Director of Public Schools in the First Section (the City) during the last four years, to state whether the above supposed allusion to a large and respectable denomination of Christians, has to the best of my knowledge, any foundation in truth.

Without feeling disposed to assent to the conclusions so logically deduced by the Grand Jury in the sequence of facts and inferences which they have put forth to the public, I take great pleasure in briefly relating a few circumstances which I think will clearly show that as far as the City of Philadelphia is concerned, the imputation attempted to be fastened upon the population is wholly unfounded.

In the Spring 1842, whilst I had the honor to sit in the Board of Directors for this section, a case occurred in a neighboring section growing out of the use of a version of the Scriptures in the schools, not recognized as the true one by all denominations, which enlisted my feelings from its involving what I thought a violation of the civil and religious liberty guaranteed by the Constitution to every individual. With a view therefore to prevent a similar occurrence in the first section to which I was attached, and supposing the opportunity favorable to calm and rational discussion, as we in the City at least had not yet pledged ourselves to proscription, I introduced into the Board of Directors two or three resolutions which proposed to disuse the Bible as a class book in the schools. My motives for so doing were not confined to the single view of the case then presented, bearing only upon a portion of the community, but were intended to provide against any similar contingency which might in future bring religious opinion into collision with the acknowledged right of all to the benefit of a common fund. In preparing therefore the resolutions, as their object was one of peculiar remedy, nor their spirit a passing one, I consulted no member of the religious persuasion to which they were then chiefly applicable, upon the step I was about to take; nay farther, as innovation always subjects its author to severe and often deserved censure, I concluded that it would be better to adopt the exclusive paternity of the measure, and allow it to rest upon its real or supposed merits alone, when introduced for discussion. This was so much the fact, that a seconder to the resolutions had not even been provided, when brought before the consideration of the Board; as I trusted to the love of fair play and freedom of discussion which characterize most of our public bodies. The subject was regularly debated, and the Board by a nearly unanimous vote negatived the resolutions, five gentlemen only voting with the mover in the affirmative. Amongst these six but one was a Catholic, and I understood at the time, though for the accuracy of the report I cannot answer, that he regretted that the matter had been broached.

Such is a brief outline of what has occurred in the first section of this school district, during my term of membership, and it has been given without comment upon the course then pursued. This is not the time or place for extended remarks upon it; your and my intention now is to present the public with the naked truth, and to prevent its perversion in every important particular. I trust as far as the City of Philadelphia is concerned this object is

effected, for so far from there being a Catholic conspiracy here to exclude the Bible from the Public Schools, the first motion was made by persons disconnected with Catholics, and without their co-operation.

In dismissing the matter, I will add, that as almost every communication upon this much vexed question, has begun or concluded with an avowal of the purity of the writer's Protestant descent, or his incontrovertible right to be claimed as a Native American born and bred, may I be permitted to say, instead, in the language of Mr. Burke, that in America every man has the right, particularly in the discussion of doctrinal subjects, to the benefit of "The Protestantism of the Protestant Religion, and to the dissidence of dissent." I am, very truly, yours,

GEORGE W. BIDDLE.

DR. FREDERICK ECKARD.

CHAPTER XXVII.

ADMINISTRATION OF BISHOP KENRICK (CONTINUED).—THE SOUTHWARK RIOTS.—ATTACK ON ST. PHILIP'S CHURCH.—CITY UNDER MARTIAL LAW.—PUBLIC SENTIMENT CONDEMNS NATIVISM.—DAMAGE SUITS AGAINST THE CITY AND COUNTY FOR BURNING OF ST. AUGUSTINE'S AND ST. MICHAEL'S.—BISHOP KENRICK'S VISITATION.—HIS VISIT TO ROME.—REPORT OF DIOCESE.—JUBILEE OF PIUS IX.—DIOCESAN SYNOD.—VISITATION NUNS.—SISTERS OF THE GOOD SHEPHERD.

HE week following the burning of St. Michael's and St. Augustine's Church properties found peace restored. Father Donoghoe at St. Michael's at once had a temporary structure erected on the ruins of the rectory; and within six days from the destruction of the church, services were resumed. Philadelphians were filled with shame at the riotous proceedings and bloodshed that had so darkened the fair name of their city. The dignified conduct of Bishop Kenrick and his clergy was a protest, and the closed church doors and the pacings of the sentries to and fro in front of the Catholic Church property, were a pointed rebuke that was keenly felt by the better-minded people. The papers of the city, except those controlled by Native American principles, united in expressing shame at the disgrace; while the papers throughout the country, in lengthy editorials and detailed accounts of the riots, pointed the finger of scorn at the City of Brotherly Love.

The leaders of the Native American party, however, felt no remorse. They gloated over their victory, and the columns of their three organs, *The Native Eagle*, *The Native American*, and *The*

Daily Sun, continued the tirade against "foreigners," and inflamed the minds of their followers by glowing accounts of the heroism and prowess of those who had so steadfastly defended the Bible against the "Irish Papists." The members of the party who had been arrested, and those who had been wounded and killed in the riots, were glorified as "martyrs," and George Shiffler, who had been killed in the Kensington riots, while, as a matter of fact, a very ordinary person of eighteen, and one of the many idle youths who had given much trouble to the authorities in the past, was deified as a hero! His picture, showing him holding an American flag in one hand and the Bible in the other, was inscribed on banners. Public orators, and even ministers of the Gospel, held him up as a model for other youths. The ordinary and impulsive act of the boy who, when a chance shot had broken the flag-staff, reached forward to pick up the fallen emblem, and in so doing was killed instantly by a stray bullet, was metamorphosed in declamation as a heroic defence of the flag of our country! The effect of such inflammatory discourses and publications was, as may be imagined, to strengthen the Native American party among the ignorant of the populace.

Native Americanism was a political party whose leaders preyed on the ignorance and prejudice of the public for the furtherance of their designs. Lewis C. Levin was a candidate for United States Congress, and to him more than to any other man can be ascribed the fomenting of the anti-religious spirit for his political purposes. It is interesting to note that Levin's family afterward became Roman Catholics. His daughter married Senor Carlos DeBurros, Secretary of the Brazilian Legation, and was received into the Church by Father Merrick, S. J.; and his wife, Mrs. Levin, was buried some years ago from St. Patrick's Church, one of the edifices that in 1844 had been imperilled through her husband's political oratory.

Part of the political propaganda was a monster demonstration of Native Americanism to take the form of a parade and picnic on 4 July, 1844. All the lodges of the party assembled in procession, each of them having as a part of the display a float depicting in allegory the principles of Native Americanism. About 4500 men

and boys were in line. Figures of Shiffler and other "martyrs" were dramatically displayed, while a banner showing in allegory the tenets of the Church of Rome, depicted that Church in the guise of a large serpent twined around the United States flag, at which it furiously hissed. The place of honor was given to the flag torn during the Kensington riots. The parade marched out Chestnut Street, and proceeded to Fairmount Park, where impassioned speeches were made by professional orators. As was to be expected, the parade and demonstration excited bad feelings on both sides, and the unrest fomented by a newspaper war that continued incessantly from the time of the burning of the churches, threatened a renewal of the riots of May. On Friday morning, 5 July, a party of Native Americans who had encamped in Fisher's Woods for the night, overcome by the celebration of the day of Independence, was attacked by a band of rowdies, about thirty in number, armed with bludgeons. Several of the encamped army were beaten, the staging was pulled down, and the camp demolished. The papers on Saturday (on Friday, 5 July, no paper was published) gave an account of this attack, but made no charges as to who were the perpetrators. However, the gossip of the city on Friday and Saturday exaggerated the comparatively small, though outrageous, attack into a murderous onslaught by the Irish. Fuel was added to the popular excitement in the southern part of Philadelphia and the district of Southwark by the discovery that on Friday a number of muskets had been taken into the Church of St. Philip de Neri, at Third and Queen Streets.

William H. Dunn, a brother of the pastor of St. Philip's, had organized a Company of Volunteers for the defence of that church, after the riots in May, and by permission of the Governor this Company had been furnished with twenty-five stand of arms from the State Arsenal. As some of these were not perfect, Mr. Dunn had, at the request of the Superintendent of the Arsenal, sent them to be repaired, and their return to the church basement on Friday, 5 July, was noted by several persons, and the rumor spread throughout Southwark that a concerted move of retaliation was to be made by the Catholics. Mr. Dunn and his company of 150 men had

guarded the church on the night of 4 July, fearing an attack, and had rallied again on Friday for the same purpose. Thousands of people gathered about the church, with whom magistrates and constables were unable to cope. The Sheriff of the County, Morton McMichael, Esq., having arrived on the scene, with Aldermen Hortz and Palmer, searched the church, and brought out the muskets and bayonets. These were given to a volunteer posse, who stationed themselves in front of the church, after the guns had been tried publicly with the ramrods, and proved to be unloaded. The Sheriff ordered the removal of the arms to the Commissioners' Hall and addressed the crowd, and informed them that a number of citizens would protect the church and city, and prevent the taking of arms into the church, and begged the crowd to disperse and retire to their homes. They remained, however, until eleven o'clock at night, and then Mr. Wright Ardis, one of the Kensington "martyrs," addressed the crowd, and with twenty men and the Sheriff and Aldermen entered the church. At midnight the City Guards under Capt. Hill, came on the ground, and took possession of the church building. More arms were found in the church, and carried to the Commissioners' Hall, and several of the congregation were taken before Alderman McKinley, and put under bonds to keep the peace.

On Saturday morning the military still held possession of the church, and during the day large crowds again gathered. Early in the afternoon, General Cadwalader rode into the street on horseback, and explained that the muskets had been furnished by the authority of the Governor, and ordered the crowd to disperse, but the excitement increased every hour. As night approached the crowd swelled until the space in front of the church and the neighboring streets were filled with a dense mass of people. Extra constables were sworn in by the local authorities, and large bodies of "Peace Police" organized. At seven o'clock in the evening, the Sheriff with a posse of 150, succeeded in clearing the street in front of the church from Second to Third Streets, and later the military force was increased by the presence of the Mechanic Rifles, the Washington Blues, the Cadwalader Grays, the Markle Rifles, the

City Guards, and the Junior Artillerists, who, with three field-pieces stationed at Second and Third and Queen Streets, commanded the approaches leading to the church. General Cadwalader, with a platoon of mounted men, charged the crowd, driving them from one street to another. Stones were thrown at the soldiers, and the address of General Cadwalader, begging the crowd to disperse, was received with groans and hisses, and the mob dared him to fire. As the General gave orders to the artillery men to take aim, and prepare to fire, the Hon. Charles Naylor stepped before the gun, and told the General that he had no right to fire. Naylor was instantly arrested and put under guard in the basement of the church. The mob cried out for his release, but the determination of the military prevailed, and the crowd gradually dispersed. On Sunday morning the military was drawn off, with the exception of the Markle Rifles, the Mechanic Rifles, and the Hibernia Greens, but by eleven o'clock an armed mob assembled around the church and demanded the release of Mr. Naylor. Cannon were stationed in the rear of the church, and, loaded with large pieces of iron, were discharged into the walls. A four-pound cannon, loaded to the muzzle, was dragged to the door of the church, and another demand made for the release of Naylor. Just as the door was broken in, and the mob prepared to fire the cannon into the church, Alderman Hortz frustrated the plan by pouring water into the priming. Naylor was then conditionally liberated, and led off in triumph amid the cheering of the mob. The cannonading continued in the rear of the church, while Thomas Grover and Lewis Levin made addresses, and succeeded in pacifying the mob, who promised to disperse if the Hibernia Greens were taken out of the building. This was agreed to, and the two Companies of Markle Rifles and Mechanic Rifles escorted the Hibernia Greens out of the church. They were instantly set upon by the mob, who, by their superior numbers, overcame the military, and compelled them to flee for their lives. In spite of the efforts of the leaders, the mob succeeded in breaking in the church windows and doors, and crowded the building, while Mr. Levin made an address to them from the altar-table. Several attempts were made to fire the building, but each time the flames

were extinguished. The crowd finally tired itself out destroying the furniture of the church, and dispersed, while a committee of twenty guarded the doors.

On Sunday night the mob returned armed with several cannon. The military was called again in great force, for so determined were the rioters that most drastic measures were now necessary. The military proceeded to take up positions and defend the church; platoons of soldiers were stretched along the neighboring streets; the guard of citizens were relieved from their duty within the church, and from a riot the affair had now reached civil war. Trusting too much to the forbearance of the military, the rioters refused to yield to the soldiers, and the conflict was on. It took place at Second and Queen Streets. Capt. Hill was thrown down, and an attempt was made to stab him with his own sword, when the Lieutenant of the Guards gave the word to fire. Several were killed and a large number wounded by the volley of the military. Two more volleys were fired, one up and one down Second Street. The mob broke into Commissioners' Hall seeking for arms, and an attempt by the leaders to organize the crowd at a distance succeeded, and under cover of darkness cannon loaded on drays were brought and trained on Queen Street. These guns, loaded with nails, pieces of chain, stone-cutters' chisels, knives, files, spikes, and broken bottles, were fired again and again at the military, and after each discharge hauled back into the darkness by ropes, to be loaded again and primed with a slow-burning fuse, and, when the opportunity arrived, to be put hastily in place and discharged with deadly effect at the soldiers. The German Batallion with two field-pieces, Companies of the Washington Cavalry, and the First City Troop, commanded by General Roumfort, were summoned to the scene of action. Furious cannonading on both sides continued during the night, and the reports of the guns shook the houses in the vicinity. Rifle balls whistled from the alleys, the heavy guns of the mob were wheeled about in perfect silence, and, drilled and officered by men who had served in the Navy, their deadly work was successful. Three of the cannon were fired at once—one on Queen Street wharf, one on Queen Street between Sixth and Seventh, and the third on Third

Street, four squares south of Queen. Slow matches were applied so that all three would go off simultaneously, and they were no sooner fired than they were hurriedly dragged off into the hiding-places, unheard and unseen, by long drag-ropes that had been attached to them, and before the military could return the fire with any effect. The attacks made by the cavalry were usually unsuccessful, for no sooner was the tramp of the horses heard than ropes were strung across the street and tripped the horses, in most instances throwing the riders, while the mob pelted them with stones, and threw missiles from their places of vantage. Major General Paterson sent a messenger to the President of the United States at Washington, with a request for an order for the U. S. troops at Carlisle, Fort Mifflin, and Fort McHenry, to be sent at the earliest moment. He also sent a messenger to Harrisburg, asking the Governor to order the soldiers from Lancaster and Harrisburg, and other parts of the State, to proceed to Philadelphia forthwith. Before daylight, however, the military seized and carried off three of the cannon which had been used by the mob. No violence took place after daylight on Monday morning, and all was comparatively quiet and under the control of the military.

During the afternoon of Monday, 8 July, a committee from the Commissioners of the District of Southwark waited upon Major General Paterson, and requested him to withdraw the soldiers at four o'clock, pledging themselves to preserve peace in the district. They also waited on the Sheriff with the same object, and after consultation with the Judges of the Courts, the Sheriff and Major General decided to withdraw the troops. Governor Porter arrived in the afternoon and issued a proclamation exhorting the citizens to co-operate with the military in restoring peace. He remained on the scene, and before the end of the week he had concentrated not fewer than 5000 troops in Philadelphia. There were no further scenes of violence, but it was near the end of the month before all the forces were withdrawn. Altogether during the trouble there were about fourteen killed and about fifty wounded. The County Commissioners on Monday night offered a reward of $500 for the future apprehension of any person engaged with deadly weapons against the civil authorities, and a reward of $100 for the conviction

of every person taking part in such riots. During the week following wholesale arrests were made, amongst these Lewis C. Levin, on a charge of inciting to riot and treason, and he was held in $5000 bail. Lewis Kramer, editor of *The Native American*, was held in $500 bail to keep the peace. John G. Watmough was charged with using exciting language, and held under bail of $1000 to keep the peace.

The riots of May and July in Philadelphia were most hurtful to Nativism throughout the country. Lewis C. Levin, who was the local leader, and a South Carolinian by birth, a man of stout build, and who for three terms had sat as Representative of the First Pennsylvania District in Congress, where he made many anti-Catholic speeches, was not able, even by his florid eloquence, to counteract the effect of his condemnation and that of his party. In the parlance of the day all the Nativists came to be generally known as "church-burners," and for years afterwards the finger of scorn was pointed at them.

Legal proceedings were entered into by the ecclesiastical authorities, to secure compensation for the destruction of the Church property. In November a judgment in favor of St. Michael's to the amount $6,468.98 was given for the destruction of the convent; and in December, 1847, $27,000 for the destruction of the church.

The total compensation claimed by St. Augustine's was $83,627.75, $44,000 of which was declared to be the value of the building, and $5,000 that of the church furniture. The rest was made up of the value of the personal effects of the priests, and servants, and the house furniture. On 6 January, 1846, the County Commissioners applied to the Supreme Court for a Writ *Quo Warranto* against Fathers Nicholas O'Donnell, John Hughes, and James O'Donnell, to show authority for using the corporate name of "Brothers of the Order of Hermits of St. Augustine." By such and other legal methods and appeals, the claim against the City was delayed until 29 November, 1847, when the damages of $47,433.87 were granted. It is related that the sum awarded by the jury was arrived at by aggregating the sum each juror was willing to allow, and dividing the total by twelve.

Bishop Kenrick began his visitation on 25 August, 1844, having been delayed by the riots. He was accompanied by the Rev. Dr. O'Connor, and, commencing at Port Elizabeth, he made a round of visitations, conferring the Sacrament of Confirmation. The tour covered about half the circuit of the Diocese, and the towns of Lancaster, York, Paradise, Gettysburg, Littlestown, McSherrystown, and Conewago. On his way to Philadelphia, he visited the new Manual College that had been established at Villa Nova, Pa., by the Augustinian Fathers in 1842, under the direction of the Rev. P. E. Moriarty.[1]

In April, 1845, Bishop Kenrick made his *ad limina* visit to Rome, in which he reported the condition of his Diocese, which then had a total population exceeding a million, the Catholics numbering about 100,000. The Diocese contained sixty churches, ten of them in Philadelphia, ministered to by fifty priests, with twenty-six students in the Seminary.

The Oxford movement in England, culminating in the conversion of John Henry Newman and his companions, had great effect on intelligent non-Catholics in America, and brought into the Church a large number of converts, among whom in Philadelphia were an Episcopalian clergyman, the Rev. Henry Major, and Mr. George Strobel, who had been U. S. Consul at Bordeaux. The latter proceeded to Rome to study for the priesthood, and after his ordination was pastor of St. Mary's Church.

On 12 February, 1847, Bishop Kenrick published a pastoral letter, announcing the General Jubilee proclaimed by His Holiness, Pope Pius IX, on his elevation to the Chair of Peter. On Sunday, 3 October, of that year, Bishop Kenrick convened the Third Synod of the Diocese of Philadelphia, in the pro-Cathedral of St. John the Evangelist. About forty priests attended, and the decrees of the Fifth and Sixth Councils of Baltimore were adopted and formally promulgated. New parish boundaries were given to St. Augustine's and St. Joseph's Churches. The Fathers of Religious Orders were allowed to administer the Sacraments to those holding

[1] Villa Nova was bought 5 January, 1842, from Mrs. John Rudolph, daughter of Thomas Lloyd. The farm contained 200 acres.

pews in their churches, while the Redemptorist Fathers were given charge of all the German population north of Girard Avenue. The clergy of Holy Trinity were given the care of the Germans in Philadelphia proper and in the southern districts. In February of the following year, 1848, a convent was opened at the S. W. corner of Eleventh and Spruce Streets by the Visitation Nuns, and soon numbered forty-three pupils in its Academy. This convent and school soon afterwards was moved to the Stiles Mansion, south-west corner of Broad and Poplar Streets, the present site of the Philadelphia Opera House. In 1852 the Visitation Nuns removed from the Diocese. In 1849 a Community of the Sisters of the Good Shepherd, consisting of Mother Mary Des Anges, and Sisters St. Boniface, Patrick, and Augustine, arrived in Philadelphia from Angers, and began their work for the reformation of fallen women in St. Anne's Asylum for Widows, Front and George Streets, where they remained during the building of their convent at Twenty-second and Walnut Streets, which was completed in 1851.

CHAPTER XXVIII.

ADMINISTRATION OF BISHOP KENRICK (CONTINUED).—ST. PHILIP'S PARISH SCHOOL.—ST. MICHAEL'S REBUILT.—ST. PETER'S, ST. ANNE'S, ST. JOACHIM'S, THE CATHEDRAL, THE ASSUMPTION B. V. M., THE ASSUMPTION B. V. M. (MANAYUNK), ST. VINCENT DE PAUL'S (GERMANTOWN), ST. DOMINIC'S (HOLMESBURG), ST. JAMES'S, ST. MALACHY'S FOUNDED.—BISHOP KENRICK MADE ARCHBISHOP OF BALTIMORE, PRIMATE OF THE UNITED STATES.

THE presence of the large number of troops assembled by the Governor insured the peace of Catholics to worship God in their churches again. On Tuesday, 9 July, St. Philip's was handed over by the civil authorities to its proper guardians, and on the following Sunday Mass was celebrated as usual; but the dreadful ordeal through which Father Dunn had passed, made Bishop Kenrick anxious that he should be relieved from his charge for a time to regain his health, and the Rev. Nicholas Cantwell was placed in charge of St. Philip's.

Father Cantwell opened a Girls' Parish School in a building on Front Street, the first school in the Diocese taught by the Sisters of St. Joseph, who in 1847 had come to Philadelphia to take charge of St. John's Orphan Asylum, at Thirteenth and Chestnut Streets. The teachers lived in St. Anne's Widows' Asylum with the Sisters of the Good Shepherd, who resided there until the opening of their convent at Twenty-second and Walnut Streets. The boys of the parish were taught in the basement of the church.

At St. Michael's, services were held in a temporary chapel that had been erected on the ruins of the old church; but preparations were made for the building of the new edifice, under the direction of the Rev. William Loughran, who had been appointed pastor

of St. Michael's after having been in charge of St. Stephen's for a few weeks, where he was succeeded by the Vincentian Fathers of the Seminary faculty.

Father Donoghoe, broken down by the disasters of the parish, had resigned his charge early in 1845, and gone to Dubuque, Iowa, where he became Vicar General, and whither his community of the Sisters of Charity of the Blessed Virgin Mary had gone in 1844. This sisterhood, which had taught school at Second and Thompson Streets, on its removal to the West became a powerful educational factor, the Sisters now having in their charge the leading Catholic academies and schools of Iowa and other parts of the Middle West.

On 3 August, 1846, the corner-stone of the new St. Michael's Church was laid by Bishop Kenrick. The Rev. Edward J. Sourin preached the sermon. The new building too was fated for disaster, for in October of that year the eastern wall was blown down during a heavy wind storm. Again the work was begun, and the building was finally completed, and dedicated on the 7 February, 1847, when Bishop Kenrick officiated and preached the sermon.

The attitude of Bishop Kenrick during the disasters of 1844 won for him the appreciation of Catholics and non-Catholics alike. In this "outpouring of frenzy which swept over this city in 1844," says the Right Rev. Michael O'Connor,

> which laid in ashes some of our churches and institutions, and threatened all the rest, as well as the lives of the clergy and people, many blamed Bishop Kenrick for not opposing to it a bolder front. He considered it more conformable to the spirit of the Gospel to bend to it and suffer. He thought it best even to retire for a few days from what was evidently a momentary outburst, lest the tiger, tasting blood, might become more infuriated. Events justified his course. The torrent that, if resisted, would have accumulated its waters, and eventually swept on with greater fury, rolled by and spent itself. His order to suspend divine service "in the churches that yet remained," was the severest rebuke the fanatics could have received. The tramp of the sentinel pacing before the House of God, deserted on the Lord's Day, with this order pasted on the walls, was a comment on the spirit that had then taken possession of the City of Brotherly Love, which roused the better-minded. Peace was restored on a more solid basis than ever before existed and Catholicity assumed a higher position.

Whatever was the effect on Bishop Kenrick's spirit, which must have felt keenly the outrages against religion, he did not halt in his determined plan to make the Catholic Church firm in its position in Philadelphia. Nothing daunted by the anti-Catholic spirit still in the air through Native Americanism, he set about putting in operation the formation of new parishes in accordance with the plan that he had been pursuing during the years of his administration.

St. Augustine's and St. Peter's

On 27 October, 1844, the Augustinian Fathers were able to open for the worship of God a chapel built near the ruins of their church, and named Our Lady of Consolation. The congregation of St. Peter's, who during the trying days had steadily persevered in building their parish church, had the joy of seeing it dedicated 29 December, by Bishop Kenrick.

St. Anne's, Port Richmond

Economic conditions had caused a settlement of Irish Catholics in the district of Port Richmond. The building of the Port Richmond Branch of the Reading Railroad led to the shifting of the coal trade from the Schuylkill to the Delaware, with the consequent removal of a large part of the population of St. Patrick's, who took up their habitation in the neighborhood of their work. Possibly the anti-Catholic spirit of the Kensington district had something to do with the migration of a large number of stalwart Catholics, who formed the nucleus of St. Anne's parish. A large tract of ground, located between Lehigh Avenue and Tucker, Memphis, and Cedar Sts., was purchased from Geo. W. Edwards. The Protestants of the neighborhood worked with the Catholics in filling the swamp which occupied most of the tract. The boundaries of the parish extended from Kensington to Frankford, and indefinitely westward. A rough stone Gothic structure was begun, and the corner-stone was laid 4 July, 1845, by the Rev. Francis X. Gartland of St. John's. On 15 November, 1846, the church was dedicated by Father Gart-

land, the sermon being preached by Bishop Hughes of New York. The pastor of the new parish was the Rev. Hugh McLaughlin, who had proved his apostolic zeal by his work in extensive missions in the interior of the State, and who lived in St. Michael's Rectory until the pastoral residence west of the church was built.

St. Joachim's, Frankford, 1845

During the same year, 1845, St. Joachim's, Frankford, was founded by the Rev. Dominic Forrestal, who had become acquainted with the needs of Catholics in that district while serving at St. Stephen's. The few but fervent Catholics had walked the long distance to St. Michael's, and in later years to St. Stephen's, in attending to their religious duties. Father Forrestal's efforts were seconded by William Keenan, John McCafferty, John Hanly, Timothy Britt, and Patrick Farren. A Sunday School was organized in the home of one of these in Paul Street, and the work of erecting a church was begun on the present site at Church and Franklin Streets, which had been secured by exchange for a lot previously purchased on Main Street. The corner-stone was laid on 28 September, 1845, by the Right Rev. Celestine de la Hailandière, Bishop of Vincennes, Indiana, in the presence of Bishop Kenrick. The work went on slowly, and the church was unfinished when Father Forrestal died in 1847. The Rev. James O'Kane was appointed resident pastor, and completed the church and had it dedicated the same year in which he took charge.

Cathedral of SS. Peter and Paul

On the Feast of SS. Peter and Paul, 29 June, 1846, Bishop Kenrick issued a pastoral letter, announcing his determination to build a Cathedral.

Yielding to the repeated solicitations of many, we have determined to undertake the erection of a Cathedral on the ground lately purchased by us adjoining the Theological Seminary. The vicinity of the institution offers many inducements for the erection of the Church, both to afford to the Professors and Students the opportunity of practising the sacred ceremonies,

and to give to the episcopal functions the becoming solemnity. The situation is otherwise highly suitable, being on the front of a large public square, and the ground is sufficiently spacious for the erection of a building which may be the chief church of the Diocese. The costliness of the undertaking, especially as the ground is still unpaid for, made us, for a time, abandon all idea of engaging in it; but the anxiety manifested for several years by yourselves generally to see such a fabric erected, and the assurance of support given to us by several generous individuals, have overcome our own fears, and determined us to lay the foundations of it in a short time, in the confidence that you will not suffer it to be said that we began to build and could not bring the work to completion. The zeal of individuals has often succeeded in raising churches from their own resources; and in death they have had no reason to regret that they had devoted to this purpose the wealth which others squandered away in indulgence or left to thankless heirs. But we look for no sacrifice of this magnitude. It seems the order of Divine Providence, in our age, that works of piety and charity should depend on the concurrence of a great multitude of contributors, who, in offering the tokens of their zeal for the advancement of religion, secure to themselves a share in its blessings. In this way even the poor are on an equality with the rich, since merit is estimated not by the amount of the offering, but by the cheerfulness of the giver. It will indeed, require a general effort throughout the entire diocese, continued systematically for several years, to accomplish the present undertaking. The Cathedral is the common church of the whole diocese, where the faithful, from all parts of it, may repair to the common father for advice, instruction, and consolation. From it are to go forth missionaries trained in the adjoining Seminary, to impart to the most distant portion of the flock the succors of religion. The most authoritative instructions are there to be received from the successor of the Apostles, who himself, being guided by the doctrines of the Universal Church, commits to like men the charge of teaching others. We need not multiply words, nor develop reasons, to urge you on to a good work, in which you are eager to embark. To you, then, we commend it, with the firm confidence, that by your generous co-operation this building will speedily arise, a splendid ornament to the Chief City of the State, and a lasting monument of your zeal and generosity.

Before starting for his official visit to Rome in the year previous, Bishop Kenrick had acquainted his clergy of this project, which he had entertained for a long time. During his absence, Mr. Mark Frenaye, acting under episcopal instructions to secure an eligible site, purchased an incomplete building operation on Eighteenth Street between Race and Summer Streets, adjoining the Seminary

property, also a large dwelling at the south-east corner of Eighteenth and Summer Streets, which the Bishop offered temporarily to the community of the Ladies of the Sacred Heart, who there opened their first school in Philadelphia.

The pastoral letter was read in all the churches in the Diocese at the late Mass, on the Sunday after its reception, together with a request sent by the Bishop and his Secretary, the Rev. E. J. Sourin, that the clergy meet at the pastoral residence on Tuesday, 7 July, to take steps toward the erection of the Cathedral. At this meeting, of which the Rev. George Strobel was the Secretary, the priests pledged themselves to make every effort to aid in the work. Each pastor accordingly invited the substantial members of his congregation to assemble in the basement of St. John's Church on the following Sunday. The books were opened for the receiving of subscriptions, and the Rev. Fathers Maller and Tornatore were appointed a Committee on Architecture; Fathers Gartland and Strobel, and Mr. Frenaye a Committee on Contracts; and Fathers Carter, Devitt, and Rafferty, a Committee on Finance. Mr. Frenaye was appointed President; and Father Strobel, Secretary. Arrangements were made for a general meeting of the laity on Sunday evening, 26 July, in St. John's basement. About eight hundred persons were present. Father Gartland presided, and Messrs. Frenaye, Chas. Repplier, and C. C. Collins, were appointed Secretaries. Several subscriptions were received. At a meeting of representatives from the various parishes, held 30 August, at which Mr. Repplier was Chairman, and Mr. Richard McCunney was Secretary, a system of parish collectors was organized, who were to report to a Central Committee, which should meet once a month.

The first stone of the proposed Cathedral was laid by Bishop Kenrick on 6 September, 1846. About eight thousand people were present. An address was made by the Bishop, who explained the ceremonies, and appealed to the generosity of the faithful. The collection amounted to $4,100. No contracts were yet made for the new Cathedral, as it was the Bishop's intention to do the work as money was received. At a meeting on 10 January, 1847, the report of the Treasurer was heard, showing the amount received

to be $6,565.21. The architect, Napoleon Lebrun, submitted a description of the proposed building, 130 ft. wide and 216 ft. long, worked out from a sketch made by Fathers Maller and Tornatore. These plans, however, were changed considerably as the work progressed. On 23 June, 1847, Bishop Kenrick moved into the house at the corner of Eighteenth and Summer Streets, the present archiepiscopal residence, the Ladies of the Sacred Heart having moved to the property purchased for them at Torresdale. The subscriptions came in slowly, in spite of the most strenuous efforts of the Bishop, and the personal supervision of the work from his new residence. Only the foundation and the brick arches to support the floor had been built, but an additional lot on Race Street, 34 ft. wide by 144 ft. deep, was purchased for $3,400. As the years passed, Bishop Kenrick's courage did not flag, although the work was at a standstill for lack of funds for several months at a time.

The Assumption B.V.M., 1848

While provision was being made by contributions from all the parishes toward the building of the Cathedral, the local needs of religion had to be considered by the erection of parish churches. To the already lengthening list of these was added, in 1848, the Church of the Assumption, in the district of Spring Garden, to take in the northern part of St. John's parish. A lot on Spring Garden Street east of Twelfth Street was purchased, and the Rev. Charles I. H. Carter was appointed pastor. Father Carter was a native of Kentucky and became a convert from Episcopalianism at the age of nineteen. He entered the Seminary at Bardstown, and accompained Bishop Kenrick from that institution to Philadelphia, to continue his studies, and was ordained in St. Mary's Church, of which he later became pastor, by Bishop Kenrick, 15 August, 1832. The young priest's determined nature made him easily surmount the obstacles in the way of establishing a new parish in the very heart of that anti-Catholic district. The comparatively few Catholics aided him energetically, and the corner-stone of the new church was laid 21 May, 1848, by Bishop Smith of Glasgow, Scotland. Bishop

Kenrick preached the sermon. On 11 November, 1849, the edifice, which was considered by far the handsomest in the city, was dedicated by the Very Rev. Francis X. Gartland, V. G. Bishop Reynolds of Charleston, S. C., preached the sermon. The parochial residence adjoining the church on the east was built almost immediately, and the zealous pastor and flock completed their parish buildings by the erection of a school on a lot at the south-east corner of Twelfth and Wistar Streets, which was taught by the sisters of the Holy Child Jesus, who were later provided with a convent west of the church. Father Carter's private fortune of about $75,000 enabled him to prosecute the erection of his parish buildings, and also to give generously to the Diocesan Seminary and the American College in Rome.

Assumption B. V. M., Manayunk, 1849

The German-speaking Catholics in Manyunk had increased to such numbers that in 1849 the work of organizing a German parish in that district was begun. Previous to this time the two score families of German-speaking Catholics, while they heard Mass at St. John the Baptist's were counted as members of Holy Trinity parish at Sixth and Spruce Streets. In 1843 an arrangement was made by which one of the Redemptorists at St. Peter's went once a month to hear confessions and to preach to them in the German language. When Bishop Kenrick arranged for the formation of a church for the German-speaking Catholics, the necessary funds were secured, and ground on Oak Street was purchased in the spring of 1849. The church was erected at once, opened for service 6 January, 1850, and dedicated by Bishop Kenrick on 21 January, 1850. The first pastor was the Rev. S. R. Etthoffer, who after one year was succeeded by the Rev. A. Shippert, D. D.

St. Vincent de Paul's, Germantown, 1849

Having provided for the Catholics of Frankford, Bishop Kenrick in 1849 arranged to organize a parish and build a church in the old settlement of Germantown, which, while containing only a few Catholics, gave promise of becoming a beautiful and thickly-pop-

ulated suburb. Accordingly a large piece of ground was purchased on the north side of Price Street, east of Main Street, and placed under the care of the priests of the Congregation of the Mission, who were in charge of the Theological Seminary. The parish was named after the Founder of their Society, St. Vincent de Paul. The corner-stone was blessed on 2 September, 1849. Bishop Kenrick officiated and preached. The new church was planned for the future possibilities of the parish rather than for the dozen or so Catholic families who dwelt there and who previously had heard Mass in Nicetown. Only the nave was therefore built, and it was privately blessed by Vicar General Sourin, 13 July, 1851, while High Mass was celebrated by the first pastor, the Rev. M. Domenec, afterwards Bishop of Pittsburg. The Very Rev. E. J. Sourin, V. G., preached the sermon.

St. Dominic's, Holmesburg, 1849

Bishop Kenrick's executive mind grasped the fact that the day was not far distant when the beautiful suburbs of Philadelphia, even at a distance from the city proper, would be desirable places of residence, and become thickly populated. The creation of a Catholic parish would aid materially to this end, and accordingly, in 1849, arrangements were made for the building of a church in Holmesburg. The parish was put in charge of the Rev. Charles Dominic Berrill, O. P., who placed it under the protection of the founder of his Order, St. Dominic. A very modest building was planned, but sufficient for the needs of the few Catholics then residing in the small town. The corner-stone was blessed 9 September, 1849, by the Very Rev. Father Gartland, V. G., and before long the church was ready for use and dedicated.

St. James's Church, 1850

The part of the city now known as West Philadelphia, fifty years ago was not the beautiful residential section it is to-day. It was made up of scattered hamlets, in each of which, of course, was a number of Catholics, who were obliged at great inconvenience to cross the river and attend services at St. Patrick's, their parish church.

The activity in church building extended in 1850 to the west side of the river, and a parish was organized in Hamilton Village, Blockley Township, to include all that district. The Rev. J. V. O'Keefe, assistant at St. Philip's, was appointed pastor of the new parish, and celebrated Mass and founded a Sunday School in the house of William McBride, who resided where now 3631 Locust Street stands. The Rev. William O'Hara, D. D., afterwards Bishop of Scranton, then assistant at St. Patrick's, was deputed by Bishop Kenrick to purchase a church property, and with Mr. McBride and Mr. Jerome Eagle he secured a lot 120 feet on Chestnut Street and 50 feet extending along Mary (now Thirty-eighth) Street to St. George (now Sansom) Street. On 14 July, 1850, the first meeting of the congregation was held, and Father O'Keefe, accompanied by Mr. McBride, took a census of the scattered Catholics in his very large territory, and found forty adults, married and single, who pledged themselves to aid him energetically in the erection of a church. Work was begun at once on the digging of the cellar and the laying of the foundations, so that the corner-stone was blessed on Sunday afternoon 4 August, 1850, by Bishop Kenrick, who also delivered the discourse. Father O'Keefe was transferred to St. Patrick's, Pottsville, a few months later, and was succeeded by Father Mullen, who completed the erection of the church.

St. Malachy's Church, 1851

The last parish to be organized by Bishop Kenrick before his translation to Baltimore, was that of St. Malachy's. The Rev. John Kelly was appointed pastor, and as the district was already thickly populated, plans were made for the purchase of a tract of ground extending from Eleventh to Warnock Street, north of Master Street. The ground was secured, and the corner-stone of St. Malachy's Church was blessed 25 May, 1851, by Bishop Kenrick, who also preached the sermon. The work of building proceeded rapidly, and a spacious edifice was dedicated 19 September, 1852, by the Very Rev. E. J. Sourin, V. G., who also sang the Mass and preached the sermon. The church was built most substantially, and made large

enough to serve even for present needs. A contemporary newspaper report says:

> Everything connected with the church has been done with a view to the future. Its size and comparative cheapness reflect great credit on those engaged in its erection. Such is the economy displayed in its construction that one of the walls serve three purposes, namely, for the end wall of the church, for one of the walls of the parsonage, and for the wall of the school-house, so that two principal walls of the school-house are already built; and thus, owing to the judicious management, one of the largest Catholic school-houses in our city can be built at about one-half the cost usually incurred.

Bishop Kenrick received official notification, dated 19 August, 1851, from Rome, of his transfer to the Archiepiscopal See of Baltimore. At the death of the Most Rev. Samuel Eccleston, the choice of Bishop Kenrick as his successor was made without any hesitation by Pius IX. Bishop Kenrick's notable work on *Papal Supremacy* had attracted general notice throughout the English-speaking world; his theological books were made text-books in colleges and seminaries, and the executive ability that he displayed during his twenty years as Bishop of Philadelphia pointed conclusively to him as the logical successor to the See of Baltimore. To that dignity was added, by a Papal Brief, the additional honor of Apostolic Delegate and Primate of the United States. This primacy, which Baltimore had previously enjoyed on account of its claims as the first Catholic See of the United States, was confirmed on 25 July, 1858, by Pius IX designating the Archbishops of Baltimore holders of the perpetual Primacy among the American Hierarchy, with right of precedence.

The departure of Bishop Kenrick from Philadelphia, which took place on 9 October, 1851, was marked by the notable grief of the Catholics of the City, who felt the loss to them, while they rejoiced in the added honor to one who had done so much for Catholicity in Philadelphia. Twenty years before, when Francis Patrick Kenrick was consecrated Bishop, there were but four churches, with thirty priests. Moreover, Catholicity was embroiled in disgraceful conflicts of some of the body against the lawful head. Progress had thus been almost entirely impeded, and the energy of

the authorities had to be devoted almost exclusively to the restoration of peace. The twenty years of Bishop Kenrick's rule had transformed all this, and disorder had given place to perfect discipline. The four churches had increased to one hundred and two. More than one hundred priests gave themselves, under his watchful eyes, to the energetic service of religion, while forty-six seminarians were prepared for the future work of the diocese, and in orphanages and hospitals holy women minstered to the poor and sick. Above all, Bishop Kenrick had conquered the hearts of Catholics and non-Catholics by the arms of gentleness and charity. The estimate of the community was expressed in a parting address of clergy and laity, part of which was as follows:

More than twenty years have passed since it pleased God to commit to your paternal government this portion of the Church. It is not for us to say how faithfully the sublime trust has been fulfilled. The state of religion now, as compared with its condition when you first appeared in our city, is the best evidence that God has watched over us for good, and sent among us a pastor after His own heart. The institutions which have been since founded to promote the cause of education, to relieve distress, to uphold religion; the churches which have sprung up in every part of the diocese, the congregations which have been formed and fostered by your care, the learned works with which, in the midst of so many exterior occupations, you have enriched our literature—these are at once the proofs of your apostleship among us, the memorials of God's goodness to us, and the titles to a love and a veneration, on the part of this community, which time cannot easily efface.

Bishop Kenrick felt deeply this testimonial of esteem. His heart was in the incompleted works of the Cathedral and Seminary, and in his reply to the address he commended these two works especially to the Catholics of Philadelphia.

My departure from among them was not without pain to my feelings; but it has been my study to follow the guidance of superior authority; and I felt that when I was called upon to ascend to a higher place, I was virtually admonished to aspire to the perfection which becomes it. Promotion in the Church implies an increase of responsibility, with a stricter obligation to present to others the example of sublime virtue. Although my pastoral relations to my former flock have ceased, I shall always cherish respectful esteem for the devoted clergy, and affectionate attachment for the pious laity of the Philadelphia Diocese.

CHAPTER XXIX.

ADMINISTRATION OF BISHOP NEUMANN.—EARLY LIFE OF BISHOP NEUMANN.—CONSECRATED BISHOP OF PHILADELPHIA.—APOSTOLIC LABORS.—PLENARY COUNCIL OF BALTIMORE.—DIOCESAN CLERGY PLACED IN CHARGE OF SEMINARY.—DIOCESAN SYNOD.—FORTY HOURS' DEVOTION INTRODUCED IN DIOCESE.—BISHOP NEUMANN'S VISIT TO ROME.—EIGHTH PROVINCIAL COUNCIL OF BALTIMORE.—CONSECRATION OF BISHOP WOOD, CO-ADJUTOR BISHOP OF PHILADELPHIA.—BISHOP WOOD IN CHARGE OF CATHEDRAL BUILDING.—DIOCESAN SYNOD.—ERECTION OF CATHEDRAL CHAPEL.—PREPARATORY SEMINARY AT GLEN RIDDLE.—FOUNDING OF ST. MARY MAGDALEN DE PAZZI'S PARISH, OUR MOTHER OF SORROWS', ST. TERESA'S, ST. ALPHONSUS'S, OUR MOTHER OF CONSOLATION.—DEATH OF BISHOP NEUMANN.

THE Venerable John Nepomucene Neumann, Fourth Bishop of the Diocese of Philadelphia, was the oldest son of Philip Neumann, of Obersburg, Bavaria. He was born on Good Friday, 20 March, 1811, in Srachatic, a town of Bohemia, where his father conducted a large stocking-weaving factory. He was baptized on the day of his birth in the Church of St. James the Great, and his godfather, John Mack, Mayor of the town, gave him the name of the Patron of Bohemia, John Nepomucene. As a child he accompanied his mother to early Mass during the week, and her good example in frequently approaching the Sacraments, the recitation of the Rosary, and the other devotions with which she sanctified her home, naturally impressed the family with her religious spirit. Young Neumann began school

VENERABLE JOHN NEPOMUCENE NEUMANN, C. SS. R.
Fourth Bishop of Philadelphia.

in his seventh year, and having inherited from his father a love for learning, his school-days are a record of successes. At the age of twelve he went to Budweiss, to continue his studies under the Fathers of the Pious Schools. His later studies were pursued under the priests of the Cistercian Order, and at the age of twenty he decided to prepare himself for the priesthood, and was admitted to the Theological Seminary in Budweiss on All Saints' Day, 1831. His earnestness and industry secured for him the highest praise from his professors. On 21 July, 1832, he received Minor Orders, and at this time made a resolution of devoting himself to the American Missions, the accounts of which he read in the Journals of the Leopoldine Society. With this intention he matriculated in the University of Prague, that he might prepare himself in French and English for future labors in America. After finishing his University course with distinction, he returned to Budweiss in August, 1834.

The extreme old age of the Bishop of Budweiss delayed Neumann's ordination, and, having received funds for travelling expenses by collections in the parishes of Budweiss, and a contribution from the Society of Foreign Missions, he applied to Bishop Kenrick for admission into the Diocese of Philadelphia, and afterwards to Bishop Bruté of Vincennes, and finally to Bishop Dubois of New York. He sailed from Havre, France, 20 April, 1836, and, arriving in New York, was received with great courtesy by Bishop Dubois, who needed the services of German priests, and who intrusted him, while awaiting ordination, with the work of preparing German children in that city for their First Communion. He received sub-deaconship on 19 June, 1836, deaconship on the 24th, and next day was ordained priest by Bishop Dubois, in St. Patrick's Cathedral. On the following day he celebrated his first Mass at the Church of St. Nicholas, and administered First Communion to the children whom he had prepared. He was immediately assigned to mission work in Erie County, and for four years devoted all his energy to the most arduous mission labors in the sparsely-settled districts in New York, covering a territory of over two hundred miles. In the spring of 1840 he was prostrated with fever, and on his recovery resolved to enter the Congregation of the Most Holy Re-

deemer, several priests of which Congregation he had met during his missionary work. Having made application to Father Prost, and having been released from the New York Diocese by Bishop Hughes, he entered the Redemptorist Order at Pittsburg in October, 1840, and received the habit, 29 November, 1841. The Redemptorist Order at that time had neither a Novitiate nor a Master of Novices, but the Fathers of the Order were scattered through Pennsylvania, Maryland, Ohio, and New York, administering to the spiritual necessity of the German Catholics. Father Neumann instantly took up this work, and his novitiate was made in the midst of exhausting labors, giving missions in Baltimore, and in Canton and Cincinnati, Ohio. His vows were made on 16 January, 1842, under the direction of Father Alexander, of St. James' Church, Baltimore. This was the first profession of a Redemptorist in America.

In 1844 Father Neumann was appointed Superior of the Redemptorist Convent at Pittsburg, where he built the church, and for three years labored with most beneficial results. In February, 1847, he was appointed Provincial of the Redemptorist Order in America. For four years he fulfilled the responsible duties of this most important office, and was then appointed by his superiors first pastor of St. Alphonsus's Church, Baltimore. Here he became known to Archbishop Kenrick, who selected him as confessor, as he already knew him from the favorable reports that he had received of Father Neumann's labors in Pittsburg, through Bishop O'Connor.

In the list of names sent to Rome from which the Bishop of Philadelphia was to be selected, Father Neumann's name stood second. On one of his visits to go to confession, Archbishop Kenrick informed Father Neumann that he had been preconized as Bishop of Philadelphia. The humble Redemptorist was filled with alarm, and besought the Archbishop to use his influence to prevent his being appointed to so responsible an office. He also wrote to his Superiors in Europe, begging them to save him from the position. Coming into his room in the dusk of the evening of 19 March, Father Neumann found on his desk an episcopal ring and pectoral cross, and having been told that the Archbishop had called to see him, knew that his entreaties had been in vain. He spent the whole night in

prayer, and on the following day, 20 March, his forty-first birthday, Archbishop Kenrick brought to him the Papal Bulls, appointing him Bishop of Philadelphia, and with explicit commands for their acceptance. He was consecrated on Passion Sunday, 28 March, 1852, by Archbishop Kenrick, assisted by the Right Rev. Bernard O'Reilly of Hartford, and the Rev. Francis L'Homme. On 30 March Bishop Neumann took possession of his See in the quietest manner. He was met at the station by a delegation of priests, who knew his wish to avoid all display. One of his first acts in Philadelphia was to visit Moyamensing Prison, where two brothers, named Skupinski, were condemned to death. They had refused priestly ministrations, but after several hours spent in the cell with them, Bishop Neumann by his gentleness converted their hard hearts, and prepared them for death. The first days in his new position he spent in visiting the Religious Houses of the city, and some of the churches, and in familiarizing himself with the vast field of work, from which he had in all humility shrunk, but which—perfect Religious that he was—he had accepted in obedience to the Holy Father.

A saint was needed to succeed a saint in the See of Philadelphia. Bishop Kenrick's work had been interrupted before he had finished what he had planned, and on the new Bishop lay the gigantic task of completing this work. The Seminary was in debt for the sum of $5000, which in the early 'fifties was considered a very large amount; and the Cathedral was unfinished, as the work had met with many setbacks for lack of funds. But there was much consolation for the Bishop in finding the clergy united and ready to second his efforts, and the people devoted to their pastors, and one in furthering the work of Bishop and priests.

Bishop Neumann at once set about his task vigorously. Records made in his notebook are evidences of his industry, and serve as a commentary on his systematic administering according to the rules and vows with which he had bound himself when he had entered the Redemptorist Order. While he would have wished to continue to wear his religious habit instead of the episcopal insignia, and to have in his household a Father and a Lay-Brother of the

Redemptorist Order, so that he might continue his community life, with a common sense that must always characterize true sanctity he yielded to circumstances. His life was in accordance with the rule of his Order, and his observances did not interfere with or make him slight any duty of his position as Bishop. He preached every Sunday in one or more churches, when in the city, and the visitations that he made every year were really Missions, for besides confirming, he preached, heard confessions, and remained several days in each parish. He had especially equipped himself for the duties of the confessional, as he knew all the Slavic dialects, and was master of twelve modern languages. On his visitation he found himself unable to hear confessions in Irish, and he immediately set himself to learning Gaelic, so that within a short time he was able to converse and hear confessions in this difficult tongue. His habit was to spend most of the night in prayer, and in his kindness he answered the night-bell himself, and ministered to the sick-calls that came in that time. The poor of the city flocked to his house, and several times a day he went down to them, and distributed whatever money he had.

Bishop Neumann was formally installed in the See of Philadelphia on Palm Sunday, after which he blessed the palms and celebrated Pontifical Mass at St. John's Cathedral. In the afternoon he administered confirmation at St. Patrick's Church, and in the evening delivered a discourse on devotion to St. Joseph, at St. Joseph's Church. During the following week he issued his first pastoral, in which he announced that the Very Rev. Father Sourin had been appointed Vicar General, and stated that he relied "on the zeal and charity of the clergy for results in the completion of the important work of erecting the Cathedral, begun by his predecessor."

Bishop Neumann's zeal for the spiritual welfare of his Diocese made him especially anxious for the establishment of parish schools for the instruction of the young. In this he continued the plans of Bishop Kenrick, whose tragic experiences in 1844 had made evident the hazard to faith that lay in Catholic children attending the State schools. On 28 April, 1852, Bishop Neumann called a meeting of all the pastors to devise ways and means of establishing a school

in each parish. A second meeting was held on 5 May, in which the educational question was considered, and the resolutions that had been framed by the Committee appointed at the previous meeting were read and approved. As a result of this meeting, consisting of all the pastors, with the Bishop as President, meetings were held every month at the Bishop's residence, and he was never absent unless away from the city on his episcopal visitation. In furtherance of the work of education, the Bishop introduced into the Diocese the Brothers of the Christian Schools, for the education of the boys, and the Sisters of the Immaculate Heart of Mary, and the Sisters of Notre Dame of Namur, for the education of the girls, and the Sisters of the Holy Cross from LeMans, to take charge of an Industrial School. As an adjunct to his works of charity, the Bishop himself founded in the Diocese the Third Order of St. Francis. He was especially desirous of providing an Infant Asylum, and a letter to his sister in Bohemia, Sister Mary Caroline, a Sister of Charity of St. Charles Borromeo, tells of a work which he was very anxious to undertake: "As soon as I can procure means, I intend to open an Infant Asylum, and I hope that shortly a hospital will be established for sick immigrants. As soon as things are ready I shall not fail to apply to you."

In May, 1852, Bishop Neumann attended the First Plenary Council of Baltimore, which was convoked by Archbishop Kenrick on 9 May, in the Cathedral of Baltimore. There assembled in council all the Archbishops and Bishops of the United States and its territories, including the Archbishops of Baltimore, Oregon City, St. Louis, New Orleans, and New York, with their Suffragans, now twenty-four Bishops, with the Bishops of Monterey or the Two Californias, also the officials of the Council, the Theologians, the Abbot of LaTrappe, the Superiors of the Augustinians, Dominicans, Benedictines, Franciscans, Jesuits, Redemptorists, the Congregation of the Mission, and Sulpicians. Only forty years previously, the first Archbishop of Baltimore had sat in consultation with three Suffragans, the Bishops of Philadelphia, Boston, and Bardstown, then the Hierarchy of the United States.

The decrees of the Council were approved by the Congregation of the Propaganda 30 August, and its decision was ratified by Pope Pius IX, 26 September. The Holy Father also established nine new Sees, whose erection had been solicited by the Council, viz., Portland, Maine; Burlington, Vermont; Brooklyn, New York; Newark, New Jersey; Erie, Pennsylvania; Covington, Ky.; Quincy, Illinois; Santa Fe, New Mexico; and Natchitoches, Louisiana. San Francisco was elevated into an Archiepiscopal See.

During the summer months Bishop Neumann made an official visitation of all the churches in and near the city, and in the meantime the work of erecting the Cathedral was being advanced, and, following the intention of Bishop Kenrick, no work was done unless there was money on hand to pay for it.

In this year, 1852, the Fathers of the Congregation of the Missions, after having been in charge of the Seminary for eleven years, were obliged, on account of the reduced number of the members of their Community, to retire from this important work, and Bishop Neumann placed the institution under the care of the diocesan priests, with the Rev. William O'Hara, D. D., as Rector and principal Professor.

Bishop Neumann ordered a retreat of the clergy to begin 13 April, 1853, to be followed on 20 April, by a Diocesan Synod, in which were promulgated the decrees of the Plenary Council.

Having administered Confirmation in most of the city churches, Bishop Neumann during the summer months made his visitation to the distant parts of the Diocese, and the itinerary of this journey, published in *The Catholic Herald*, records him as preaching in German and English, dedicating new churches, and confirming. In spite of the difficulty of travel, Bishop Neumann made his visitation of all parts of the Diocese at least once every two years, and of the more accessible parts every year. The visit to each church was thorough, as he preached and heard confessions in the many languages with which he was familiar, and interested himself in the personal affairs of the members of each parish, reconciling to the Church many persons married outside the faith, whom he found in the remote districts. His notebook shows that he made himself familiar with the

history of each parish, as the records of his visitations give not only the number confirmed by himself or received back into the Church, but also the number of persons confirmed by his predecessors, with the dates of Confirmation, and the name of the founder of the parish, also the dates of the cornerstone-blessing and the dedication.

In the year 1853, the Devotion of the Forty Hours' Public Adoration of the Blessed Sacrament was introduced into the United States, and, in accordance with Archbishop Kenrick's desire, Bishop Neumann introduced the Devotion into Philadelphia, the first church in which it was held being St. Philip Neri's. He then arranged that during the year each Sunday would find this Devotion being held in some church in the Diocese, and his published order shows the Forty Hours' Devotion to be held in St. Malachy's Church, 1 January, 1854, and ends with St. John's Church, Honesdale, 31 December, 1854.

In Easter Week, 1854, the Bishop published a pamphlet announcing the Jubilee proclaimed by Pope Pius IX, and making a powerful appeal to the people to provide means for completing the new Cathedral. As in all his other public utterances, he dwelt on the necessity and importance of providing Catholic schools. A new stimulus was given to the Cathedral work by a mass-meeting held in the Chinese Museum, the evening of 6 March, when the report of the contributions already received was read, and preparations were made for an extra effort to secure funds that would complete the façade and side-walls.

Having made his visitation during the summer months, Bishop Neumann issued a pastoral letter announcing that he had been invited by the Holy Father to assemble with the other Bishops in Rome on the occasion of the definition of the Dogma of the Immaculate Conception. The pastoral is a beautiful declaration, full of unction and devotion to the Mother of God. On 19 October, 1854, the Bishop left the City for New York, whence, on 21 October, he sailed for Rome. After the ceremony in Rome, Bishop Neumann went to visit his venerable father in his native town, which he had left just nineteen years before to go to the missions of North America. He returned to Philadelphia in March, 1855, and after

issuing a pastoral to his flock on the 1st of May, 1855, promulgating the definition of the Dogma of the Immaculate Conception, he attended the Eighth Provincial Council of Baltimore. In the Council Bishop Neumann showed that, although the erection of the See of Newark had cut off New Jersey from the Diocese of Philadelphia, the remaining large number of Catholics and churches required a further division of the Diocese, and he proposed the erection of Sees at Pottsville, Pa., and Wilmington, Delaware.

The Fifth Synod of the Diocese was held on the 3, 4, and 5 October, 1855, in which, after promulgating the decrees of the recent Council of Baltimore, diocesan regulations were made, Counsellors were appointed, and a Chancery established. The work of completing the Cathedral was also discussed, and the erection and proper management of parish schools, as well the careful instruction of the young were earnestly enjoined. The Holy See was also solicited to make SS. Peter and Paul the Patrons of the Diocese.

The architect's report of 1856, to the rector of the Cathedral parish, the Rev. E. Q. S. Waldron, shows that much work had now been done, and the Bishop's remarks at the annual meeting were very encouraging. "The circumstances of its progressing slowly," he said, "ought not to discourage anyone, nor should anyone be tempted to doubt of its ever being finished. The old saying holds here: 'What is to last must be built slowly.' Our principal object in moving thus slowly is that the faithful may not be taxed too heavily, since every parish has its own institutions to support." During the year Bishop Neumann visited fifty-two churches, blessing corner-stones, dedicating churches, and ordaining priests, besides advancing the work on the Cathedral.

His humility, in spite of the enormous amount of work that he did, made him feel that he was not fitted to administer a diocese like Philadelphia. He would gladly have gone back to his habit and Religious Order, and in fact applied to the Pope for permission to do so, but Pope Pius IX replied: "Because you, my beloved son, have united the virtues of a Religious with the burden of a Bishop, you shall remain a Religious, and even if you were no longer a full member of the Congregation, I would, by virtue of my power, re-

ceive you as such." The Bishop was convinced, however, as he wrote to Archbishop Kenrick on 19 November, 1856, that more could be done in Philadelphia by one whose natural gifts enabled him to arouse the faithful, and officiate to their satisfaction on great occasions. He felt almost certain that Pottsville would be erected into a See, and that he would be made its Bishop. The Sovereign Pontiff, however, did not divide the Diocese, although the Provincial Council had petitioned him to do so. Instead, he gave to Bishop Neumann a co-adjutor, in the person of the Rev. James Frederick Wood, a native of Philadelphia, and at that time a priest in the Diocese of Cincinnati. He was consecrated Bishop of Antigonia and Co-adjutor Bishop of Philadelphia, with the right of succession, in the Cathedral at Cincinnati, on 26 April, 1857. Bishop Neumann assisted at the consecration, and escorted his Co-adjutor back to Philadelphia. Bishop Wood began at once to render excellent aid in administering the See. His training in the banking business had made him particularly efficient in the work of managing the church temporalities, although he also lightened Bishop Neumann's burden by his visitations of churches and institutions and administering Confirmation. At a meeting of the clergy held in June, Bishop Neumann announced that the work of completing the Cathedral had been committed to Bishop Wood.

On 28 and 29 October, 1857, the Diocesan Synod was held in the private chapel of the Bishop's residence. Bishop Wood presided at both sessions, and the other officials of the Synod were the Promoter, the Very Rev. Charles I. H. Carter, V. G.; Procurators: the Very Rev. John V. O'Reilly, V. F.; the Rev. Patrick Sheridan, the Rev. J. Felix Barbelin, S. J., and the Rev. Robert Klineidan, C. SS. R.; Secretary, the Rev. Thomas Reardon; Assistant Secretary, the Rev. Richard O'Connor; Master of Ceremonies, the Rev. William O'Hara, S. T. D.; Chanters, the Rev. Nicholas O'Brien, the Rev. Charles J. Maugin; the Bishop's Notary, the Rev. Patrick A. Nugent. There were 114 priests present, and thirty-two were excused by the Bishop from attendance.

Bishop Wood foreseeing that the building of the Cathedral would be protracted for several years, in the latter part of 1857 had

erected on Summer Street, on a lot adjoining the Episcopal Residence, the present brick chapel in which the congregation might worship instead of in the private chapel of the Bishop's house. The work was directly superintended by the Bishop, and on 13 December, 1857, the building was ready for services, and was consecrated. The Rev. P. A. Nugent was appointed Rector in the place of Father Waldron, who had been transferred to Baltimore, and the Rev. William Cook was made assistant. Father Nugent was soon succeeded by the Rev. Thomas Quinn as Pastor, with the Rev. Augustine J. McConomy as assistant. In the meantime the work of erecting the Cathedral advanced rapidly and the walls were completed. On 13 September, 1859, a large gathering witnessed the placing of the keystone in position, also the blessing of the cross, which was performed by Bishop Wood, who himself raised it to its lofty position on the top of the dome. Bishop Spaulding delivered a masterly and eloquent address, and Bishop Neumann presided.

In the same year, 1859, a large tract of ground, with suitable buildings, known as the Aston Ridge Female Academy, was purchased at Glen Riddle, Delaware County, where on 7 September was opened a Preparatory Seminary, in which candidates for the priesthood could pursue their classical studies, instead of, as heretofore, at St. Charles's College, Ellicott City, Maryland. The Very Rev. Jeremiah F. Shanahan, afterwards Bishop of Harrisburg, was appointed Rector.

Together with the work of completing the Cathedral, his episcopal visitations, confirmations, and ordinations, the years of Bishop Neumann's episcopate were marked by the erection of twenty churches in his diocese, for he followed out his predecessor's plan of supplying the needs of the Catholics in the various districts, as soon as a sufficient number warranted the erection of a parish.

St. Mary Magdalen de Pazzi's Church, 1852

One of the first cares of Bishop Neumann was the providing for the Italian immigrants who were then settled in the neighborhood of Seventh and Carpenter Streets, in St. Paul's Parish. On 24 September, 1852, an old Methodist chapel, with a small burial-ground, and a small house which served as a pastoral residence, were bought by

the Bishop, and placed under the charge of the Rev. Gaetano Mariani. The old chapel was immediately put in order for divine service, and placed under the patronage of St. Mary Magdalen de Pazzi. Additional lots were soon after bought, and building of a new church was begun around the old chapel. The corner-stone was laid on 14 May, 1854, after Vespers, by Bishop Neumann. The Rev. J. McGuigan, S. J., preached the sermon. The committee appointed to secure funds for the erection of the church, consisted of Messrs. John Raggio, John Kerns, Thomas Timmons, Patrick Kane, James Questa, Patrick Auliffe, John Cassidy, Philip Kelly, and N. F. Costello. When the new building was finished, the old chapel on the inside of it was removed, and the church dedicated on 23 October, 1857. Father Mariani remained in charge until his death, which occurred 8 March, 1866. He was regarded as a saint, and many remarkable cures are related as having been performed by him. His grave, in St. Mary's Cemetery, was for many years a place of pilgrimage.

Our Mother of Sorrows' 1852

Bishop Kenrick, with the foresight amounting almost to inspiration that characterized his administering for the future of the Diocese, in 1849, purchased a farm, in the very distant part of West Philadelphia at what is now Forty-eighth Street and Lancaster Avenue. On part of this ground was laid out the Cathedral Cemetery. A portion of the property was also set apart for St. John's Orphan Asylum, which was afterwards built there, on its present site, in the early 'fifties.

There were then but few Catholics in the villages of Mantua and Hestonville in that district. When the Sisters of St. Joseph and the orphans took their abode in the new Asylum, the Rev. J. C. McGinnis was appointed Chaplain of the institution, and the Catholics in that part of West Philadelphia attended Mass in the Asylum chapel. In 1852 Father McGinnis improvised a chapel in a rude tool-shed built near the entrance to the cemetery on Forty-eighth Street; a temporary altar was erected, and Father McGinnis said his second Mass on Sunday in this chapel, which accommodated scarcely the score of people who attended. This tool-shed chapel

was called St. Gregory's. In 1853 Father McGinnis was succeeded by the Rev. C. A. Dellanave, who enlarged the chapel to double its former size. In 1856 the Rev. James Kelly was appointed pastor. He added two wings to the chapel, in one of which he lived. After five years the Rev. William Kean took charge.

St. Teresa's, 1853

The Rev. Father Hugh Lane, founder of St. Teresa's Parish, from his ordination on 2 June, 1844, had been stationed in the missions of South New Jersey, and when the Diocese of Newark was erected, in 1853, he was recalled by Bishop Neumann and given the task of organizing a new parish south of St. John's, and west of St. Paul's. Bishop Neumann had already purchased a site for the church at the north-east corner of Broad and Catharine Streets. South-west of this there were only grazing tracts. Father Lane made friends of both Catholics and Protestants, and all entered earnestly with him into the work so energetically that the corner-stone of the new church was blessed on 29 May, 1853, by Bishop Neumann. The Rev. Dr. Monahan of St. Patrick's preached the sermon. The building of the edifice, the present church, advanced so rapidly that on Christmas Day, 1853, it was dedicated. Father Lane then built the pastoral residence, and in 1858 resigned the charge of St. Teresa's, and exchanging places with the Rev. John P. Dunn, became pastor at Kellyville.

St. Alphonsus's, 1853

The Germans south of Market Street, no matter how far distant from Holy Trinity Church, were counted as members of that parish. In the District of Southwark there were many German families who were at a great distance from Holy Trinity. With a view to establishing here a church for German-speaking Catholics, Bishop Neumann secured a lot at the south-west corner of Fourth and Reed Streets, but was unable to provide a pastor, until the ordination of the Rev. Matthias Cobbin, on 21 May, 1853. Father Cobbin, although an Englishman, was educated in Germany, and spoke German with facility. He at once began work in the new parish, and

on 19 June the corner-stone of St. Alphonsus's Church was blessed by Bishop Neumann. The present large structure was planned wisely, for although the congregation was then comparatively small, the future of the district was assured, in view of the changes in the municipality that were being arranged. A commodious basement on the level of the sidewalk was rapidly completed, in which for the following five years divine service was held. In 1854 Father Repus succeeded Father Cobbin as pastor, and after a short time the church was placed in charge of the Franciscans, Fathers Alphonse, Zoellen, and Passodowski. A secular priest, Father Nicola, was appointed pastor after the Franciscans, and during his administration the church was completed,—an imposing structure, 135 ft. long and 60 ft. wide, with massive stone steps leading to the church proper on the upper floor. The building was surmounted by a belfry 135 ft. high. The aisles were arranged exceptionally wide, with large open spaces between the pews and the sanctuary. This design was followed in order to facilitate the monthly processions held in honor of the Blessed Sacrament, by the Archconfraternity of the Blessed Sacrament, which was instituted in St. Alphonsus's Church by Bishop Neumann, he himself drawing up the rules and arranging the order of the devotions. The church was dedicated 4 March, 1860, by Bishop Wood. The Very Rev. Dr. P. E. Moriarty, O. S. A., preached the sermon.

St. Bridget's, Falls of Schuylkill, 1853

In the beginning of 1853 there were about twenty Catholic families in the village of the Falls of Schuylkill, in the north-west of Philadelphia. For these Mass was celebrated in one of the private houses by a priest from St. Stephen's, the Rev. Edward McMahon. As the number increased it was found inconvenient to gather in a small house, and permission was obtained to celebrate Mass in the village hall, which was used for religious services by several denominations. The illiberal-minded inhabitants of the Falls of Schuylkill opposed the permission being given to Catholics to use the building for divine service, and an attempt was made to set it on fire. Father McMahon therefore resolved to

build a church, and at a meeting called in the summer of 1853, tradition says, thirteen men and boys were present. However, enthusiasm made up for numbers, and the present parish property on the south side of James Street was secured. In September the corner-stone of the church was blessed. While the church was being built, Bishop Neumann formed the district into a separate parish, and gave it in charge of the Rev. James Cullen, who had been an assistant at St. Michael's. The church building was completed in 1855, and dedicated in honor of St. Bridget.

Our Mother of Consolation, Chestnut Hill, 1855

In the early 'fifties Chestnut Hill was far from being the beautiful suburb that it is to-day, the village consisting of a few dwellings lying between the Reading and Pennsylvania Railroad Stations. There were some Catholics among the inhabitants, and there were others scattered through the farm districts in the neighborhood. To supply the religious needs of these, the Provincial of the Augustinians, the Rev. Dr. Moriarty, O. S. A., with the permission of Bishop Neumann, on 15 October, 1853, purchased ground on which to build a church at Chestnut Hill. He blessed the corner-stone on 10 June, 1855, and on 11 November, 1855, Bishop Neumann dedicated the church. The nave and tower of the present church, and the front part of the pastoral residence north-west of it, were built by Dr. Moriarty, who was the most famous of the Augustinian Fathers who have ministered in the United States. He remained in charge until 1874.

On 2 February, 1854, Gov. Bigler signed the Bill incorporating the old City of Philadelphia and the twenty-eight surrounding districts which comprised the County of Philadelphia, into the City of Philadelphia. During the ten previous years efforts had been made to effect this. The serious riots of 1844 called general public attention to the insufficiency of the police system, and the dissatisfaction led to an appeal being made to the Legislature for consolidation. But in place of this an Act was passed establishing a police system for the entire County, practically giving the Sheriff of the County power to appoint and command the police. This measure

gave only partial relief, and some changes were made in later years, but the citizens were not satisfied. In September, 1849, a public meeting was held in favor of complete consolidation, and in the same year the Grand Jury made a special Presentation of the necessity for such action, and this recommendation was made by subsequent Grand Juries for a long while. After several efforts, all of which the Legislature rejected, a compromise was finally suggested, planning to incorporate all the districts north of Vine Street into one jurisdiction, the City of North Philadelphia; and all the similar districts south of Cedar (South) Street, into the City of South Philadelphia, and the territory west of the Schuylkill River, into the City of West Philadelphia.[1] While this plan was not wholly without merit, it was not accepted by the people, and the agitation continued for the Greater Philadelphia. In the Fall of 1853, Mr. Eli K. Price was elected a member of the Senate, as a special advocate of consolidation, and his Bill, after several revisions, was passed by both Houses, and signed by the Governor. The population of Philadelphia at that time was 425,000, of whom 21,000 were negroes. The first Mayor of Greater Philadelphia was Robert C. Conrad.

The consolidation of Philadelphia was the first of the Greater City movements, and instantly the City took on new life; the building of Street Railways was begun, to take the place of the old omnibuses that had bumped their way over the cobblestones of the city. The first of the street-car lines was one running on Fifth and Sixth Streets, which opened for business 10 January, 1858, and within a year seven other independent roads were under construction.

In the seven years and more during which Bishop Neumann had been in charge of the Diocese of Philadelphia, he had faithfully given all his strength to the furtherance of religion, and two lasting memorials marked his energy in temporal and spiritual matters, viz., the completion of the Cathedral, and the establishment of the Forty Hours' Devotion in the Diocese. In the beginning of the year 1860, the Bishop, although relaxing nothing of his atten-

[1] *The Consolidation of Phila.*, by Dr. Leffmann.

tion to his duties, seems to have had a premonition of his approaching end, for in speaking with one of the Lay-Brothers of the Redemptorist Order at St. Peter's on death, the Bishop said: "A Christian, and still more a Religious, should always be prepared for a good death, and in that case a sudden one is not without its advantages. It spares us, as well as our attendants, many a temptation to impatience; besides, the devil has not so much time to trouble us. In either case, however, the death that God sends is the best for us."

On Thursday, 5 January, 1860, the Bishop went through the routine of his morning duties, and after dinner walked down Vine Street to the Magistrate's office to arrange for the signing of a deed connected with some church property. On his way home he suddenly dropped unconscious on the steps of No. 1218 Vine Street, the residence of Mr. Quein, who carried him into the parlor of his house, and at once sent a messenger to the Cathedral. A few moments before the arrival of a priest the Bishop expired.

The news of his death soon spread throughout the city and caused universal grief. On Saturday the body of the Venerable Servant of God lay in state in the Cathedral chapel, and all day Sunday it was visited by priests and people. On Monday, 9 January, the remains were carried in solemn procession to St. John's Church, where Solemn Requiem Mass was offered by Bishop Wood. Archbishop Kenrick, of Baltimore, delivered a beautiful funeral oration over the Bishop whom he knew and appreciated so thoroughly. "His soul now communes," said the preacher, "with the Ambroses, the Augustines, the Gregorys, and especially the sainted Alphonsus, whom he imitated so diligently. With them he praises God for the multitude of His mercies, and gives Him homage." The body of the Bishop was at first interred at St. John's Church, but the next day Archbishop Kenrick acceded to the desire of the Fathers of the Redemptorist Order, and the body was reinterred in St. Peter's. Over his tomb a Memorial Chapel has been erected.

During his life Bishop Neumann had been regarded as a saint. Many invoked his intercession after his death. In several cases remarkable effects seem to have been secured through his aid. In

1885 application was made to Rome for the introduction of the Cause of the Beatification of Bishop Neumann, and the Proprietary Process was begun in Philadelphia, and in Budweiss, Bohemia. For two years a Commission in each place received testimony, the result of which was submited to the Congregation of Rites, which decided that the Apostolic Process of the Beatification should be instituted in both cities. In Philadelphia, this Process began in 1897, and after five years the results were approved by the Holy See. Four authenticated accounts of actual miracles are necessary in this Process, and six such authentications were sent by the examiners from Philadelphia. Bishop Prendergast presided over this Commission, of which the Very Rev. Joseph Wissel, C. SS. R., was Postulator of the Cause, while the Rev. Anthony J. Zielenbach, C. SS. R., took the part of the Devil's Advocate. The Judges of the Court of Inquiry were the Right Rev. James J. Fitzmaurice, pastor of St. Michael's Church; the Rev. Joseph M. Jerge, S. J., pastor of St. Joseph's Church; the Rev. Henry Stommel, pastor of St. Alphonsus's Church; the Rev. A. A. Gallagher, pastor of the Visitation Church; the Rev. Bernard Dornhege, pastor of St. Elizabeth's Church, and the Rev. C. A. McEvoy, O. S. A. Part of the work of the Commission was the identification of the body of the Bishop, and in April, 1902, all the Commission, with physicians that had been appointed by the Archbishop, and several priests and other witnesses, including the family of Joseph Stohl, the only surviving relatives of Bishop Neumann, opened the tomb, which had been closed for forty-two years. The report of the identification of the body and its condition were sent to Rome, and as a result John Nepomucene Neumann, Fourth Bishop of Philadelphia, was declared Venerable, and the further process for the Beatification ordered to be prosecuted. In the meantime, the little Memorial Chapel at Fifth Street and Girard Avenue is a place of pilgrimage.

CHAPTER XXX.

ADMINISTRATION OF THE RIGHT REV. JAMES FREDERICK WOOD, D. D., FIFTH BISHOP OF PHILADELPHIA.—EARLY LIFE OF THE BISHOP.—CONDITION OF THE DIOCESE AT THE BEGINNING OF HIS ADMINISTRATION.—ANNUNCIATION B. V. M., ALL SAINTS', PARISHES FOUNDED.—WAR OF THE REBELLION.—CATHEDRAL OPENED FOR DIVINE SERVICES.—FOUNDING OF ST. CLEMENT'S, ST. AGATHA'S, ST. EDWARD'S, ST. BONIFACIUS'S.—SEMINARY TRANSFERRED TO OVERBROOK.—CONSECRATION OF ST. MICHAEL'S CHURCH.—SECOND PLENARY COUNCIL OF BALTIMORE.—BISHOP WOOD'S VISIT TO ROME.

THE Right Rev. James Frederick Wood, Fifth Bishop of Philadelphia, who had been consecrated Co-adjutor with the right of succession, took charge of the Diocese immediately upon the death of Bishop Neumann.

The new prelate was born in Philadelphia, 27 April, 1813, in a three-story brick dwelling, at the south-west corner of Front and Chestnut Streets. The house had been built in pre-Revolutionary times, for John Mifflin, Merchant, the father of General Thomas Mifflin, the first Governor of Pennsylvania under the Constitution of 1789. James Wood, the father of the Bishop, was an auctioneer, and carried on his business in a part of the double mansion. The child was baptized 11 October, 1813, by James Taylor, Minister of the First Unitarian Church of Philadelphia, at the north-east corner of Tenth and Locust Streets, and was given the name of James Frederick Bryan. In 1827 James Wood and his family moved to Cincinnati, where James Frederick became a clerk in a bank. On 7 April, 1838, James Frederick Wood was

THE MOST REV. JAMES FREDERICK WOOD, D. D.
Fifth Bishop, First Archbishop, of Philadelphia.

received into the Catholic Church by Bishop Purcell of Cincinnati, and after a year was sent to the College of the Propaganda in Rome, to prepare for the priesthood, where he was ordained by Cardinal Fransoni, 25 March, 1844. After his return to America, 1 October, 1844, he was appointed to the Cathedral, and later was made pastor of St. Patrick's Church, Cincinnati.

His personality and personal attainments caused him to be nominated as first Bishop of Fort Wayne, Indiana, and three years later his was one of the names sent to Rome from which was selected the Co-adjutor Bishop of Bardstown. Finally, Dr. Wood was appointed by the Pope and consecrated Bishop of Antigonia, and Coadjutor Bishop of Philadelphia, with the right of succession, on 26 April, 1857, by Archbishop Purcell, assisted by Bishop Neumann of Philadelphia, and Bishop Whelan, of Wheeling, Virginia. Dr. O'Hara, and Fathers Keenan and Carter, represented the priests of the Philadelphia Diocese at the consecration. Before his departure for Philadelphia, the people of St. Patrick's parish, Cincinnati, presented the new Bishop with a magnificent pectoral cross and chain. He arrived in Philadelphia, escorted by Bishop Neumann and the priests who had been present at his consecration, and at once began with great energy his work in Philadelphia. His first public function was the administration of Confirmation at St. Mary's Church, Sunday, 10 May, and on Sunday, 24 May, he confirmed at the Church of the Assumption. On Pentecost Sunday, 31 May, 1857, Bishop Wood celebrated his first Pontifical High Mass, in St. John's Church. At a meeting of the clergy, 12 June, Bishop Neumann publicly handed over to Bishop Wood the gigantic task of completing the Cathedral building. On this he began at once, and demonstrated his ability by infusing new energy into the business of collections. Foreseeing that the work would still be a long time delayed, he erected the brick chapel on Summer Street. On 21 June, 1857, Bishop Wood celebrated Pontifical High Mass at the consecration of St. Philip's Church, Bishop Neumann performing the ceremony of consecrating the church, and preaching the sermon.

On 11 May, 1858, Bishop Wood sent a circular letter to the clergy of the Diocese, ordering collections for the Cathedral to be

taken up in all the churches on Sunday, 30 May, and not later than Sunday, 20 July, and he himself preached or gave Confirmation in many of the city churches on the days of the collection. Bishop Wood emulated the example of Bishop Neumann, and the newspaper records show that he preached in one or more churches every Sunday, and during the first years after his consecration preached one of the Forty Hours' Devotion sermons in the city churches.

When Bishop Wood began the administration of the Diocese at the death of Bishop Neumann, 5 January, 1860, the Catholic population of the See, which then included Delaware, was 200,000. There were 131 churches and 17 chapels attended by 137 priests. The Preparatory and Theological Seminaries were in flourishing condition, while 40 parish schools were attended by 8,631 pupils. The Jesuits were in charge of St. Joseph's College; and the Religious Communities of the Ladies of the Sacred Heart, the Sisters of the Holy Child, the Sisters of St. Joseph, the Sisters of Notre Dame, and the Sisters of the Immaculate Heart of Mary had flourishing academies, while the Sisters of the Good Shepherd, Sisters of Charity, and Sisters of the Holy Cross, were in charge of the hospitals, asylums, and an industrial school.

The Bishop's early business training had fitted him for administrative work. Under his careful management, as has been seen, the exterior structural work of the Cathedral was finished. The consolidation of the city in 1854 had given new impetus to building operations, especially in the southern part of the city. The old districts of Moyamensing and Passyunk, that formerly had been given up to pleasure-grounds and private cemeteries, such as the Ronaldson, the Philanthropic, the Macphelah, the LaFayette, and others, now found themselves the favorite region for building operations. The Moyamensing Potter's Field, between Eleventh and Twelfth Streets, on Tidmarsh (now Carpenter) Street, and several family estates, with large orchards in that neighborhood, became the sites for large and commodious dwelling-houses. The result was that Bishop Wood saw the need of a new parish in the extreme south of the city, where a scattering population began to settle, and

therefore St. Paul's parish was divided at Federal Street. Three squares south of this division, at the south-east corner of Tenth and Dickinson Streets, a large lot was purchased as a site for a church, and the Rev. John McAnany, the assistant at St. Paul's, was placed in charge of the new parish.

The Annunciation B.V.M., 1860

On 15 April, 1860, the corner-stone of the new brick edifice was blessed by Bishop Wood. The first Mass was said on Christmas Day, although the building was unfinished, and services were afterwards held in the basement of the church, until the building was completed, and dedicated by Bishop Wood in 1863, in honor of the Blessed Virgin, under the title of The Annunciation.

The immediate neighborhood of the church at that time was little more than a wilderness. Only a square away stood the Moyamensing County Prison, which had been built in 1837; and just back of it was the Parade Ground, established for the manœuvres of the militia. Far to the north-east and south were private cemeteries, and great expanses of truck farms. Bishop Wood, however, was justified in his selection of the site, for within a few years the district became thickly populated. After Father McAnany had completed the erection of the pastoral residence next to the church he opened a parish school in the basement of the church, in 1868, which was placed in charge of the Sisters of the Immaculate Heart of Mary, who resided at the convent in St. Paul's parish. The parish constantly increased and made it necessary to provided a suitable school building, so that in the spring of 1876, at a meeting of the congregation, generous contributions were made, and a large brick school-building on Dickinson Street was immediately built, in which classes were opened the following year.

All Saints', Bridesburg, 1860

In the north-east part of the city, a number of German Catholics in Bridesburg and the neighborhood warranted the erection of a separate parish for them. In 1860 the Rev. Rudolph E. Kuenzer was appointed pastor. He secured a site on Richmond Street and on

15 August, 1860, the Rev. Father Carbon, then rector of Holy Trinity Church, blessed the corner-stone of the new church. In less than six months the building was ready for dedication, under the title of All Saints', and the ceremony was performed on 3 February, 1861, by the Rev. Father Helmprecht, C. SS. R., of New York. The Rev. Matthias J. Meurer was appointed the first resident pastor, and remained until 1868, when he was succeeded by the Rev. Bernard Baumeister, who remained only one year. The Rev. Hermann A. Depmann served as pastor until 1872, when Father Kuenzer again assumed charge of the parish, and two years later was succeeded by the Rev. John F. Fechtel.

The election of President Lincoln, 6 November, 1860, crystallized the spirit of unrest that had upset the nation during the presidential campaign. South Carolina kept to the threat that had been made, and instantly seceded from the Union. The excitement that Philadelphia shared with the rest of the country at this overt act of rebellion prevented Bishop Wood from perfecting his plan to complete the interior work of the Cathedral, and interfered seriously with the establishment of new parishes. The Secessionist meetings in Charleston, the seceding of seven of the fifteen Slave States from the Union in the beginning of the year 1861, the bitter feeling that prevailed North and South over the question of State Rights, the foundation of the Government of Confederate States of America, on 4 February, 1861, at Montgomery, Alabama; the absorption of the other Slave States into the Confederacy; the preparation for war in the South; the provoking apathy of President Buchanan; the inauguration of President Lincoln, 4 March, 1861, and finally the firing on Fort Sumpter—all these culminated in the breaking of the storm of war in its most awful form, the internecine strife of brothers.

At President Lincoln's call for 75,000 volunteers, 15 April, Philadelphia resounded to the tramp of armed men and the roll of drums, as the troops of the east, north, and west assembled in the city, to take trains for Washington from the old Baltimore and Ohio Railroad Station at Broad and Prime (now Washington Avenue) Streets. During the anxious months that followed,

the Diocese of Philadelphia was not behind in supplying patriots to defend the Union. Governor Curtin applied to Bishop Wood for the names of priests who could be assigned as chaplains, and of these the Rev. John McCusker, Chaplain of the 55th Pennsylvania, died in the service, while Father Martin, Chaplain of the 69th, went through McClellan's campaign. The Sisters of Charity and Sisters of Mercy of the city were summoned to act as nurses to the sick and wounded in the hospitals and on the battlefield. Everyone in the North was convinced that the trouble would be speedily ended by the Government's display of force; but as the months rolled away, and further calls were made for troops, it became apparent that a long, serious struggle was before the Nation.

Bishop Wood, in his reports of the Cathedral Fund, for 1861, said:

> Knowing well the straitened circumstances of the great mass of those who have hitherto contributed so faithfully and so generously to the erection of the Cathedral, we have, although never more in want of means to prosecute the work, abstained this year from the usual annual collection. We fervently hope that when the present crisis is passed, peace has been restored, and the commercial and manufacturing interests have resumed their customary activity and prosperity, our faithful and generous friends will find themselves in a condition to make up all our deficiencies. . . . The exterior of the dome may be regarded as entirely finished; and the interior has already been prepared by the carpenters for plastering. The ball and the cross have been richly gilt. Preparations have been made to remove the scaffolding as soon as the solid and admirably constructed tin roof has received a sufficient coating of sand and paint of the purest quality to insure its durability. The ceiling of the whole interior of the church—the nave, the transepts, the apse and the pendentive domes in the side-aisles—has been completed by the carpenters, and almost all lathed by the plasterers, who are now engaged in putting the second coat of plaster on the portion finished.

In spite of Philadelphia being the theatre of war, and in constant commotion through the entraining of troops for the front, and the hospital of thousands of wounded soldiers brought from the scenes of battle, Bishop Wood and his clergy continued the

work of the Church. The Cathedral progressed, and on 20 November, 1864, the great edifice was blessed and opened for divine service with great solemnity. The Bishop himself officiated, and the Assistant Priest was the Very Rev. William O'Hara, V. G., then Rector of St. Patrick's Church, and afterwards Bishop of Scranton. The Rev. James O'Connor, afterwards Bishop of Nebraska, was Deacon of the Mass, and the Rev. Jeremiah Shanahan, afterwards Bishop of Harrisburg, was Sub-deacon. The sermon on the occasion was preached by Archbishop Spalding of Baltimore.

St. Clement's, Paschalville, 1864

Among the first evidences of Diocesan activity during the period of emergence from the Civil conflict, was the establishment of a new parish at Paschalville, at the south-west border of the city, joining Delaware County. The Rev. Andrew J. Gallagher, who had been ordained at St. Patrick's Church, 24 May, 1863, was appointed, toward the close of 1864, to establish a new parish that would include all the southern part of the city west of the Schuylkill, south of St. James's parish, and part of Delaware County. The congregation consisted of sixteen persons, and the first parish church was a frame-structure erected near Darby Creek, in Delaware County. Early in 1865, however, Mr. Clement Arwig gave a plot of ground at the south-east corner of Seventy-first Street and Woodland Avenue, and on this the present handsome church was erected. The corner-stone was blessed on Sunday, 25 June, by Bishop Wood, assisted by the Revs. A. J. McConomy and J. Fitzmaurice. The sermon was delivered by Bishop McGill of Richmond, Virginia. The work progressed very slowly, and before it was finished, November, 1868, Father Gallagher was transferred to Pottsville, and the Rev. Thos. O'Neill appointed pastor. On 15 August, 1869, the new church was ready for service, and was dedicated by Bishop Wood. The Very Rev. Maurice A. Walsh, V. G., celebrated the Mass, and the Right Rev. William O'Hara, who had been lately consecrated Bishop of Scranton, preached the sermon. The pastoral residence was the

old Summit House, on the west side of Woodland Avenue south of Seventieth Street, which was afterwards transformed by additional buildings into the present St. Vincent's Home and Maternity Hospital, when Father O'Neill had erected the present commodious pastoral residence, south of the church.

St. Agatha's Church, 1865

The rapidly-increasing population and the erection of numerous new dwellings in West Philadelphia made it necessary to form a new parish in that part of the city north of St. James's parish. Bishop Wood therefore purchased the Protestant Episcopal Church of St. Andrew, which had been built in 1819, at the north-west corner of Thirty-sixth and Grape (now Mellon) Streets, and was the first house of worship erected in West Philadelphia. The rectory was also included in the purchase. On 10 October, 1865, the Rev. John E. Fitzmaurice, the present Bishop of Erie, who had been ordained 21 December, 1862, and was assistant at St. John's Church, was appointed rector of the new parish. Father Fitzmaurice immediately assumed charge and began his work of organizing the parish. After the private blessing of the old church, Father Fitzmaurice celebrated the first Mass in it on the following Sunday. On 18 October, the Bishop publicly dedicated the church to the honor of God, under the title of St. Agatha. The number of Catholics was comparatively small, but Father Fitzmaurice after a few years began to prepare for the future that was assured in West Philadelphia. In 1874 he was enabled to secure the present very desirable site at the north-west corner of Thirty-eighth and Spring Garden Streets. During the summer of that year the ground was cleared, and the foundations of the present church were laid, the corner-stone being blessed by Bishop Wood on 18 October. The congregation continued to worship in the old church, and in 1878, on 20 October, almost the fourth anniversary of the blessing of the corner-stone, the beautiful building, practically as it is to-day, costing $120,000, was completed and paid for, and was dedicated by Archbishop Wood. Bishop Shanahan of Harrisburg preached the sermon on the occasion.

St. Edward the Confessor' 1865

Having provided for the spiritual condition of West Philadelphia, Bishop Wood saw the need of a new parish in the north-east section of the city. The economic advantage of purchasing a church building already erected had been demonstrated at St. Agatha's, and Bishop Wood pursued the same plan in providing for the new parish of St. Edward's. Accordingly the old Protestant Episcopal church of St. Bartholomew, at the north-east corner of Eighth and York Streets, was purchased in 1865, at Sheriff's sale, and the Rev. Edward McMahon was appointed pastor of the new parish, formed out of portions of St. Michael's and St. Malachy's. On 26 November, 1865, the building was dedicated by Bishop Wood, under the patronage of St. Edward. The pastor took up his dwelling in a temporary parochial residence at 2417 Germantown Avenue. Father McMahon had been born in Ireland in 1800, and had come to this country in 1824; on 3 July, 1825, he was ordained to the priesthood by the Right Rev. B. J. Flaget, D. D., Bishop of Bardstown, Ky. For a time he had served as President of St. Joseph's College, Bardstown. In 1850 he was affiliated with the Diocese of Pittsburg, where he was appointed Vicar General by Bishop O'Connor. Father McMahon's administration at St. Edward's was handicapped by a lawsuit entered into by some of the Episcopalian congregation of St. Bartholomew's, who questioned the legality of the sale of their church. For ten years the suit dragged from court to court, and was finally settled in Bishop Wood's favor. In the meantime Father McMahon died, on 7 October, 1873, and the funeral Mass was said by the Right Rev. William O'Hara, D. D., Bishop of Scranton, assisted by the Rev. E. F. Gartland of Pittsburg, and the Revs. William Pollard and Francis L. Tobin, both of Pittsburg, as Deacon and Subdeacon respectively. The funeral oration was preached by the Right Rev. A. M. Toebbe, Bishop of Covington, Ky. On 6 December, 1873, the Rev. P. F. Sullivan, who had been senior assistant at St. Paul's Church, was appointed pastor. The Rev. John J. Ward, now rector of the Church of the Sacred Heart, who had charge of

affairs for two months after the death of Father McMahon, remained to assist Father Sullivan. At the conclusion of the lawsuit the material progress of the parish, which had been suspended during the litigation, was energetically pursued. As the old church had become too small for the growing congregation, Father Sullivan built on the north-west corner of Seventh and York Streets, a school-building. The lower portion was divided into school-rooms, and the upper part served as a church. The corner-stone was laid 6 May, 1883, by the Very Rev. Maurice A. Walsh, V. G., who was then Administrator of the Archdiocese.

St. Bonifacius' Church, 1866

St. Peter's congregation had grown to be one of the largest in the city, and it became necessary to provide for the extensive German settlement in the north-eastern section of the city. Accordingly, in 1866, property for a new church was purchased on the south side of Diamond Street between Mascher and Hancock Streets, and the Rev. John W. Gerdemann, who had been ordained 28 July, 1864, was appointed pastor. A three-story brick structure was erected on the south-west corner of Mascher and Diamond Streets. The corner-stone was blessed 9 December, 1866, by Bishop Wood. A sermon in German was preached by Father Grundtner, and Fathers McMahon and McConomy made addresses in English. The building, which is part of the present parochial school was 40 feet wide by 80 feet long, and was dedicated on Sunday, 14 July, 1867, under the name of St. Bonifacius. Bishop O'Hara officiated, and made an address in English; Father Grundtner sang the Solemn Mass, and the Rev. F. J. Wachter preached the sermon in German. The first floor of the building was used as a chapel, the second as a school, and on the third floor the pastor resided, until the summer of 1873. In 1869 the rector began the building of a Gothic church of stone, 87 feet wide by 148 feet long. The church was dedicated Sunday, 15 December, 1872, by Bishop Wood; the Rev. William Lowekamp, C. SS. R., sang the Mass; and Bishop Toebbe of Covington, Ky., preached. At the end of 1874, the Rev. Ernest O. Hiltermann was appointed pastor,

and during the following year he renovated and repaired the church. In August, 1876, Archbishop Wood placed the parish under the care of the Redemptorist Fathers, the first Rector being Father Sniep, who had as his assistants Fathers Hoffman, Schnuettgen, and Breihof. The Fathers lived in a small house adjoining the church on the east, which is now used for society rooms. In July, 1877, the Rev. F. X. Schnuettgen succeeded to the pastorate.

In his administration of the Diocese Bishop Wood prepared not only for its future material greatness by planning and organizing parishes, but also for the future spiritual well-being by transferring the Seminary at Eighteenth and Race Streets to the large and healthful situation at Overbrook, in Montgomery County, whereon was erected the present magnificent seminary, pronounced by competent judges to be one of the finest educational establishments in this Republic, and one of the grandest diocesan seminaries in the world. In a pastoral letter of 8 December, 1865, Bishop Wood announced that he had purchased a tract of land of 124 acres, known as the Remington Estate, at Overbrook, for $30,000. To this was afterwards added another purchase of a thirteen acre lot fronting on City Avenue, which was purchased 7 May, 1870, for $1200. No more suitable site could have been secured for the proposed seminary, situated as it is in a beautiful rolling country diversified by meadows, woodlands, irrigated by a branch of Indian Creek which passes through it, and possessing stone quarries from which the proposed buildings were erected. There was urgent need of such a change of location, for the old seminary was in the heart of the city, and the increased number of students made necessary a large building and more healthful surroundings. The corner-stone of the new Seminary was laid on Wednesday afternoon, 4 April, 1866, by Bishop Wood, assisted by about one hundred priests, and in the presence of a large gathering of the laity. The Bishop was assisted by the Very Rev. William O'Hara, D. D., V. G., as Assistant Priest. The Very Rev. James O'Connor, then rector of the Seminary at Eighteenth and Race Streets, and the Very Rev. Jeremiah F. Shanahan, rector of the Preparatory Seminary at Glen Riddle, were Deacons of Honor. The Rev. Michael O'Connor, S. J.,

who had shortly before laid aside the episcopal insignia, as Bishop of Pittsburgh, and joined the Society of Jesus, and who had been one of the first seminary rectors, delivered an eloquent discourse, in which he reviewed the early history of the Seminary.

The work of building was continued under the architects, Samuel F. Sloan and Addison Hutton. The style of building is of Italian architecture, with an imposing façade, the whole range of central buildings and pavilions facing the East and making a frontage of nearly four hundred feet. Running at right angles to the front of the building are two structures at the north and south, while back of the central building stands a beautiful chapel, 105 feet long by 45 feet wide.

On Saturday, 16 September, 1871, the students from Eighteenth and Race Streets, and from Glen Riddle, 128 in number, took up their abode in the new buildings, and the Preparatory Seminary at Glen Riddle was discontinued, the building being sold to the Sisters of St. Francis.

In a *Historical Sketch of the Philadelphia Seminary of St. Charles Borromeo*, the author, the Rev. A. J. Schulte, a professor of the Seminary, has given an engaging narrative of this magnificent institution, the pride and glory of the Catholics of Philadelphia.

On 12 August, 1866, Bishop Wood issued a circular letter announcing the convocation of the Second Plenary Council, by the Archbishop of Baltimore, and requesting the clergy and laity to observe Friday, 5 October, as a day of fasting, and ordering the Litany of the Saints to be recited on all Sundays after Mass.

On 30 September, 1866, the day after the Patronal Feast, St. Michael's Church was consecrated by Bishop Wood. The Very Rev. Maurice A. Walsh, after having been four years rector of the Seminary, had been appointed pastor of St. Michael's, succeeding the Rev. Thomas Kieran, who was transferred to St. Anne's.

On Sunday, 7 October, Bishop Wood was present at the opening of the Baltimore Council, being attended by the Revs. Charles I. H. Carter and Nicholas Cantwell as Theologians. The

Rev. Dr. James A. Corcoran, afterwards Professor of the Seminary at Overbrook, was appointed Secretary of the Council, and the Rev. Dr. O'Hara, Rector of St. Patrick's, acted as assistant to Bishop Lynch in the Council. Bishop Wood took a prominent part in the deliberations of the Council, and on Monday evening, 15 October, he preached before the assembled prelates in the Cathedral at Baltimore on the Infallibility of the Church.

One of the acts of this Plenary Council was the appointing of 8 December, the Feast of the Immaculate Conception of the Blessed Virgin Mary, as a holiday of obligation. This decree was promulgated in Philadelphia by Archbishop Wood, 25 November, 1868.

On 17 March, 1867, Bishop Wood issued a circular letter ordering a collection to be taken up for the Pope, and on 26 May he issued a pastoral announcing his approaching visit to Rome to be present at the ceremony of the Commemoration of the Martyrdom of the Apostles SS. Peter and Paul, on 29 June, to which the Pope had summoned all the Bishops of the Church. Dr. O'Hara was appointed Administrator of the Diocese during the Bishop's absence. After the ceremony in Rome Bishop Wood made a tour through Europe and arrived home 20 September, when he was greeted at Kensington Station by a large number of the clergy and laity.

CHAPTER XXXI.

ADMINISTRATION OF THE RIGHT REV. JAMES FREDERICK WOOD, D. D. (CONTINUED).—ESTABLISHMENT OF THE SEES OF SCRANTON AND HARRISBURG.—CONSECRATION OF BISHOPS O'HARA AND SHANAHAN.—REMOVAL OF THE BODIES OF BISHOPS EGAN AND CONWELL TO THE CATHEDRAL CRYPT.—TENTH PROVINCIAL COUNCIL OF BALTIMORE.—NORTH AMERICAN COLLEGE ESTABLISHED IN ROME.—BISHOP WOOD'S VISIT TO ROME TO ATTEND THE VATICAN COUNCIL.—PHILADELPHIA RAISED TO A METROPOLITAN SEE AND BISHOP WOOD MADE ARCHBISHOP.—THE ARCHBISHOP'S VISIT TO ROME.—DEATH OF PIUS IX.—COLLECTION FOR "IRISH FAMINE."—FIRST PROVINCIAL COUNCIL OF PHILADELPHIA.—ARCHBISHOP WOOD'S SILVER JUBILEE.—DEATH OF ARCHBISHOP WOOD.—PARISHES FOUNDED AFTER THE PARTITION OF THE DIOCESE: ST. CHARLES BORROMEO; THE GESU; IMMACULATE CONCEPTION B. V. M.; MATERNITY B. V. M.; SACRED HEART; ST. ELIZABETH'S; OUR LADY OF THE VISITATION; ST. VERONICA'S.

BISHOP WOOD visited Rome in 1867. In his report of the Diocese of Philadelphia, he petitioned the Holy Father for the erection of new sees for north-east and north-west districts of his Diocese, which his failing health made it physically impossible for him to visit and superintend. Accordingly, at the Consistory held 3 March, 1868, Harrisburg and Scranton were created episcopal sees, and the Rev. Jeremiah F. Shanahan, Rector of the Glen Riddle Seminary, was appointed Bishop of the former, and the Very Rev. William O'Hara, D. D.,

Pastor of St. Patrick's, was appointed Bishop of the latter. The Apostolic Briefs were received on Thursday, 2 July.

The Rev. Jeremiah Francis Shanahan was born 13 July, 1834, at Silver Lake, Susquehanna County, Pa., and was ordained 3 July, 1859, in Philadelphia, by Bishop Neumann. He was, in September, 1859, appointed Rector of the Preparatory Seminary at Glen Riddle, and in this position he remained until his promotion to the See of Harrisburg.

Bishop O'Hara was born 14 April, 1816, at Dungiven, County Derry, Ireland, and was ordained priest 21 December, 1842, at Rome, by Cardinal Fransoni. He served as assistant at St. Patrick's Church, and while he fulfilled his duties there, he was also Rector of St. Charles Seminary at Eighteenth and Race Streets, and Professor of Moral Theology. He was appointed pastor of St. Patrick's Church in 1856, and there his name is still held in benediction.

Sunday, 12 July, 1868, was a gala-day at the Cathedral. A large congregation of the faithful were present, with one hundred and forty priests from Philadelphia and other Dioceses in the sanctuary, including the Right Rev. S. V. Ryan, C. M., D. D., Bishop-elect of Buffalo, New York, and the Very Rev. James A. Corcoran, D. D., Vicar General of Charleston, S. C. A grand procession of the Christian Brothers, the students of the seminary, the clergy of the Dioceses of Philadelphia, Scranton, and Harrisburg, and the Right Rev. Bishops, proceeded from the Cathedral Chapel, through Logan Square, to the Cathedral, for the impressive ceremony of the consecration of the two new Bishops. The Apostolic Brief appointing Dr. O'Hara Bishop of Scranton was read by the Rev. Thomas F. Hopkins, and that appointing Dr. Shanahan Bishop of Harrisburg was read by the Very Rev. P. H. Stanton, O. S. A. Bishop Wood, the Consecrator, was attended by the Very Rev. C. I. H. Carter, as Assistant Priest; the Rev. P. F. Sheridan, of St. Paul's, Philadelphia, and Rev. Pierce Maher of Harrisburg were the Deacons of Honor. The Rev. P. R. O'Reilly of St. John's, and the Rev. John E. Fitzmaurice of St. Agatha's were Deacon and Sub-deacon respectively, of the Mass. At the

consecration of Bishop Shanahan the assistants were the Right Rev. John McGill, D. D., Bishop of Richmond, Virginia, and the Right Rev. M. Domenec, D. D., of Pittsburg. Bishop Wood's Assistant Consecrators of the Bishop of Scranton were the Right Rev. William H. Elder, D. D., of Natchez, and the Right Rev. P. N. Lynch, D. D., of Charleston, South Carolina. The attending chaplains of Bishop O'Hara were the Rev. John J. McAnany of the Annunciation, and the Rev. James E. Mulholland of St. Patrick's. The Chaplains of the Bishop of Harrisburg were the Rev. John J. Elcock, and the Rev. Joseph Bridgman. The attending chaplains of Bishop Elder were the Rev. M. A. Walsh, and the Rev. D. I. McDermott; of Bishop Lynch, the Rev. Denis O'Haran and the Rev. P. J. Sullivan; and of Bishop Domenec, the Rev. Thomas Fox, and the Rev. Joseph Koch. The sermon was preached by the Rev. Michael O'Connor, S. J., former Bishop of Pittsburg.

On the Sunday following Bishop O'Hara sang his first Pontifical Mass in his old church, and on every succeeding St. Patrick's Day until his death on 3 February, 1899, he sang Pontifical Mass in the church that was so dear to him, and each year served for affectionate interchange with his old parishoners of St. Patrick's.

On 16 March, 1869, the remains of Bishop Egan from St. Mary's Church, and the remains of Bishop Conwell from the Bishop's Cemetery, Washington Avenue and Eighth Street, were removed to the crypt under the Cathedral altar. Solemn Requiem Mass was sung by Bishop Wood; Bishops Shanahan and O'Hara were present, and Bishop Lynch of Charleston preached the sermon.

On 4 April, 1869, Bishop Wood issued a circular letter ordering the clergy to read the call of the Archbishop of Baltimore, for the Tenth Provincial Council of Baltimore, and ordering prayers to be said each Sunday during the sessions of the Council. The Bishop was present 25 April, at the opening of the Council, and on the following day he preached. On Sunday, 23 May, Bishop Wood celebrated Pontifical Mass in the Cathedral at Baltimore, at the closing of the Council.

One of the acts of the Council was the approval of the establishment of an American College at Rome, in which students from the United States might reside while attending the lectures of the Propaganda. A property in the Via Umiltà had been purchased, and the American Bishops pledged themselves for its support. The project was very dear to the heart of Bishop Wood, himself a Roman student, and as a result of the collection taken up in the Philadelphia Diocese, the sum of $16,920 was forwarded in May, 1869, to the American College.

In June, 1869, Bishop Wood issued a pastoral promulgating the Apostolic Letter of Pope Pius IX, in which the Sovereign Pontiff announced the calling of an Ecumenical Council in Rome, 8 December, 1869, and also announcing a Jubilee from 1 June to the opening of the Council, and granting a Plenary Indulgence to all who, having performed the spiritual exercises, should pray for the Council's success, go to confession, and receive Holy Communion. Bishop Wood in the pastoral ordered the rectors of the churches to select a week or triduum, or avail themselves of the Forty Hours' Devotion, to facilitate the congregations in making the Jubilee, and appointing the churches to be visited as the Cathedral, St. Mary's, and St. Peter's. In another pastoral, dated 3 September, 1869, the Bishop ordered a collection to be taken up as Peter's Pence, which he would present to the Pope on his projected visit to Rome.

On Tuesday, 5 October, a large meeting of the clergy was held in the Cathedral, and Father Carter, who on 19 May had been appointed Vicar General, made an address, and presented the Bishop with a purse to defray the expenses of his journey to Rome.

On 19 October the Bishop departed for Europe from Baltimore, in company with Archbishop Spalding, and Bishops McGill, Domenec, Mullen, Gibbons and O'Gorman, leaving the Diocese in charge of Father Carter as Administrator. After landing in Bremen, Bishop Wood made a tour of lower Germany, France, and Italy, and arrived in Rome 1 December, and was present at the opening of the Vatican Council, and voted for the promulgation of the Infallibility of the Pope, the dogma defined at the Council.

While the Pope and his Council, consisting of the Bishops from all over the world, were deliberating on the spiritual affairs of the Church, the Papal army was suffering reverses, and the Sardinian standard was being raised over the Papal States. At length prudence dictated the interruption of the deliberations of the Council, and early in March the Bishops left Rome, and Bishop Wood, accompanied by Bishops O'Gorman, Bayley, and Quinlan, sailed for America, 26 March, arriving in New York 4 April. A reception was tendered Bishop Wood on Thursday afternoon, 7 April. The Rev. James O'Connor, Rector of the Seminary, made the address of welcome. In his reply Bishop Wood told of his having made to the Pope the offering of the Diocese of 100,000 francs, and 2,000 francs in five per cent. Roman Loans, after which he imparted the Papal Benediction.

In December Bishop Wood issued a call for a mass meeting to be held in the Cathedral 10 December, to protest against the seizure of the Papal territory and the spoliation of the Pope. The circular was ordered to be read in all the churches, and the pastors were requested to assemble the men of their congregations, and march to the Cathedral. On 10 December, the Cathedral was filled with a large congregation. A protest was read by the Hon. Joseph R. Chandler, and addresses were made by Judge Campbell, William A. Stokes, Esq., Daniel Dougherty, Esq., the Hon. John P. O'Neill, Pierce Archer, Esq., and J. Duross O'Brien, Esq.

In a pastoral letter, dated the Feast of St. Michael the Archangel, Bishop Wood announced that on Sunday, 15 October, 1873, the Feast of St. Teresa, the Diocese would be consecrated to the Sacred Heart of Jesus, and on that day a long procession of clergy passed into the Cathedral, where Bishop O'Hara of Scranton celebrated Solemn Pontifical Mass in the presence of Bishop Wood, who occupied the throne. There were also present Bishop Shanahan of Harrisburg, Bishop Toebbe of Covington, Kentucky, and Bishop Verot of St. Augustine, Florida.

On 7 March, 1874, Bishop Wood wrote an official letter to Pope Pius IX, presenting him with $5,000, through the Very Rev. S. Chatard, Rector of the American College at Rome.

Early in 1875 Bishop Wood suffered from a severe illness, his old malady of rheumatism having attacked him with renewed force. By the advice of his physicians he took a trip to Florida. The Rev. Charles I. H. Carter was appointed Administrator of the Diocese during the Bishop's absence.

On 15 March, 1875, in a Papal Brief dated 12 February, 1875, Pope Pius IX acceded to the request made to him in May, 1874, by the Archbishops of the United States, and erected Philadelphia into a Metropolitan See, appointing Bishop Wood the first Archbishop. The notification was brought to America by a delegation sent from the Pope, to notify Archbishop McCloskey of New York of his appointment as first American Cardinal. The Pope's representative brought the insignia of the Cardinalate to New York, and the Papal Briefs and Pallium for Archbishop Wood. On the Feast of the Holy Trinity, in a pastoral letter, Archbishop Wood announced his Jubilee, prescribing one visit a day for fifteen days to the Cathedral, St. John's, the Assumption, and St. Peter's. Early in June Bishop Wood returned to Philadelphia, and on Thursday, 17 June, in the Cathedral, before the assembled clergy, the Pallium which had been brought by the Papal Ablegate, Monsignor Roncetti, was conferred upon him by Archbishop Bayley of Baltimore. The Pontifical Mass was sung by Bishop Domenec, and Bishop Lynch preached the sermon.

On 26 April, 1877, Archbishop Wood sailed for Liverpool on his way to Rome to assist at the celebration of the fiftieth anniversary of Pope Pius IX's consecration as Bishop. He took with him the Peter's Pence offering of the Philadelphia Diocese, in the sum of $30,507.34; and on 24 May, Archbishop Wood, at the head of the American pilgrimage, was received by the Pope, and read an address to him. Having recovered from an attack of rheumatism which confined him to his bed in Rome, he made a pilgrimage to Loretto and Bologna, and arrived home on Sunday, 8 July.

In the beginning of 1878, the whole Catholic world was plunged in sorrow by the announcement of the death of Pope

Pius IX. In 1871 he had celebrated the twenty-fifth anniversary of his election as Pope, the first Pontiff from the time of St. Peter to reign for twenty-five years. At the election of every Pope he is reminded that he "must not hope to exceed the years of Peter," but Pius IX ruled six years longer than St. Peter. Few Popes had passed through such a stormy period. In his long years he had seen the triumph of the Papacy in spiritual matters, and it had been his splendid privilege to proclaim the dogmas of the Immaculate Conception and Papal Infallibility. But he had seen also the rise of the Sardinian usurper, and the triumph of the Garibaldian troops. The sacred territory that had been the possession of the Popes by the gift of Pepin and the genius of Julius II were wrested from the hands of Pius IX, and even the holy city of Rome itself he saw given over to the blasphemers, whilst he himself had been made prisoner in the Vatican. Archbishop Wood announced the sad tidings of the death of the Pontiff in a Pastoral dated 18 February, 1878, and ordered Requiem Masses to be said in all churches on 21st or 22d February. In the Cathedral the Pontifical Mass was sung by Bishop O'Hara of Scranton, 22 February, when Bishop Lynch of Charleston preached the sermon.

On 20 February, 1878, the Conclave of Cardinals elected Joachim Cardinal Pecci as Supreme Pontiff, who took the name of Leo XIII. By the direction of Archbishop Wood, on Sunday, 10 March, a solemn *Te Deum* of Thanksgiving was sung in all the churches. The offering for Peter's Pence was taken up on Sunday, 24 March, and amounted to $21,852.85.

During the year of 1879 reports had come from Ireland of suffering through famine, and the Bishops of America answered the appeal by ordering collections to be made. In Philadelphia, Archbishop Wood, on the Feast of the Epiphany, 1880, suggested that the collections be made before Lent. The Diocesan Records show acknowledgments of Bishops in Ireland to Archbishop Wood for sums of money, sent during this year to the various dioceses of the famine-stricken, amounting to over $50,000.

A notable event in the history of the Diocese was the convening of the First Provincial Council, which took place on the Feast

of the Holy Trinity, 23 May, 1880. The opening ceremonies were most impressive. A brilliant assembly of priests and seminarians passed in procession from the Archbishop's house, the more than forty priests in full Mass vestments of red; the priests of the Religious Orders in their respective habits; at the end of the procession were the four Suffragan Bishops, O'Hara of Scranton, Shanahan of Harrisburg, Mullen of Erie, and Tuigg of Pittsburg and Allegheny, attended by their Chaplains; the Deacons of Honor to the Archbishop, the Rev. Thomas Kieran of St. Anne's and the Rev. M. Filan of the Immaculate Conception; the Assistant Priest, the Rev. John J. Elcock of the Cathedral; the Deacon and Subdeacon of the Mass, the Rev. Thomas Shannon and the Rev. J. P. Sinnott; and last of all, Archbishop Wood in full pontificals, accompanied by four seminarians. The Right Rev. J. F. Shanahan of Harrisburg preached the sermon, after the Mass. At the conclusion of the sermon the Provincial Council was opened by the Archbishop formally taking his place, attended by Fathers Kieran and Filan. At the Gospel side of the altar were seated the Secretaries of the Council, the Revs. Drs. O'Connor and Horstmann, and the Rev. John E. Fitzmaurice. On the Epistle side of the altar were stationed the Promoters, Bishop O'Hara of Scranton, the Rev. James E. Mulholland of St. Patrick's, and the Very Rev. M. A. Walsh, V. G., the Rev. Daniel A. Brennan, Chancellor of the Diocese. Seated at the right-hand of the Archbishop were the Notaries, the Revs. James Rolando, C. M., George Borneman, Thomas A. Casey, Ferdinand Kittell; and the following Theologians were designated, nominated and elected: the Revs. Nicholas Cantwell, Michael F. Martin, Richard O'Connor, Michael Filan, John J. Elcock, James Maginn, Edmond Prendergast, P. A. Stanton, O. S. A., and Thomas Kieran of the Archdiocese of Philadelphia; the Revs. Richard Phelan, Stephen Wall, Ferdinand Kittell, and Andrew Hinternach, of the Diocese of Pittsburg; the Revs. Thomas Casey, P. J. Sheridan, and H. C. Wienker, of the Diocese of Erie; the Revs. Clement Koppernagle, Joseph Koch, and Michael McBride, of Harrisburg; the Revs. Peter F. Nagle, John Finnen, V. G., and Francis Carew, of Scranton.

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First Bishop of Harrisburg.
(Formerly Priest of the Archdiocese of Philadelphia.)

To facilitate the work of the Council, the Theologians were divided into four congregations, who took up respectively subjects concerning Dogmatic Theology, Morals, Canon Law, Liturgy, and the good of the Church, and presiding over each congregation was one of the Suffragan Bishops. On the Sunday following, after public and private sessions of a week, the Decrees of the Council were signed by the Archbishop and Suffragan Bishops, and then sent to Rome for the approval of the Pope.

Archbishop Wood's health had been in a precarious condition, and although his wonderful will-power battled against the encroaching disease, yet from time to time the attacks of rheumatism kept him confined to his room, and the Diocesan Records show that Bishop O'Hara or Bishop Shanahan or Bishop Quinlan, and other visiting prelates fulfilled for him the episcopal duties of Confirmation, dedications, etc. His visits to the South during the winter months brought temporary relief, but in the year 1881 his sturdy frame was so weakened by the recurring attacks that he was almost continually prostrated. At the reading of the Report of the Seminary Collection in the Chapel, 26 March, the Archbishop was too ill to be present, and the Holy Week services of that year, for the first time, were performed before an empty throne.

On Wednesday, 3 May, 1882, the Diocese celebrated the Silver Anniversary of the Consecration of Archbishop Wood to the episcopacy. Although in feeble health, the prelate was present, and was attended by the Very Rev. M. A. Walsh, V. G., pastor of St. Paul's, and the Very Rev. P. A. Stanton, D. D., O. S. A., Provincial of the Augustinians, and the Rev. P. R. O'Reilly, pastor of St. John's, as deacons of honor. About one hundred and fifty priests were present, and delegations of all the Religious Orders. The Archbishop on his throne received the homage of the clergy in the presence of Right Rev. Bishop Shanahan of Harrisburg, Mullen of Erie, Tuigg of Pittsburg and Allegheny, and the Right Rev. Martin Crane, D. D., O. S. A., Bishop of Sandhurst, Australia. Solemn Pontifical Mass was celebrated by the Right Rev. William O'Hara, Bishop of Scranton. His assistant Priest was the Rev. John J. Elcock of the Cathedral.

The Rev. John E. Fitzmaurice of St. Agatha's, and the Rev. Ignatius F. Horstmann, D. D., were Deacon and Sub-deacon respectively of the Mass. The Rev. Daniel A. Brennan, Chancellor of the Diocese, and the Rev. F. P. O'Neill, pastor of St. James's, were Masters of Ceremonies. Bishop Shanahan of Harrisburg preached the sermon. His Grace was the recipient of many valuable gifts from individuals, and costly vestments and religious articles from the Religious Orders in the Diocese. In the afternoon His Grace and the visiting Bishops, attended by a large number of the clergy, proceeded to the Seminary at Overbrook, where they were received by the Rev. William Kieran, D. D., who had been appointed rector of the Seminary in 1879. The Rev. M. A. Walsh, Vicar General of the Diocese, read an address to the Archbishop, presenting him with a cheque for $20,000, the gift of the clergy, as a testimonial of their esteem and deep affection. A Latin address was also read in the name of the Faculty and students. The public celebration closed with a torchlight parade of the Total Abstinence Societies of Philadelphia and the vicinity, on Saturday night. It was reviewed by the Archbishop from the windows of the episcopal residence.

After this brilliant occasion the Archbishop appeared but seldom in public. Even at the Fiftieth Anniversary of the establishment of the Seminary, 14 November, 1882, his health did not permit him to be present. But, although incapacitated by his rheumatism from attending public functions, his keen mind administered the Diocese, and his official letters were issued regularly, full of good instruction and direction. And not only the affairs of his own Diocese received his attention, but his noble heart went out to the whole Christian world. Especially was he anxious concerning the distressed condition of Ireland. By his directions, early in April, 1883, a subscription was opened to relieve the poor in Ireland. In June this subscription had reached the sum of $10,579.34.

During this time the Archbishop's malady had increased, but his strong constitution enabled him to rally several times. The fatal attack, however, occurred on the 20 June, 1883. The Very

Rev. M. A. Walsh, V. G., who was presiding at the Commencement Exercises of Overbrook Seminary, was hastily summoned to the Archbishop's bedside, and made Administrator of the Diocese. After receiving the Last Sacraments, the aged prelate relapsed into a comatose state, and the end came to him at ten minutes after ten o'clock that evening, surrounded by the priests of the household and his attending physicians. The great bell of the Cathedral at once began tolling, announcing the sad tidings to the people.

For twenty-three years Archbishop Wood had administered the Diocese of Philadelphia as Ordinary, although, as a matter of fact, in the three years in which he served as Co-adjutor to Bishop Neumann, almost all of the temporal concerns of the Diocese had been left in his hands by that Venerable Servant of God. The years of his administration were filled with work, and the See will always bear the impress of his wonderful energy. His early business career enabled him to bring more than ordinary acumen to bear on the vexed financial side of his administration as Bishop. His prudence and forethought guided him in public questions. Content with being a good citizen, he carefully abstained from politics, and forbade their discussion in the Church; but in the most fearless manner he took an unflinching stand in what to his mind threatened the welfare of the Church. No entreaty nor influence could win him from the position that his conscience and judgment assured him to be the one most fitting his position as Shepherd of his flock. His lovable qualities endeared him to all with whom he came in contact. His very frequent appearances, amongst the faithful people, preaching and pontificating at parochial celebrations were the recurring signals for outbursts of respect and affection. By his priests he was particularly beloved, and even those who differed from him in matters of judgment were forced to admire his staunch adherence to principle, and his faithful following of his sense of justice. His death was felt as a personal loss to priests and people.

With astonishing rapidity the Diocese had increased in population, and step by step the Church kept pace with the march of events. Even after the division of the See in 1868, the Diocese

of Philadelphia still embraced extensive territory. The Archbishop's faithful journeyings throughout his jurisdiction, until he was absolutely compelled by failing health to desist from them, were the pastoral visits of a kind father, while the labor involved in just this one portion of his manifold burden of cares may be estimated from the record which shows the number of this confirmations to have been about 105,000. The following statistics, testifying to the increase of the Diocese, speak for themselves: After the division of the Diocese in 1868, there were 121 priests in the Philadelphia Diocese; in 1883 there were 249, while during the Archbishop's administration there had been ordained for his jurisdiction 225 priests. In 1860 in the territory that afterwards was apportioned to the Diocese of Philadelphia, there were 76 churches and 21 chapels; at the Archbishop's death there were 127 churches and 55 chapels. There were but 42 parish schools; at the Archbishop's death there were 157. At the division of the Diocese in 1868 there were eleven Religious Orders of women, numbering 491 persons, and at the Archbishop's death there were fourteen Religious Orders of women, numbering 965. In 1868 there were 39 Christian Brothers, in 1883 there were 51. There were 7,724 children sheltered in the Orphan Asylum during the Archbishop's administration. The two great events of his administration were the completion of the Cathedral, and the establishment of the new Seminary of St. Charles Borromeo.

On the afternoon of 25 June, the Archbishop's body was laid in state in the Cathedral, and a Guard of Honor of the Cathedral T. A. B. Society took their station about the casket. All afternoon and evening the Cathedral was thronged by sorrowing men and women coming to pay their last token of respect to their beloved Archbishop. On Tuesday, 26 June, the funeral service was held in the Cathedral. The Office of the Dead was presided over by the Right Rev. J. F. Shanahan, D. D., Bishop of Harrisburg, attended by the Revs. N. Cantwell and P. R. O'Reilly. The Antiphonarians of the Office were the Rev. T. W. Power, assistant at St. Patrick's, and the Rev. John J. Ward, pastor of St. Mark's, Bristol. The Office of the Dead was immediately followed

by Solemn Requiem Mass, of which Bishop O'Hara of Scranton was the celebrant, assisted by the Rev. John J. Elcock, rector of the Cathedral, and the Very Rev. William Kieran, D. D., rector of the Seminary as Deacon, and the Rev. Ignatius F. Horstmann, D. D., rector of St. Mary's as Sub-deacon. The Mass was sung by a choir of priests and seminarians. The sermon was preached by Archbishop Gibbons of Baltimore. After the sermon the Solemn Quintuple Absolution of the body that distinguishes the funeral of a bishop from that of a priest, was given by Archbishop Gibbons, Bishop Shanahan, Bishop Elder, Co-adjutor Bishop of Cincinnati, Bishop Corrigan, Co-adjutor of New York, and Archbishop Williams of Boston. The solemn procession then formed, carrying the body of the Archbishop, which was placed in the crypt under the altar. After the division of the Diocese in 1848 the following parishes were established:

St. Charles Borromeo's Church, 1868

Even after the division of the See in 1868, by the formation of the Sees of Harrisburg and Scranton, the Philadelphia Diocese yet covered a very extensive territory. The city itself was constantly increasing in population, and Archbishop Wood continued the foundation of new parishes to accommodate the trend of the population.

The parish of St. Patrick's included all the district south of the church along the Schuylkill River, though the southern part of this territory consisted principally of brick-yards. The business mind of Archbishop Wood, however, foresaw the natural growth of the city toward the south and along the river, and on 11 January, 1866, he purchased from Isaiah V. Williamson, the Philanthropist, for $49,000, a lot measuring 130 feet on Twentieth Street and 150 on Christian Street, as a site for a church to be built in the future. Two years afterward Archbishop Wood decided that the time had come for the erection of a parish in this locality, and accordingly a meeting of the members of St. Patrick's parish was held on Sunday evening, 26 January, 1868, to discuss the formation of the new parish. The Very Rev. William O'Hara, D. D., V. G., presided. The sum of $6,000 was subscribed at this meeting. With

such a propitious beginning, on the 4th of July, 1868, the Rev. James O'Reilly, then assistant at the Cathedral, was appointed pastor of the new parish, named under the patronage of St. Charles Borromeo. Father O'Reilly began at once the erection of a church. On Sunday, 19 July, the corner-stone was blessed by Bishop O'Hara of Scranton, assisted by Bishop Shanahan of Harrisburg, both of whom had been consecrated on the previous Sunday. The sermon was preached by the Rev. C. I. H. Carter, V. G. The severity of the winter interrupted the work on the church, but it was resumed in the following spring. As a magnificent church had been planned, and the work threatened to be protracted, Father O'Reilly in May, 1869, obtained permission from the City Councils to erect a frame-chapel. So eager were the pastor and parishioners for a place of worship, that, while the work on the chapel was begun on Monday morning, the following Sunday found it ready for service. On 20 June, Archbishop Wood blessed the altar. The Solemn High Mass on the occasion was sung by the Rev. Francis P. O'Neill of the Cathedral, assisted by the Rev. James E. Mulholland, the Rev. John J. Elcock, and the Rev. A. J. McConomy. Bishop Shanahan was present, and Bishop Wood himself preached the sermon. Father O'Reilly resided at St. Patrick's after his appointment, but in July, 1869, the house at the south-east corner of Twentieth and Christian Streets was secured as a temporary parochial residence. The people of the parish, inspired by the energy of the pastor, labored zealously to build the church. Concerts, musicales, annual excursions to Atlantic City, and lectures by such noted orators as Father Burke, the famous Dominican, and Father Damien, the scarcely less famous Jesuit, brought the needed money for the work, while the fair given in Concert Hall for one week netted $8,000. The basement of the church was dedicated for divine service on 14 January, 1872, by Bishop Wood. The frame-chapel was abandoned, and on its site was begun the erection of the present rectory. On Sunday, 3 November, 1872, the exterior work of the superstructure of the church was almost completed and the cross was blessed and placed in position on the front of the building by Bishop Wood, the sermon being preached by the Rev. Dr. Horstmann.

Church of the Gesu, 1868

The Jesuit Fathers in Philadelphia, from the very earliest days had administered to the faithful at St. Joseph's Church, the first Catholic church erected in Philadelphia, at Fourth and Walnut Streets. This district in the growth of the city passed through many phases; from being the fashionable residential portion it became the heart of the city's mercantile enterprise, and later on the centre of its financial interests. There was need for the Jesuit Fathers to remove to a more populous residential section where, in a larger building, the functions of the Church could be carried out by the Fathers of the Society. It was out of the question to abandon St. Joseph's, so sacred in memories historical and spiritual, and therefore, with the consent of the Archbishop, the Jesuits selected the tract of ground between Seventeenth and Eighteenth Streets, from Stiles to Thompson, measuring 400 x 260 feet, whereon they planned to erect a splendid church, and a house for the Fathers. It was designed to rehabilitate there St. Joseph's College, which had fallen into desuetude through lack of scholars, and especially because of the uncongenial environment of its original situation at Fourth and Walnut Streets. The Rev. Burchard Villiger, S. J., in 1868, erected a temporary church and pastoral residence at the northwest corner of Seventeenth and Stiles Streets. It was dedicated under the title of St. Joseph's, on Sunday, 5 December, 1868, by Bishop Wood, the pastor, Father Villiger preaching the sermon. In the years that followed the title of the Church was changed to that of the Holy Family. Father Villiger and his assistants labored hard to raise funds to pay for the ground that had been purchased, and to push forward the project of making the new foundation of the Jesuits in Philadelphia worthy of the Society. In 1879 affairs had so shaped themselves that Father Villiger saw his way to begin the building of the great church. On foundations sixteen feet thick, the building was begun, measuring 122 feet wide and 240 feet long, the corner-stone of which was blessed 5 October, 1879, by Archbishop Wood. About 15,000 persons assembled for the ceremony, at which Bishop O'Connor of Omaha preached the sermon. On this date the name of the parish was changed to that of the

Gesu, as the church architecturally was a copy of the great Jesuit church of that name in Rome. More than nine years were spent in completing the building, which was a new type amongst the Philadelphia churches. In its Roman basilica style, exteriorly and interiorly, it is most impressive. The wide entrances, with double rows of Doric and Corinthian columns, numbering sixteen; enormous high windowless walls, the light falling from the top of the building, make a striking contrast to the beautiful interior, with its clear span of 76 feet in the nave, the widest in America. The eight side-chapels, the imposing transept, the wonderfully beautiful high altar, form a substantial memorial of the traditions of the Jesuit Fathers in Philadelphia.

Immaculate Conception Church, 1869

The populous district of St. Michael's parish, from which so many parishes had been formed, provided in 1869 from its southern portion still another church. The Rev. Michael Filan, in July, 1869, was appointed to take charge, and form a parish from a part of St. Augustine's and St. Michael's. Father Filan's first work was to build a temporary chapel of brick 48 feet by 95 feet, on the western part of a lot at Front and Canal Streets, which could later be used as part of a school, as in fact it is. On 10 October, the little chapel, accommodating 600, was dedicated by Bishop Wood. The Rev. Thomas Toner preached the sermon. Father Filan had built other churches, and his long years as a missionary in Hazelton had given him experimental knowledge which he brought into play in surmounting the difficulties attending the building of a permanent church. The property which was purchased for the site had been a swamp, and through its northern end a creek had formerly flowed toward the Delaware. The problem of erecting a substantial building was solved by sinking piles at one end of the lot. The foundation was begun 11 September, 1870. Bishop Wood blessed the corner-stone, and the work of erecting a graceful brick structure was proceeded with. On the Feast of the Immaculate Conception, 8 December, 1872, the church was dedicated under that title by

THE RIGHT REV. WILLIAM O'HARA, D. D.
First Bishop of Scranton.
(Formerly Priest of the Archdiocese of Philadelphia.)

Bishop Wood. Father Filan, who had resided in a rented house, built a rectory on Front Street adjoining the church. The old chapel was enlarged in length and height, and converted into a school, at the southern end of which a convent was provided. On 29 August, 1880, these improvements were completed, and in the same year Father Filan celebrated the silver jubilee of his ordination. In June of the following year he was transferred to the rectorship of the Annunciation, and was succeeded by the Rev. P. J. Dailey, who had been assistant at the Annunciation.

Maternity B. V. M., Bustleton, 1870

In the early 'sixties Bustleton was inhabited by a small population, and a mission was established there by the priests of St. Joachim's, Frankford. An industrial revival increased the population, and Bishop Wood arranged to form a separate parish, a site having been donated by J. B. Williams, Esq. Work was begun, and on 2 October, 1870, Bishop Wood blessed the corner-stone, and on 11 December of the same year the building was completed, a stone structure, 46 feet by 70 feet. It was dedicated under the title of the Maternity of the B. V. M., by the Rev. John McGovern. On 22 January, 1871, the Rev. John B. Kelly, who had been an assistant at Frankford, was appointed first resident pastor, but on 16 May he succumbed to tuberculosis of the lungs. After his death, the Rev. John H. Loughran was appointed pastor, the priests of Frankford in the meantime having attended Bustleton as a mission. A year later the Rev. Hugh Garvey was appointed pastor, and after two years the Rev. James A. Brehony was put in charge, and continued until 1876, when the Rev. M. P. O'Brien became pastor, to be succeeded in 1879 by the Rev. D. S. Bowes. The industrial activity had declined; the factories were abandoned; and in 1881, the church at Bustleton was again made a mission of Frankford, until the Rev. Arthur P. Haviland was appointed pastor in 1882.

Sacred Heart Church, 1871

The southern part of Philadelphia had been the scene of great building operations from the consolidation of the city in 1854, and in 1871 the district to the south of St. Philip's parish was apportioned into a new parish by Bishop Wood, and the Rev. Thomas Hopkins appointed pastor. A tract of ground on the west side of Third Street below Reed Street was purchased, and work was begun on the erection of a church, the corner-stone of which was blessed on the Feast of Pentecost, 19 May, 1872, by Bishop Wood. The Very Rev. Dr. Moriarity, O. S. A., preached the sermon. In 1874 the building was almost completed, when the Rev. Thomas Quinn was appointed pastor. After two years, on 24 November, 1874, the Rev. James J. Fitzmaurice, who had been pastor of St. Agnes's, West Chester, was put in charge of the parish. He built a pastoral residence and completed the church, which was dedicated on 30 September, 1877, under the title of the Sacred Heart. Father Fitzmaurice continued the work on the church, a stone structure in Gothic style, 126 feet by 70 feet, surmounted by a graceful spire 180 feet high.

St. Elizabeth's Church, 1872

The north-western section of Philadelphia toward the Schuylkill River was a section of the city most backward in improvements at that time. The district was an open waste, filled with ponds and abandoned clay-pits. There were but one or two streets in the whole district, along Ridge Avenue, which formed a thoroughfare from the Falls of Schuylkill and Manayunk. Joseph Singerly owned most of the land in this vicinity, and, as he was anxious for the improvement of the unpromising neighborhood, he offered a suitable lot as a gift to any denomination that would erect a church within a year. Nearly every denomination of the city was asked, and refused, but Bishop Wood, with his proverbial foresight, knew that the building of a Catholic church would be a nucleus for a settlement, and therefore gladly accepted Mr. Singerly's gift. In July, 1872, the Rev. Bernard Dornhege, the present rector, who was then pastor of a German congregation at St. Clair, Schuylkill

County, was appointed to organize the new parish. Not a single street was opened in the vicinity of the lot, which is now and was then on the city's plan, called Twenty-third and Berks Streets. But Father Dornhege, with a zeal that has characterized all his devoted years, dauntlessly undertook what seemed to be a fruitless mission. He at once began the erection of a small chapel, and the corner-stone was blessed, 22 September, 1872. Three months afterwards the little chapel was dedicated under the title of St. Elizabeth's. On the Christmas day following six persons attended the late Mass, and at the afternoon service the congregation was composed of three, although this attendance can be scarcely taken as an estimate of the congregation, which, while indeed small, was of sufficient number to warrant Father Dornhege's opening a parish school, January, 1873, in the third story of the building, of which the first and second stories formed the chapel. Lay teachers were employed for the first year. In January, 1875, the Sisters of St. Francis took charge. In 1878 the present pastoral residence was built and taken possession of, and in the following year the rapidly-increasing population made necessary additional provisions for the education of the children, and a fourth story was added to the building, and also an annex at the rear, to be used as a residence for the Sisters, who had lived in the school building.

In the meantime the event had justified Archbishop Wood's hope, and had rewarded Father Dornhege's undertaking of what seemed to be so unpromising. In no other section of the city did improvement go on more rapidly. Blocks of houses of a superior class were forthwith erected, and soon the abandoned brick-yards and truck-patches gave place to graded streets, lined with long rows of comfortable homes. From the north wall of Girard College up almost to the Falls of Schuylkill, and from Broad Street to the River, stretched the great district embraced by St. Elizabeth's parish. Father Dornhege realized that the small chapel building and the school provisions were not adequate for the increased number of people living in his parish, to say nothing of the future prospects of the place. He therefore resolved to begin the erection of a magnificent church on the lot which had been donated by Joseph

Singerly, at the south-east corner of Twenty-third and Berks Streets, and which measured 74 feet on Twenty-third Street, and 175 feet on Berks Street. The cellar and foundations were done by volunteer workers, and on 27 May, 1883, the corner-stone was blessed in the presence of a large concourse of people, by Bishop Shanahan of Harrisburg; the Rev. Michael Filan of the Annunciation acted as Deacon, and the Rev. E. O. Hilterman of Holy Trinity, as Sub-deacon; the Rev. Father Villiger, S. J., preached the sermon. The work of completing the basement, which was to seat about 800 persons, and rendering it suitable for divine service, was continued, and on the Sunday before Christmas, 23 December, 1883, it was dedicated to divine service by the Very Rev. M. A. Walsh, LL. D., Administrator of the Diocese, assisted by the Rev. Peter Crane, O. S. A., of St. Augustine's, and the Rev. P. Burns, C. M., of St. Vincent's, Germantown, as Deacons of Honor. Following the service of dedication Solemn High Mass was sung by the Rev. E. F. Prendergast, Rector of St. Malachy's, with the Rev. Burchard Villiger, S. J., Rector of the Gesu, as Deacon, and the Rev. Hubert Schick of St. Alphonsus's, as Sub-deacon. The sermon was preached by the Rev. F. X. McGowan, O. S. A. The Master of Ceremonies was the Rev. J. F. Lynch, assistant at St. Elizabeth's.

Our Lady of the Visitation Church, 1872

On 22 September of the same year that saw the founding of St. Elizabeth's Church, the Rev. Thomas W. Power, who had been pastor of St. Dominic's, Holmesburg, was appointed to organize a new parish in the district of Kensington, out of portions of St. Edward's, St. Michael's and St. Anne's parishes. The pastor of St. Anne's, the Rev. Thomas Kieran, had selected a site for the church on Rose Hill, at Cambria and C Streets, and here Father Power erected a frame-chapel 40 feet by 90 feet, capable of seating about 350 persons. It was dedicated under the title of St. Cecilia, on Christmas Day of the same year. In 1874 Father Power was succeeded by the Rev. P. J. Garvey, D. D., who after a stay of five weeks was succeeded by the Rev. A. D. Filan. Dur-

ing the following year, 1875, the Rev. Thomas J. Barry, who had been assistant at the Annunciation, was placed in charge of the parish. Father Barry was gifted with more than usual administrative ability, and with almost superhuman energy. His first decision after his appointment was that a new and better site for the church should be secured, and accordingly the present church property, at Lehigh Avenue and Leamy (now B Street), was purchased for $16,000, by Archbishop Wood. In the summer of 1876 the work of preparing for the foundations was begun, and Father Barry with his parishoners worked day and night in digging the cellars. On 22 September, 1876, the fourth anniversary of the founding of the parish, the corner-stone of the new church was blessed by the Archbishop. The sermon on the occasion was preached by the Rev. Dr. Horstmann. On the first Sunday of the following December the basement was opened for divine service, and dedicated by Father Cantwell; the Rev. John J. Ward preached the sermon. The name of the parish was now changed, and the new church was placed under the patronage of Our Lady of the Visitation. Before 1878 the present handsome pastoral residence on B Street was built, and in that year Father Barry began the work of building the church. A cyclone blew down most of the completed work at the point where the roof was being put on, but Father Barry, undeterred, had the damage repaired, and the work was continued. After four years, on the first Sunday in October, 1880, the church was dedicated by Bishop O'Hara of Scranton. The Very Rev. M. A. Walsh, V. G., was the Assistant Priest, and the Rev. M. A. Mullen of St. Malachy's and the Rev. F. J. Quinn of St. Anne's were Deacon and Sub-deacon respectively of the Dedication; Bishop O'Hara sang the Solemn Mass, and was assisted by the Very Rev. M. A. Walsh, V. G. The Rev. Dr. Horstmann was Deacon, and the Rev. Father Prendergast was Sub-deacon of the Mass. Bishop Shanahan of Harrisburg preached the sermon. Less than a year later a parish school was opened in the old chapel, and in 1882 a new school-building on Lehigh Avenue was begun, and was completed in the following year.

St. Veronica's Church, 1879

The beginning of St. Veronica's parish dates back to the year 1872, when, on 2 June, the corner-stone of the frame-chapel at Second and Butler Streets, close to the entrance of the New Cathedral Cemetery, was blessed, and the building dedicated to divine worship on 22 September. For seven years the church was attended as a mission by the priests of St. Stephen's, and in 1879 the Rev. William A. McLoughlin labored in the new parish, and on the latter's transfer to St. Stephen's, the Rev. William A. Power was appointed pastor.

Our Lady of the Nativity Church, 1882

As quite a large contingent of the German parishioners of St. Bonifacius's lived in Richmond, the Redemptorist Fathers of that church decided to open a mission for the convenience of those who were so far from the parish church. Early in the year 1882 ground was purchased at the north-west corner of Allegheny Avenue and Belgrade Street, measuring 135 feet front and 347 feet in depth. The Fathers at once began the erection of a brick building facing on Belgrade Street, 50 feet by 140 feet, of two stories, the upper portion to be used as a chapel, and the first story as a school, while the north-western end was to serve as a residence for the Sisters of Christian Charity, the teachers of the school. On 19 March, 1882, the corner-stone was blessed by Bishop Shanahan, attended by the Very Rev. M. A. Walsh, V. G., and the Rev. M. Filan, pastor of the Annunciation. The Rev. Father Wirth, C. SS. R., Rector of St. Peter's, preached the sermon. On 20 August following, the building was finished, and was dedicated by Bishop Shanahan under the title of Our Lady of the Nativity. Solemn High Mass was sung by the Rev. F. X. Schnuetgen, C. SS. R., pastor of St. Bonifacius's, assisted by the Rev. Sebastian Briehof, C. SS. R, as Deacon, and the Rev. William Hilger as Sub-deacon. The sermon was preached by Bishop Gross of Savannah.

CHAPTER XXXII.

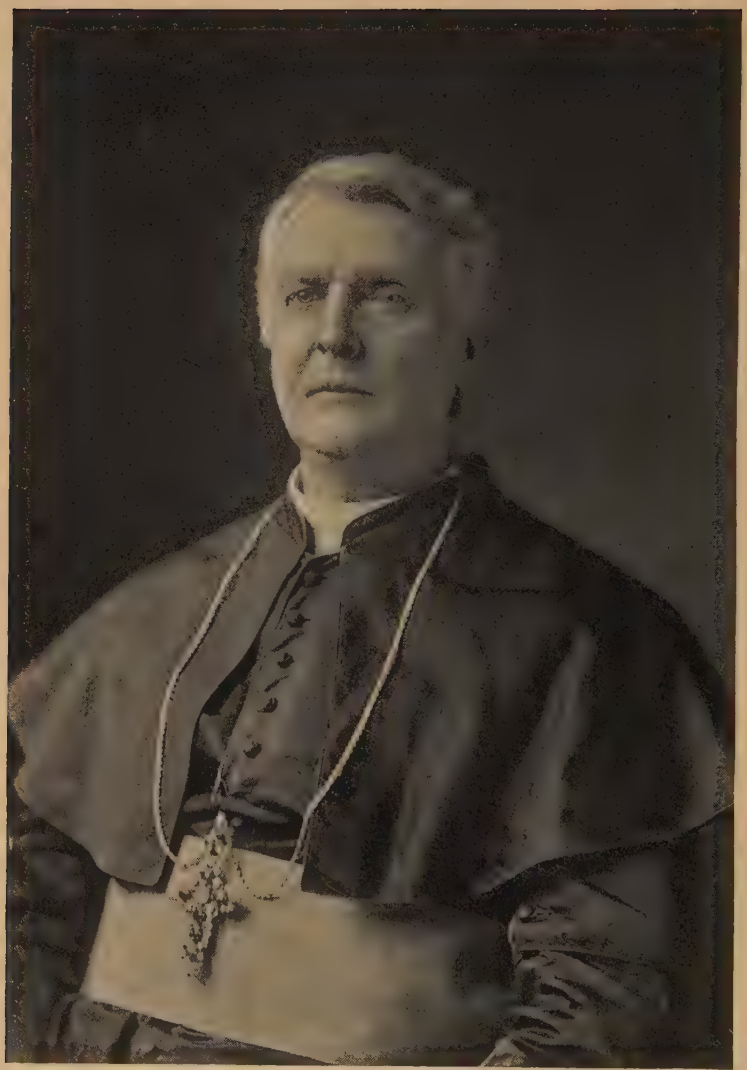
ADMINISTRATION OF MOST REV. PATRICK JOHN RYAN, D. D., LL.D., SIXTH BISHOP AND SECOND ARCHBISHOP OF PHILADELPHIA.—HIS EARLY LIFE.—APPOINTED TO THE SEE OF PHILADELPHIA.—RECEPTIONS OF WELCOME.—INVESTED WITH PALLIUM.—DIOCESAN SYNOD.—THE ARCHBISHOP'S WORK FOR THE INDIANS.—ESTABLISHMENT OF THE PROTECTORY FOR HOMELESS BOYS.

PATRICK JOHN RYAN, sixth Bishop and second Archbishop of Philadelphia, was born at Thurles, County Tipperary, Ireland, 20 February, 1831. He was educated by the Christian Brothers, and in the private school of Mr. Norton of Dublin. He entered the Seminary of Carlow in 1847, to prepare for the priesthood, as he had been adopted for the St. Louis Diocese by Archbishop Peter Richard Kenrick. He finished his course of philosophy and theology in 1852, but as he was too young to be ordained priest, the canonical age being twenty-five, he received deacon's Orders, and departed for St. Louis. Archbishop Kenrick appointed the young man one of the faculty of the Seminary, and gave him permission to preach on Sundays in the Cathedral, for although only in his twenty-second year the Rev. Patrick John Ryan had already acquired a well-deserved reputation as an orator. On 8 September, 1853, having attained the age when by dispensation he could be ordained, he was raised to the priesthood by Archbishop Kenrick. Until 1861 he served as assistant at the Cathedral, and in that year was appointed to build the Church of the Annunciation. In 1866 Father Ryan, then rector of St. John's Church, attended the Second Plenary Council of Baltimore with Archbishop Kenrick, and delivered an address before the Council on "The Sanctity of the Church." In 1868, having made a tour of Europe with Archbishop

Kenrick, he was invited by Pope Pius IX to deliver in Rome a course of Lenten sermons in English. On his return home he gave public lectures that attracted universal attention, and when, shortly afterwards, 8 November, 1868, he preached the sermon at the Consecration of the Right Rev. Stephen Vincent Ryan, Father Ryan took the place he has held ever since as the foremost pulpit orator of America.

When Archbishop Kenrick's declining health made necessary the selection of a Co-adjutor Bishop, the unanimous choice of the priests of the Diocese and the Bishops of the Province fell on the priest who, as Vicar General of the See and Administrator during the absence of the Archbishop at the Vatican Council, had become familiar with the episcopal duties, and had given testimony of his equipment for the responsibilities entailed. Therefore Patrick John Ryan was appointed to assist his old friend and patron in the burden of the episcopate, and on 14 April, 1872, he was consecrated Bishop of Tricomia and Co-adjutor Bishop of St. Louis, with the right of succession. For twelve years the young Bishop sustained the venerable Archbishop of St. Louis. From end to end of the Diocese he traveled, performing his episcopal duties, dedicating churches, blessing corner-stones, and administering the Sacraments of Confirmation and Holy Orders, and always these functions were attended by crowds attracted by the fame of Bishop Ryan. Not only did the young prelate perform his arduous duties as Bishop, but he gave also innumerable lectures and sermons in St. Louis and other parts of the country. The celebration of any event was a signal of invitation to Bishop Ryan to deliver the discourse. In 1883 he visited Rome to take part in a meeting of American Bishops, and on his journey through Ireland he preached on several occasions. So much interest had Bishop Ryan aroused in Rome by his sermons, and so widely known was his great power, that on 6 January, 1884, the Pope further honored him by appointing him Archbishop of Salamis.

Archbishop Wood's death in 1883 made a void in the American hierarchy extremely difficult to fill. The prestige attained by the Diocese of Philadelphia under Kenrick, Neumann, and



THE RIGHT REV. IGNATIUS F. HORSTMANN, D. D.
Bishop of Cleveland.
(Formerly Priest of the Archdiocese of Philadelphia.)

Wood, and the increase of population which had made this See the second largest of the dioceses of the country, made necessary the choice of a representative churchman who would unite sanctity with executive ability, and who would honor Philadelphia, as Philadelphia honored him. The one who possessed these qualities was the eloquent Co-adjutor Archbishop of St. Louis, and accordingly he was named to the Pope by the Archbishops of the country for the See of Philadelphia. Archbishop Ryan was well known to the Holy Father, and early in July the Bulls arrived from Rome appointing him as head of the Church in Philadelphia.

The news that meant so much for Philadelphia was received with much rejoicing by Catholics throughout the country. The city of St. Louis, however, Catholic and non-Catholic, while appreciating the honor to their beloved Archbishop Ryan, testified publicly to their sorrow at his leaving by a series of farewell receptions. Dr. Kieran, rector of the Seminary, the Rev. D. A. Brennan, Chancellor, and the Rev. John J. Elcock, rector of the Cathedral, went to St. Louis to induct the Archbishop to Philadelphia. Accompanied by these and a delegation of St. Louis priests, Archbishop Ryan began his journey to Philadelphia, 18 August, 1884. On his arrival the next evening the Archbishop was greeted by thronging crowds at the station and, surrounded by these, he proceeded to the Archbishop's house.

On Wednesday, 20 August, 1884, Patrick John Ryan was formally installed as Archbishop of Philadelphia in the presence of Archbishop Gibbons, and Bishops Becker of Wilmington and O'Connor of Omaha. The Solemn Mass was sung by Bishop O'Hara, assisted by the Rev. John J. Elcock and the Rev. Drs. Kieran and Horstmann, deacon and sub-deacon. The Archbishop's deacons of honor were the two oldest priests in the Diocese, the Revs. Nicholas Cantwell and P. R. O'Reilly. Bishop Shanahan delivered the sermon. All the priests present, over two hundred and fifty in number, having made their obedience to their new superior, he expressed his appreciation of the magnificent reception accorded him, in an eloquent address.

His first official act was the promulgation of the command of the Pope expressed in the Encyclical of 30 August, ordering the October devotions. On 7 September, 1884, he preached his first sermon in the Cathedral on "Undivided Allegiance to God," and on the following Sunday he appeared for the first time at a public function here, when he blessed the corner-stone of St. Vincent's parochial building, Germantown.

Early in November the Archbishop went to Baltimore to take part in the Third Plenary Council, which began 9 November, 1884. He was accompanied by Father Brennan, the chancellor, and preached the inaugural sermon of the Council, the subject being "The Councils of the Church."

During these first months the Archbishop familiarized himself with the *modus operandi* of his great Diocese, and by visits to the diocesan institutions and churches of the city, he put himself in personal touch with the clergy and laity of his charge.

In the beginning of 1885 the Pallium which had been delivered to the Rev. A. J. Schulte, then in charge of the North American College in Rome, was brought to this city by the Rev. C. M. O'Keefe, of Wappinger's Falls, New York. On 4 January the solemn investiture took place in the Cathedral. Cardinal (then Archbishop) Gibbons conferred this symbol of jurisdiction, and to him Archbishop Ryan made his oath of obedience to the Holy See and protestation of fidelity to his high office. The Mass was sung by Bishop O'Hara, with the Rev. Father Mulholland as Assistant Priest, and the Rev. Drs. Horstmann and Kieran as deacon and sub-deacon. Archbishop Corrigan of New York preached the sermon.

The first official act of the Archbishop after receiving the Pallium was the ordaining to the priesthood, 11 January, 1885, of the Revs. B. A. Conway, Francis Brady, Hugh Dugan, Denis Broughal, James Mullen, Matthew Hand, and James P. Turner, the present Chancellor and Vicar General of the Diocese, and Protonotary Apostolic of the Holy See.

On 4 November, 1886, a Diocesan Synod was convened in the Chapel of the Seminary at Overbrook. The Archbishop

presided, assisted by the following officers of the Synod: Promoter, the Very Rev. Maurice A. Walsh, V. G.; Promoter of the Clergy, the Very Rev. Nicholas Cantwell, V. G.; Secretary, the Right Rev. Mgr. Corcoran, D. D.; Assistant Secretary, the Rev. Ign. F. Horstmann, D. D. The decrees of the Third Plenary Council of Baltimore were promulgated, and the new forms of legislation prescribed by the Council were applied to the organization of the Church in the Philadelphia Diocese. One of these new regulations was the establishment of Permanent Rectorships whose occupants would have the right to vote for the successor to the See. It was also provided that any vacancy in these rectorships was to be supplied by competitive examination. The ratio of these rectorships to the population of the Diocese called for the establishment of ten in the city and two in the country districts. The Synod, therefore, selected for distinction as permanent rectorships the parishes of St. Paul, St. Alphonsus, St. Patrick, the Assumption, St. Michael, St. Philip, The Annunciation, St. John, St. Malachy, and St. James in the city, and St. Patrick, Pottsville, and St. Paul, Reading. Since 1886 Archbishop Ryan has kept the proportion of permanent rectorships by adding to the list the parishes of St. Charles, St. Elizabeth, Our Mother of Sorrows, St. Teresa, and St. Anne.

The decisions and decrees of the Diocesan Synod were promulgated at the Clerical Quarterly Conference in January, 1887.

Archbishop Ryan, with the other members of the American hierarchy, recognizing that the spirit of the age is one of education, has from the beginning of his administration insisted that the hope and welfare of the Church in this country lie in the right training of her young members. Therefore, he has continued to urge the erection of parish schools with such success that no diocese in the country is so well equipped in this regard. Each parish within the city limits has its parish school, excepting those parishes that have been founded within recent months, and in the rural districts few indeed are the parishes where the children have not the opportunity of receiving their early education in a distinctly Catholic atmosphere. So strictly has Archbishop Ryan enforced this nec-

essary regulation that, when a new parish is organized, provision must first be made for a school, and then the church may be built. Churches reared to God's honor belie their end if the children are not provided with facilities for a religious education. On the other hand, where the children are trained in the Catholic atmosphere by religious teachers, the parish is well-founded, and there need be no doubt of the erection of a suitable church in due time. The parishes established in the Archdiocese of Philadelphia during the Archbishop's administration have been an object-lesson of his solicitude for the lambs of his flock, the hope of the Church, in the unique school buildings erected to combine class-rooms and church under one roof.

Not only in the executive branch of his office did Archbishop Ryan work wonders. His predecessor's delicate health had prevented him from taking part for many years in the affairs of the City's life. Archbishop Ryan at once took his place as the head of one-third of the population of Philadelphia, and became a potent factor in public questions. The people are quick to recognize worth and to value it. Archbishop Ryan's sermons at the Cathedral and on public occasions drew audiences whom he charmed. His personality attracted friends to whom he endeared himself. Again and again the people of Philadelphia have attested their respect and esteem for the Catholic Archbishop. His triumphs in the West have been repeated and multiplied, and to-day no public act is complete without Archbishop Ryan's assistance; no municipal movement for the public weal is undertaken without his counsel.

The University of Pennsylvania in 1886 conferred on Archbishop Ryan the degree of LL. D., an honor which he had previously received from the University of Missouri. When Philadelphia in her charity sent a ship laden with supplies to the famine-stricken in Russia, Archbishop Ryan blessed the vessel and its contents. When the National Convention of the Republican party that nominated McKinley and Roosevelt in 1900, was held in Philadelphia Archbishop Ryan was invited to ask God's blessing on the Convention. So commanding was his presence, so impressive his manner, so solemn his words, that what is usually regarded

as a mere perfunctory performance was made a solemn act of adoration to the Deity. The great assembly listened with rapt attention, motionless and silent, to the Archbishop's voice, filled with feeling, begging God to enlighten the minds of these men that they might act for the best interests of the nation.

If one should single out for special mention the virtues of Archbishop Ryan he might be said to be remarkable for his tender regard for the poor and homeless. The two monuments that will mark his memory are his practical work for the Indians and Negroes, and the erection of the Protectory for Homeless Boys. On 12 February, 1891, Mother Katharine Drexel formed a new congregation of the Sisters of the Blessed Sacrament for the especial care of the Indians and Negroes, and the Archbishop has been from its inception the particular patron and guide of the work. Before the Senate of the United States he has more than once pleaded the cause of the Indians, and so well-known is the fact of his solicitude for the Red Men, that President Roosevelt appointed him one of the Board of Indian Commissioners.

The magnificently equipped and intelligently conducted institutions for the care of the orphans of the Diocese have provided homes for these little ones. St. Francis De Sales Industrial Home at Eddington, founded by the Drexel family, and planned after the model of a similar institution in Beauvais, France, accommodates two hundred boys, who are trained in practical industries. This institution was dedicated 14 November, 1886, by the Archbishop. St. Joseph's Home, under the care of the Fathers of the Holy Ghost, on Pine Street, provides accommodations for working-boys. There is another class of homeless boys, however, for whom no provision had been made, the waifs of the great city, boys full of possibilities for good or evil in their after-lives, according to the bent given them in their formative years. The Archbishop's kind heart felt the need for an institution that would be a real home for such boys, and on 29 April, 1895, he called a meeting of the laymen of the Diocese, and outlined to these gentlemen this necessary work—a Protectory for Homeless Boys. So well did he plead the cause of these children, and the need of such an institution,

that there was subscribed at the meeting $70,000. The work thus auspiciously started was perfected by the Archbishop in a pastoral letter, making known generally the needs and purposes of the Protectory. Fathers Currie, Crane, Quinn, Broughal, Nevin, and Hammeke were appointed to visit each parish in the Diocese, explain the great work contemplated, and receive the contributions of the faithful. On 19 November, 1895, a tract of land of 184 acres 52 perches, in Montgomery County, north of Norristown, was purchased from G. W. Moore for $25,000. In this beautiful country, rich with historic memories, most picturesquely situated, the great work was begun. The corner-stone was blessed by the Archbishop 21 June, 1896, and he solemnly dedicated the building, 8 May, 1898. More than 3000 people, including a large number of the clergy, assembled at the new Protectory Station, where a procession was formed, headed by Mr. Hugh McCaffrey, Chairman of the Lay Committee, and these, with the priests, under the direction of the Rev. John F. McQuade, Master of Ceremonies, proceeded from the station to the building that loomed up in the near distance. Bishop Prendergast, President of the Advisory Board, made an address, and Archbishop Ryan, accompanied by his clergy, read the beautiful dedicatory prayers of the Ritual, after which Mgr. Loughlin, Chancellor of the Diocese, preached an appropriate sermon.

When the interior fittings of the building were finished, more than 200 boys were taken in, under the direction of the Christian Brothers. On 13 March, 1899, the Courts acceded to the petition of J. Percy Keating, Esq., and granted a charter to the institution. On 8 March, 1902, additional ground of 99 acres, 44 perches, and the Fatland Island, in the Schuylkill River, were purchased for $8,606. In September of 1905 a new wing was added to the building, and now work is progressing on the building of new shops, needed for the better instruction of the boys in mechanics. The building, which accommodates five hundred boys, perfectly equipped with school furniture and apparatus for instruction in trades, represents a total value of $750,000, completely paid for. It has admirably served as an asylum in which homeless

boys are taught their religion, and are trained in mind and body, and where they receive a thorough knowledge of trades that will support them in manhood. Since the inception of the work nearly 2500 boys have been sheltered within its walls. No word concerning the Protectory would be complete without proper credit being paid to the tireless efforts with which the Advisory Board, consisting of Bishop Prendergast, Mgr. James F. Loughlin, and the now deceased Rev. Thomas J. Barry, assisted the Archbishop and brought his plan to completion. The Protectory is permanently supported by an economic arrangement whereby each parish pays an annual assessment according to its resources.

Among the most notable events of Archbishop Ryan's administration must be reckoned the consecration of Philadelphia priests as Bishops. The first of these occurred 25 February, 1892, when the Rev. Ignatius F. Horstmann, D. D., Chancellor of the Diocese, was consecrated Bishop of Cleveland, Ohio. Not for more than a quarter of a century, when Bishops O'Hara and Shanahan were consecrated Bishops of Scranton and Harrisburg, had the Cathedral been the scene of such a ceremony.[1] During the two months in which the people of Philadelphia knew of the honor that had been conferred on the Chancellor of the Diocese, preparations had been made for the consecration. Admission to the Cathedral was by ticket, and the great building was filled at an early hour. The Archbishop presided over the ceremonies, attended by the Rev. John E. Fitzmaurice, D. D., as Archdeacon, and the Rev. E. F. Prendergast, rector of St. Malachy's, and the Rev. John B. Maus, rector of the Sacred Heart Church, Allentown, as Deacons of Honor. Archbishop Elder of Cincinnati was the consecrating prelate, assisted by Bishops O'Hara and Chatard.

Five years afterwards, on the same date, the Feast of St. Matthias, 24 February, 1897, the Cathedral was filled again with clergy and laity, to do honor to one of the most respected and esteemed priests of the Diocese, by being present at his consecration as Bishop. The Right Rev. E. F. Prendergast, V. G., and

[1] The Right Rev. James O'Connor, Bishop of Omaha, in 1872, had been privately consecrated in the Seminary Chapel at Overbrook.

pastor of St. Malachy's Church, had been selected by Pope Leo XIII as Auxiliary Bishop of the Archdiocese of Philadelphia, with the title of Bishop of Scillio. All Philadelphia rejoiced at the honor which had come to one who so well deserved it, and who in the years since his consecration has proved himself so efficient in the conduct of Church affairs. Cardinal Gibbons presided over the ceremonies from the throne, attended by the Rev. P. J. Garvey, D. D., rector of St. James's, and the Rev. P. J. Dailey, rector of the Annunciation. The Archbishop himself acted as consecrating prelate, assisted by Bishops Horstmann and Hoban.

The new Bishop was born in 1843, at Clonmel, County Tipperary, Ireland. At the age of sixteen he came to the United States, and entered the old Seminary of St. Charles at Eighteenth and Race Streets. On 18 November, 1865, he was ordained to the priesthood by Bishop Wood. His first mission was curate at St. Paul's with Father Sheridan, and afterwards he ministered in Susquehanna County. His successes there caused Bishop Wood to appoint him to St. Mark's, Bristol, where he built a church. He was then transferred to Allentown, and built the church there. In February, 1874, he was appointed rector of St. Malachy's. His powers of administration were soon recognized by Archbishop Ryan and he was one of the first appointments to the Board of Consultors of the Diocese, and shortly afterwards he was appointed Vicar General. On 17 November, 1890, his Silver Jubilee in the Priesthood was celebrated by the people of St. Malachy's parish. When the work of the Protectory was projected, it was on Bishop Prendergast's prudent counsels mainly that the Archbishop relied for the materializing of the work he contemplated. The event justified this trust. To every priest in the Diocese Bishop Prendergast is a personal friend, and one with the Archbishop in all matters of church polity, so that to him is due just credit for the prosperity of the See.

On 14 April, 1897, the Archbishop completed twenty-five years as a Bishop. Such an unusual event merited proper celebration, and the Archdiocese of Philadelphia for several months had been preparing for this Silver Jubilee. As the anniversary occurred

THE RIGHT REV. EDMOND F. PRENDERGAST, D. D., V. G.
Titular Bishop of Scillio and Auxiliary Bishop of Philadelphia.

during Holy Week, the public commemoration was postponed until a week later. On Tuesday, 20 April, the celebration began with a parade through the city streets of nearly 10,000 boys, pupils of the Parish Schools of the Archdiocese. The procession was reviewed by the Jubilarian, and the boys then passed into the Cathedral, where the venerable prelate made an address and gave Benediction of the Blessed Sacrament. In the afternoon of the same day the girls of the Parish Schools held their celebration in the Academy of Music. The different Religious Orders of Sisters in charge of the schools had prepared each a part of the program, and the exercises were a most memorable success. The scene itself in the great Academy, filled from pit to dome with children whose eager faces and outbursts of joy testified their love for the Archbishop, who smiled benignly on the assemblage from one of the stage boxes, surrounded by distinguished members of the Hierarchy, was inspiring. On Wednesday of the same week the Cathedral was made the theatre of the religious celebration. Solemn Pontifical Mass was celebrated by the Archbishop. The sermon was preached by Archbishop Hennessy, of Dubuque, who had been a fellow curate of Archbishop Ryan's in St. Louis, and who had preached at his episcopal consecration twenty-five years before. All the priests of the Diocese who could possibly be present, a delegation of clergy from St. Louis, and a large number of the Bishops and Archbishops of the country added to the impressiveness of the scene. At the close of the Mass addresses were made in the name of the clergy and laity of Philadelphia, and the clergy of St. Louis. In the evening of the same day, more than 26,000 men representing the parishes of the Archdiocese marched on Broad Street under the direction of General E. De V. Morrell. They were reviewed by the Archbishop from a stand on North Broad Street, in front of the Catholic High School. On Friday of the Jubilee Week, the Archbishop gave a reception in the Cathedral Chapel, to the representatives of the Religious Orders of the Diocese, and in the evening he held a public reception at the Academy of Music. More than 12,000 people, Catholics and non-Catholics, passed before the Archbishop, to take his hand and to speak a word of greeting.

On 24 February, 1898, in the midst of a brilliant assemblage, another Philadelphia priest was elevated to the dignity of the episcopate. The aged Bishop of Erie had applied to the Pope for a Co-adjutor, and the choice of the Holy See fell on the Very Rev. John E. Fitzmaurice, D. D., rector of St. Charles Seminary, Overbrook. Archbishop Ryan was the consecrator. The assisting consecrating prelates were the Right Rev. Ignatius F. Horstmann, D. D., and the Right Rev. Edmond F. Prendergast, D. D. Bishop Hoban of Scranton preached. Three hundred priests representing the Dioceses of Philadelphia and Erie were present.

Bishop Fitzmaurice was born in County Kerry, Ireland, in 1839. At the age of eighteen he came to the United States and entered St. Charles's Seminary. He was ordained in 1862, and was stationed for three years in St. John's Church, Thirteenth and Chestnut Streets, when he was appointed by Archbishop Wood to organize the parish of St. Agatha's, in West Philadelphia. He completed the church properties and remained there, beloved by his people, until 1886 when he was appointed rector of the Seminary, a position which he held with honor and dignity for eleven years, until he was summoned by the Holy Father to enter the ranks of the successors of the Apostles.

Exactly one year after Bishop Fitzmaurice's consecration, 24 February, 1899, the Archbishop received the Papal Brief appointing the Rev. John W. Shanahan, rector of Our Mother of Sorrows Church and Superintendent of Parish Schools, to the See of Harrisburg, the first Bishop of which had been his brother, Bishop Jeremiah Shanahan. Father Shanahan protested against the appointment that would make him exchange his highly organized parish and devoted flock for the anxieties and trials of administering a diocese, but finally he submitted. On 1 May, 1899, he was consecrated in the Philadelphia Cathedral by Archbishop Ryan, assisted by Bishop Horstmann and Bishop Prendergast. The sermon was preached by the Right Rev. Monsignor James F. Loughlin, D. D.

Bishop Shanahan was born at Friendsville, Susquehanna County, Pa., in 1847. He studied his classics in St. Joseph's Col-

lege near his home, and afterwards in Glen Riddle Seminary. After finishing his studies in the Theological Seminary of St. Charles, Eighteenth and Race Streets, he was ordained priest, 2 January, 1869, by his brother, Bishop Jeremiah Shanahan. For several months he served in the Diocese of Harrisburg, and was then recalled to Philadelphia and appointed curate at Pottstown, and afterwards at St. John's, Manayunk. In 1878 he was transferred to Easton and then to St. Michael's. After three years in the latter place he was appointed to the charge of Our Mother of Sorrows. During his eighteen years there his work established the parish in the foremost place in the Diocese. As Superintendent of Schools for more than four years, he systematized the studies and improved school conditions, and in his administration of the Diocese of Harrisburg he has continued his effective work.

Philadelphia has always been deeply and substantially concerned in the affairs of the American College at Rome from its beginning, when Bishop Wood had a leading part in its establishment, and the students in that institution from Philadelphia have always reflected credit on their diocese and their college. The Rev. A. J. Schulte, of the Overbrook Seminary, who had been Vice Rector, was in charge of the College from 8 February, 1884, until Mgr. Denis O'Connell's appointment in June, 1885; and in 1901 the honor of presiding over the college came again to a Philadelphia priest. On 17 June, 1901, the Rev. Thomas F. Kennedy, D. D., an alumnus of the American College and Professor of Dogmatic Theology at Overbrook, was appointed rector of the College in Rome. Dr. Kennedy started at once for the scene of his future duties and in December of 1901 he had so well acquitted himself in that post that he was raised to the rank of Domestic Prelate with the title of Monsignor, and two years afterwards was appointed Protonotary Apostolic. During the years Monsignor Kennedy has occupied his important position he has justified his appointment by the prudent and wise course he has followed in administering the multifarious duties that go with the office. Not only has he been successful in administering the college business by making valuable additions to the College property in Rome and its country-seat in

the suburbs, but his urbanity and uniform kindness have brought distinction to his position from the ever-increasing number of American tourists who go to him as the American representative of the Church in Rome. In 1907 the Holy Father, Pope Pius X, testified his appreciation of Monsignor Kennedy's work by appointing him Titular Bishop of Adrianapolis. On 29 December, 1907, the ceremony of consecration took place in the Chapel of the American College. The consecrating prelate was Cardinal Gotti, Prefect of the Propaganda, with Archbishop Riordan of San Francisco and Bishop Giles as Assistants.

Bishop Kennedy was born in Conshohocken, Pa., in 1857, and received his early education in the parish school of his native town. Having completed his classical course at Overbrook Seminary, he was sent to the American College in Rome to continue his studies, and there was ordained priest, 24 June, 1887, by Cardinal Parocchi. On his return to Philadelphia he was appointed Professor in Overbrook Seminary and for eight years filled the office also of Vice-Rector. At the end of the year 1908 Bishop Kennedy paid a visit to Philadelphia to be present at the celebration of the Golden Jubilee of the marriage of his parents, and among the complimentary entertainments given in his honor was a banquet at the Bellevue-Stratford, 12 January, 1909, which was attended by Archbishop Ryan, Bishop Prendergast, and over two hundred of the diocesan and regular clergy.

A notable event in the history of the Diocese was the connexion of Philadelphia with the far-off Philippine Islands, by the selection of a Philadelphia priest as Bishop of one of the Dioceses there. As a result of the Spanish-American War, the United States had acquired, by purchase, the Philippine Islands, and it seemed providential that there should be injected into the life of the Catholic Church in the Philippines American energy. Since the prevailing religion of the Philippines is Catholic, and as Spanish rule had become offensive to the Filipinos, the preservation of the faith and the success of the Church needed the robust Catholicism of the American churchman to aid in the rehabilitation. On 7 April, 1903, announcement was made that the Rev. Dennis J. Dougherty, D. D., had been named by the Holy See as Bishop

of Nueva Segovia, with the episcopal seat at Vigan, Luzon, Philippine Islands. This is one of the old Spanish sees, and had been erected in 1595, by Clement VIII. Vigan is about twenty-five miles north of Manila. The Catholic population of the Diocese numbers 997,629, and there are 110 parishes, provided with 26 parish missions, and 35 active missions, attended by 171 parish priests, and 131 native priests.

Bishop Dougherty was born 16 August, 1865, at Girardville, Pa. He attended the Jesuit College of St. Mary's at Montreal, and entered St. Charles Seminary, Overbrook, in 1881. In 1884 he was chosen to represent the Philadelphia Diocese in the American College at Rome, where he received the degree of Doctor of Divinity, and was ordained priest, 31 May, 1890, by Cardinal Parocchi. Having returned to Philadelphia, Dr. Dougherty was appointed Professor of Theology in the Seminary at Overbrook. He was one of the Synodal Examiners of the Diocese, and Procurator Fiscalis, and was widely known as a writer and preacher. Shortly after having received the Bulls of appointment to Nueva Segovia, the Bishop-elect proceeded to Rome, where he was consecrated 14 June, 1903, by Cardinal Satolli, in the Church of SS. John and Paul. Thirty of the students from the American College were present. Having been received in audience by the Holy Father, Bishop Dougherty returned to America, and convinced of the need of American priests to co-operate with him in his great work, secured as volunteers to accompany him to the Philippines the Revs. James J. Carroll, John B. McGinley, D. D., Daniel Gerke, James P. McCloskey, and Edgar W. Cook. This apostolic band departed from Philadelphia 24 August, 1903, and arrived at Manila 6 October, where they were received by Archbishop Guido, Apostolic Delegate to the Philippines. Two years afterwards all the above-named priests, excepting Father Carroll, returned to the United States, having completed their work of assisting Bishop Dougherty in establishing new conditions in his Diocese, and the Diocesan Seminary of Nueva Segovia having been put in charge of the Jesuits. In the year following Father Carroll was raised to the rank of Domestic Prelate with the title of Monsignor.

Bishop Dougherty had many difficulties to encounter in the reconstruction of religion in his new field of labor, not the least of which was the machinations of the schismatic priest Aglipay and his followers. With consummate tact the American Bishop overcame all obstacles and placed the Church on a solid basis. In 1908, Bishop Rooker's death left vacant the See of Jaro, where conditions needed just such an effective administrator as Bishop Dougherty had proved himself to be, and the latter was therefore translated to Jaro. Monsignor James J. Carroll was nominated as Bishop of Nueva Segovia, and on 4 February, 1909, was consecrated Bishop in the Cathedral at Manila. Archbishop Ambrose Agius, the Apostolic Delegate, officiated as consecrator, assisted by Archbishop Harty of Manila and Bishop Dougherty of Jaro.

Bishop Carroll was born at Portland, Maine, in 1863, but at an early age removed to St. Clair, Schuylkill County, Pa. He received his classical and ecclesiastical education at Overbrook Seminary, and was ordained to the priesthood by Archbishop Ryan, 15 June, 1889. He was one of the first students at the Catholic University of America, in Washington, D. C., and was for several years before his departure for the Philippines a Professor at Overbrook.

The eighth day of September, 1903, marked the fiftieth anniversary of Archbishop Ryan's ordination to the priesthood. The Archbishop at first refused to permit any celebration of the event, but finally consented with the provision that no personal offering would be made to himself. As the Orphan Asylum of St. Vincent de Paul, at Eighteenth and Wood Streets, had become inadequate to accommodate the inmates, the Auxiliary Bishop and the clergy decided that a fitting commemoration of the Archbishop's Golden Jubilee, in the spirit of his own charitable life, would be to provide the Diocese with a new St. Vincent's Home. A very suitable building, surrounded with ample grounds, had recently been vacated at Twentieth and Race Streets, when the Philadelphia Asylum for the Blind was removed to Overbrook. It was therefore arranged to purchase this through the agency of Mr. Peter F. Kernan at a very reasonable price.

The Executive Committee, consisting of Bishop Prendergast, Dr. Garvey, the Revs. James P. Turner, James P. Sinnott, John F. McQuade, Gerald P. Coghlan, and James J. Fitzmaurice, devised plans for securing the necessary funds for the purchase. At a public meeting of the laity, the sum of $30,000 was subscribed, and a committee of fifty-seven priests visited the various parishes and received contributions. So successful was the systematic work of the Committee that $175,000 was contributed in less than four months, and the remainder of the needed $200,000 was received and the purchase of the property effected, before the date of the Jubilee. In accordance with the Archbishop's wish, the celebration was as simple as was consistent with his exalted position.

On the Jubilee day, 8 September, 1903, a Solemn Pontifical Mass was celebrated in the Cathedral by the Archbishop himself. The Cathedral, always beautiful, was softened into added beauty by the skill of florist and electrician. In spite of the inclement weather, a great concourse of people gathered long before the appointed hour, and the Cathedral was filled in pew and aisle. At 10 o'clock a long procession of clergy, regular and secular, numbering almost 500, proceeded from the Chapel, and an illustrious array of the Hierarchy, including the Papal Delegate, Archbishop Falconio. The members of the Hierarchy who did honor to the Archbishop by attending the celebration were: Archbishops Diomede Falconio, Apostolic Delegate to the United States; Elder, of Cincinnati; Moeller, Co-adjutor of Cincinnati; Farley, of New York; Christie, of Oregon; Glennon, Co-adjutor of St. Louis; Harty, of Manila, P. I.; Bishops McQuaid of Rochester, Bradley of Manchester, Janssen of Belleville, Ill., Foley of Detroit, Hennessy of Wichita, Bevan of Springfield, Donahue of Wheeling, McFaul of Trenton, Allen of Mobile, Cunningham of Concordia, Northrop of Charleston, Leo Haid, O. S. B., of North Carolina, Burke of Albany, Horstmann of Cleveland, O'Connell of Portland, Burke of St. Joseph, Mo., Dunne of Dallas, Muldoon, Auxiliary Bishop of Chicago, Monaghan of Wilmington, Prendergast, Auxiliary Bishop of Philadelphia, Fitzmaurice of Erie, Shanahan of Harrisburg, Hoban of Scranton, Garvey of Altoona, Canevin, Co-

adjutor of Pittsburg. Bishop Horstmann of Cleveland preached the sermon. After the Mass the Chancellor of the Diocese, the Very Rev. James P. Turner, V. G., ascended the pulpit, and in a graceful address presented to the Archbishop the magnificent gift of the Diocese, the new St. Vincent's Home for Orphans, as a splendid commemoration of the great event celebrated so joyfully by priests and people that day. At the conclusion of Dr. Turner's address, Anthony A. Hirst, Esq., entered the sanctuary, and in the name of the laity delivered an address of congratulation to the Archbishop. To these addresses the Archbishop responded in his always eloquent manner, and there seemed no dimming of the lustre of his wonderful gift of oratory, as in his deep, rich voice, he thanked Almighty God for the great gift of fifty golden years, and in the happiest phrases complimented the prelates present, and paid loving tribute to the officers of the Diocese, and ended with a heartfelt appreciation of the clergy and laity.

On Tuesday evening a public reception was tendered the Archbishop in the Cathedral. This gave the people an opportunity not only to pay their respects to the Archbishop, but to enjoy the beautiful floral decorations of the Cathedral. On Wednesday the last of the public celebrations was held in the Cathedral, when 5,000 of the Parish School children were assembled, accompanied by the teachers of the various Orders. The Archbishop was attended by the Rev. P. R. McDevitt, and the Rev. Hugh T. Henry, Litt. D., Rector of the High School. Mr. Louis Joseph Moore, of the Class of 1903 of the Catholic High School, delivered an address on behalf of the children, to which the Archbishop responded. The function ended with Benediction of the Blessed Sacrament by the Archbishop, assisted by the Rev. John J. McCort, and the Rev. John F. Lynch.

In May, 1905, Archbishop Ryan went to Rome for the *ad limina* visit to the Holy Father that is required of every Ordinary at least once every ten years. During this official visit a detailed report of the spiritual and temporal condition of the See is made. The report of the Diocese of Philadelphia, illustrated with photographs of churches and institutions, showed the remarkable progress made

THE RIGHT REV. MONSIGNOR JAMES P. TURNER, D. D., V. G.
Prot. Ap., Chancellor.

by the Church, and its high standing in the popular esteem. A material index of the condition of the Diocese was the presentation of the faithful's offering of Peter Pence, amounting to $30,000.00.

On 18 August, 1905, a signal testimony to the Holy Father's appreciation of Philadelphia was received in the form of the official documents conferring honor on the Diocese by appointing as Domestic Prelates, with the title of Monsignor, the Rev. James P. Turner, D. D,. Chancellor and Vicar General; the Rev. P. J. Garvey, D. D., Rector of the Seminary; and the Revs. James J. Fitzmaurice, rector of St. Michael's and William Heinen, Vicar Forane and rector of Mauch Chunk. To the Rev. Father McCabe and the Rev. Herman J. Heuser, Professors in Overbrook Seminary, was given the title of Doctor of Divinity. In July following, after the Archbishop's return, these reverend gentlemen were solemnly invested with the insignia of their dignity in the Cathedral. The action of the Holy Father in thus testifying his regard for Philadelphia was very much appreciated. Only three times before, and each separated by long intervals, had Philadelphia clergymen been so honored. Mgr. Corcoran, of Overbrook Seminary; Mgr. Cantwell, Vicar General and rector of St. Philip's Church, and Mgr. James F. Loughlin, D. D., who was promoted to the honor while Chancellor of the Diocese, at the Silver Jubilee of his priesthood, December, 1899. Early in 1906 the Pope added still further to the honors already conferred by promoting Monsignors Turner and Garvey to the rank of Protonotary Apostolic with the privilege of wearing the episcopal mitre on occasion; and the Rev. Nevin F. Fisher, rector of St. John's and the Rev. William Kieran, D. D., rector of St. Patrick's were appointed Domestic Prelates, with the title of Monsignor.

For some years before 1907 a large number of Greek Catholics had been coming to the United States from Galicia and Hungary attracted by the industrial conditions in the coal regions of Pennsylvania, and the manufactories in the large cities. As there were very few priests of the Greek Rite in the United States many of the people fell an easy prey to the machinations of the Orthodox (Russian) Greek Church. Using the same liturgical language

and the same ceremonies, and differing in doctrine only from the Uniat Greeks by denying the Supremacy of the Pope, it was comparatively easy for the emissaries of the Czar to secure many converts from a people in most cases too ignorant to distinguish between the true Church and the schismatic. The vast majority, however, remained faithful, cut off though they were by difference of language and liturgy from the Catholics who surrounded them, and these petitioned the Holy See for priests of their own Rite. As soon as the Pope understood the condition of affairs, he took steps to apply the remedy by appointing a Greek Bishop who would have direct supervision over the members of the Greek Church in the United States and, by organizing parishes and providing lawful pastors, would forestall the attempts of the enemy to pervert the true believers. For this position the Rev. Soter Stephen Ortynsky, a member of the Order of St. Basil the Great, was selected.

Bishop Ortynsky was born in Ordynice, Galicia, Austria, in 1866, and was ordained priest in 1891. On 12 May, 1907, he was consecrated Bishop in Lemberg, Austria, by the Ruthenian Metropolitan Archbishop Andreas Szeptycky, assisted by the Armenian Archbishop Joseph Theodorewicz, the Latin Archbishop Joseph Bilczewski, and the Bishop of Premysl, Austria. Bishop Ortynsky arrived in the United States in August, 1907, and made his residence in Philadelphia, where he took charge of the Church of St. Michael the Archangel at Ninth and Buttonwood Streets. In the early part of 1909 the Bishop purchased St. Jude's Protestant Episcopal Church on Franklin Street above Brown Street, and the rectory adjoining, for $36,000. The building was dedicated to divine worship in February of 1909, under the title of the Immaculate Conception. About 2,000 of the 4,000 Ruthenian Greeks in Philadelphia are members of this Congregation. The Revs. Lucas Bielansky and Valentine Gorzo assist the Bishop in ministering to the spiritual wants of the congregation, and reside with him.

Bishop Ortynsky's charge includes the supervision of the more than 300,000 Ruthenian Greeks in the United States, who are ministered to by 116 priests. Mass is said in the old Slavic language, which bears about the same relation to the vernacular Ruthenian as Latin does to Italian.

The centennial of the partition of the Diocese of Baltimore into the five Dioceses of Philadelphia, Boston, Bardstown, New York, and Baltimore, with the latter as the Archiepiscopal See, fell on 8 April, 1908. Although the Bishop of New York, Luke Concanen, was the only Suffragan consecrated at the time, and the misfortunes that overtook him after his consecration in Rome prevented the Papal Bulls, appointing the others, from reaching America until 1810, when the other Suffragans were consecrated, yet each of the above-named Dioceses prepared for a centenary celebration in 1908. As the exact date of the Papal Act, 8 April, occurred during Lent, the Centenary celebration in Philadelphia was postponed until Easter-week.

The programme as carefully arranged by the diocesan officials covered all the week, and on Easter Sunday, 19 April, in all the churches of the Diocese, the first stage of the celebration, consisting of sermon and the singing of the *Te Deum*, was begun. OnTuesday evening a reception was tendered the Archbishop and the visiting Prelates by the laity of the city, in the ball-room of the Bellevue-Stratford Hotel. On Wednesday morning the great central function of the Centenary, around which clustered the other celebrations, took place in the Cathedral. The splendidly-proportioned edifice had been thoroughly renovated, and its beauty of architecture was never seen to better advantage than in the magnificent floral and electric decorations for the centenary. The vast number of people, densely packed within and without the Cathedral, seemed as mighty banks beside the stream of ecclesiastics which wound its way in solemn procession, under the trees of Logan Square, and up the vista of the gorgeously-decorated Cathedral to the spacious sanctuary, with the great altar gleaming with its thousands of lights, the beautiful display of rare plants and flowers, and the thrones in ecclesiastical precedence for the Cardinal, the Apostolic Delegate, the Archbishops, and Bishops. Pontifical Mass was sung by His Excellency, the Most Rev. Diomede Falconio, Apostolic Delegate, assisted by the Right Rev. Mgr. Turner, D. D., V. G., and with the Revs. John F. McQuade, rector of the Cathedral as deacon, and Chas. F. Kavanagh,

Secretary to the Archbishop, as sub-deacon. The Prelates who added distinction to the celebration were His Eminence James Cardinal Gibbons and His Excellency Archbishop Joseph Aversa, Apostolic Delegate to Cuba and Porto Rico; Archbishop Farley of New York, and Bishops Prendergast, Fitzmaurice, Shanahan, Hoban, Garvey, Horstmann, Monaghan, McFaul, Northrop, Kenny, Donahue, Guertin, Bevan, Davis, Scannell, McDonnell, Colton, Gabriels, Hickey, Koudelka, O'Connell, the Greek Bishop-elect Ortynsky, and Yasbek, the Maronite Chor-bishop; Monsignori P. J. Garvey, D. D., Prot. Ap., James F. Loughlin, D. D., Nevin Fisher, William Kieran, D. D., Wm. Heinen, Vic. For., Lavelle, Magennis, Barrett, Koch, Benton, Coffey, Sheridan, Kittell, Corretti; also M. J. Geraty, O. S. A., John P. Murphy, C. S. Sp., Joseph F. Hanselman, S. J., William G. Lucking, C. SS. R., Patrick McHale, C. M., C. H. McKenna, O. P., B. Oldegeering, O. F. M., E. R. Dyer, S. S., A. C. Zimmerman, D. D., M. S. C. The music of the Mass was sung by the Overbrook seminarians, directed by Rev. Hugh T. Henry, Litt. D. The sermon was preached by Right Rev. Eugene Garvey, Bishop of Altoona.

The visiting prelates and clergy were the guests of the Archbishop of Philadelphia at dinner in the Cahill High School. The Right Rev. P. J. Garvey, D. D., presided, and the following addresses were made: "Our Holy Father, P. Pius X," by Archbishop Falconio; "Our Sister Jubilarians," by Archbishop Farley; "Our Guests," by Bishop McFaul; "The Province of Philadelphia," by Bishop Hoban; "The Bishops Who Have Ruled Us," by Bishop Horstmann; "Our Clergy," by Bishop Prendergast; "Our Laity," by Bishop Canevin; "Our Priests in the Episcopate," by Bishop Fitzmaurice; "The Religious in the Country and the Diocese," by Rev. John J. Wynne, S. J. At the conclusion Archbishop Ryan made a most eloquent address in the name of Philadelphia.

On Wednesday evening Pontifical Vespers were sung by Bishop Horstmann of Cleveland, assisted by the Right Rev. William Kieran, D. D., and the Revs. M. J. Crane and Fenton Fitz-

patrick, deacon and sub-deacon. The sermon was delivered by Right Rev. James F. Loughlin, D. D.

Thursday morning saw the great Cathedral filled with thousands of school children, representatives from every parish in the city, gathered to celebrate their part of the Centenary. Master James Charles Devers of the High School delivered the address in the name of the children, and the Archbishop replied in fitting words. The Rev. P. R. McDevitt, Superintendent of Parish Schools, and Bishop Horstmann, made addresses to the children appropriate to the occasion. The children then sang the Jubilee Hymn composed by the Rev. Hugh T. Henry, Litt. D., and the ceremonies concluded with Benediction of the Blessed Sacrament by the Archbishop.

On Thursday night the Knights of Columbus contributed their share in the Centenary by a brilliant banquet in the ball-room of the Bellevue-Stratford Hotel. The Archbishop and visiting Bishops, Governor Stuart of Pennsylvania, Mayor Reyburn of Philadelphia, and many prominent Catholics of the country were the guests of the Knights, over five hundred in number, who listened eagerly to the speakers, introduced by the presiding officer, Michael J. Ryan, Esq. Archbishop Ryan in his usual eloquent manner made a masterly address on the duty of the Knights of Columbus in furthering the work of the Church. The set addresses of the evening were: "The Faith of Our Fathers," by Bishop Hoban of Scranton; "Our Country," by Attorney General Chas. Bonaparte; "American Catholics," by Supreme Court Justice Dowling of New York; "Our State," by Supreme Court Justice Head of Pennsylvania; "Colonial Catholics," by Dr. Lawrence Flick; "Our Charities" by the Hon. Jos. Lamorelle, Judge of the Orphan's Court; "Religion and Science," by Dr. Herbert Northrop; "Our Guests," by Bishop Donahue; "Our Home," by James Flaherty, Esq., Deputy Supreme Knight of the Knights of Columbus.

On Friday night the celebration of the week was closed by a grand popular demonstration in the Academy of Music. The great building was filled with an enthusiastic audience. On the stage were assembled a large number of clergymen, the speakers of

the evening, the presiding officer, Walter George Smith, Esq., and Bishops Prendergast, Horstmann, Fitzmaurice, and the Archbishop. The following addresses were made: "The Past, Present, and Hopes of the Future," by Walter George Smith; "The Clergy," by Monsignor Loughlin; "The Immigrant," by Michael J. Ryan; "A Century of Charity," by Monsignor Turner; "A Century of Progress in Education," by the Rev. P. R. McDevitt; "Philadelphia as a Leader in Total Abstinence," by J. Washington Logue, Esq.; "Philosophy of the Church's Work from a Layman's Standpoint," by J. Percy Keating, Esq.; "The Unity of Faith," by Gen. Russell Thayer; "Civil and Religious Liberty in Pennsylvania," by Dr. Herbert Northrop. At the conclusion of the evening "The Centennial Ode," by Eleanor C. Donnelly, was read by the Rev. Hugh T. Henry, Litt. D. The Archbishop made the closing address, summing up the week's celebrations and the lessons they taught.

In the summer of 1909 work was begun on a notable addition to the Seminary at Overbrook. The building will be connected with the main building on its western side. It will consist of a fireproof library, a well-equipped gymnasium, and a spacious auditorium.

Twenty-five years ago, on 20 August, Archbishop Ryan came to Philadelphia to take charge of the Diocese. He was known by reputation to priests and people as the leading orator of the Church in America. Only a few knew him personally, but a Christian Bishop is never a stranger in a Christian community, and the whole city arose to greet him and bid him welcome. To-day there is none in the great city of Philadelphia who does not know the Catholic Archbishop. The twenty-five years of his dwelling here have silvered the greetings that were extended to him into the tenderest bonds of affection and respect. Nor is this confined to members of the Catholic Church. Philadelphians, whatever their creed, know that a man like Archbishop Ryan, standing always with its best citizens for right, is a powerful factor in the life of the community, and therefore to be honored as a public benefactor. His magnetic personality and unfailing amiability have won the sincere esteem

of all with whom he has come in contact. At each of the anniversaries and commemorations celebrated during the Archbishop's occupancy of the See of Philadelphia the press of the city and country have made the occasion an opportunity for the expression of the highest encomiums of him as churchman and public-spirited citizen. The bond of union between the Archbishop and his own, both clergy and laity, is too sacred to be put in words. To each he is father and friend. From the humblest to the highest each feels a personal pride in the greatness and goodness of their superior, and with a child's pride in the honors of its father, each glows at the well-merited praise and respect meted out to him. They have moreover a holier and more precious bond in the faith that makes all see in him the living successor to the Apostles, with their talents and their virtues.

The twenty-five years of his rule in Philadelphia have justified the choice made by the Holy Father in appointing Patrick John Ryan to succeed to the See made famous by Kenrick, Neumann, and Wood, for in his administration he has combined the prudent zeal, personal holiness of life, and executive powers of his predecessors. That the Catholic Church to-day in Philadelphia holds the position befitting such an important part of the body politic in numbers and influence, is due in great measure to the personal magnetism of the Archbishop, who has known so well how to uphold the dignity of his office as Catholic Archbishop with prudence, understanding, justice, and fortitude. His broad-minded policy, together with his united clergy and devoted and generous laity, have given an object-lesson to the community at large of the progress of the Church in temporals and spirituals. There is no better commentary on the active side of the Archbishop's administration than the fact that of the ninety-five parishes in the city, forty-two have been established by him, so wisely has he kept the Church in touch with the progress of the city and supplied the spiritual needs of the Catholic contingent in the increased population.

THE RIGHT REV. JOHN W. SHANAHAN, D. D.
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APPENDIX I.

A Brief Record of the Development of the Earlier Parishes to Date, Together With an Account of the Parishes Established Between 1884-1909.

The formation and early history of the older city parishes having been noted in the preceding chapters, it remains now only to resume the narrative of each parish and complete it up to date in the more important events.

St. Joseph's

The history of St. Joseph's has been related in the general narrative as the first public Catholic place of worship in Philadelphia, and as a chapel wherein early service on weekdays was held from the date of the erection of St. Mary's, the parish church, in 1763. During the revolt of the Trustees and the unfortunate Father Hogan, those loyal to Bishop Conwell clustered about him in the little chapel of St. Joseph's, which from that date, 1821, began its existence as a separate parish, and when the death-knell had rung for Hoganism and Trusteeism, St. Joseph's remained as a separate parish. To accommodate the large number who testified their adherence to Bishop Conwell by attending St. Joseph's, the little chapel had been enlarged.

From 1800, when the Jesuits left St. Joseph's, until 1833, when they returned, its history is marked by the service of the Rev. John Hughes, the founder of St. John's Church, and afterwards Archbishop of New York, and the Rev. Terence J. Donoghoe, who was to become the founder of St. Michael's parish and play a prominent part in the critical period of the anti-Catholic riots. He afterwards went to the Diocese of Dubuque, Iowa, where the little community that he had founded in St. Michael's has developed into the largest and most successful teaching Order of women in the West. Since 1833, when the Jesuits returned to take charge of St. Joseph's, the history of the little parish is a record of the

lives of the saintly men of the Order who have ministered to the congregations that made the hallowed church in Willing's Alley a place of pilgrimage. Amongst these may be mentioned the Rev. Felix Barbelin, S. J., who for twenty-eight years acted as rector. During his pastorate the old church of St. Joseph's, reconstructed and enlarged in 1821, was torn down, and a new St. Joseph's, the present church-building, practically a third church erected on the old site, was built and consecrated in 1839. The Rev. Peter J. Blenkinsop, S. J., and the Rev. Joseph M. Ardia, S. J., succeeded as pastors, and during the time of the latter, who was assisted by the Rev. P. A. Jordan, S. J., the basement was fitted up as a chapel and Sunday-school. Still later, in 1886, the Rev. John A. Morgan completely renovated the interior of the church, and improved the old school. To these illustrious names the present generation adds with devotion the succeeding rectors, Fathers Jerge, Scully (twice in charge of the parish since 1891), Father Byrnes, and the present rector, the Rev. Samuel Cahill, who by their efficient labors have continued the traditions of "Old St. Joseph's."

St. Mary's

In the reign of terror of the summer of 1844, St. Joseph's and St. Mary's, situated as they were in the centre of the populous district, and surrounded by valuable properties, were easily defended from the prudent fury of the mob, that sought less dangerous objects for its hatred. While the Rev. Charles I. H. Carter was pastor of the church he established a combined school and academy in connexion with the parish. In 1847, Father Carter was appointed to organize the Assumption parish, and the Rev. George Strobel succeeded as rector, remaining until his death in 1872, when the Rev. Michael F. Martin, a sturdy character who had been Chaplain of the 69th Pennsylvania Volunteers, was transferred from St. James's Church and appointed pastor. In 1877, the Rev. Ignatius F. Horstmann, D. D., the late Bishop of Cleveland, Ohio, took charge of the parish, which had deteriorated from its pristine glory as a result of the altered character of the neighborhood, which had become the financial centre of Philadelphia. After having been the aristocratic district of the city, on the transfer of the municipal offices

and the westward movement of the legal and financial lights, the district was given over to commerce. Dr. Horstmann by his marvelous preaching attracted large congregations, and by his prudent administration of church affairs brought back some of its departed prosperity. In 1886, Dr. Horstmann was appointed Chancellor of the Archdiocese, and the Rev. Daniel I. McDermott, the present rector, was transferred thither from St. Agnes's, West Chester. His first work was to erect the present pastoral residence, in place of the old building, which had become uninhabitable. Father McDermott also renovated and completely remodeled the church. St. Mary's, in the manner of the old church buildings, was orientated, and this necessitated the entrance of the congregation at the western end of the church, which had its inconveniences. Father McDermott moved the handsome marble altars, which had been erected during Dr. Horstmann's pastorate, from the east to the western end of the church, and made the entrance at the eastern wall, opening on Fourth Street. New stained-glass windows added to the devotional atmosphere of the church.

Holy Trinity Church

As the rancor of the church-burners in 1844 was directed against the Irish Catholics, the Church of the Holy Trinity at Sixth and Spruce Streets, stood unmolested. At that time the Rev. Otto Borgess was pastor; he was succeeded by the Rev. Father Skopes, and in 1846 by the Rev. N. Perin, and in 1849 by the Rev. Daniel Oberhaltzer, during whose administration the old Trustee trouble and conflict with episcopal authority revived, and was not settled until 1859. Bishop Kenrick, in an attempt to remedy the situation before his transfer to Baltimore, in 1851, put the church under the care of the Rev. Burchard Villiger, S. J., whose first record in the church books is on 4 November, 1850. Fathers Barbelin and Eck were authorized to confer with the Trustees, and arrange terms upon which the Jesuits would remain in charge of the church. The negotiations proved fruitless, however, and the church remained closed, but on 23 April, 1854, the Rev. Peter M. Carbon was appointed pastor, and he with Bishop Neumann finally brought matters to a successful issue in 1859, when peace was finally restored

through legal procedure. The litigation, however, had cost the sum of $10,000, the payment of which was imposed on the congregation of Holy Trinity. On 23 July, 1860, the interior of the church was destroyed by accidental fire. Father Carbon remained pastor until his death in 1871, when he was succeeded by the Rev. Rudolph Kuentzer, who in 1872 was followed by the Rev. Bernard Baumeister. In 1875 the Rev. Henry Schick was appointed pastor, and remained until 16 February, 1883, when he was transferred to St. Alphonsus's, and the Rev. Ernest O. Hiltermann, the present rector, was placed in charge of Holy Trinity. During Father Schick's administration the church was greatly damaged by fire, 7 July, 1880, and again on Christmas Day, 1890, when fire broke out after High Mass, and destroyed the interior of the church, which had been completely renovated. In spite of this drawback, Father Hiltermann's administration has been most successful, and besides twice renovating and almost rebuilding the church after the fire, he built the present handsome parish school, the corner-stone of which was blessed, 25 July, 1886, by Archbishop Ryan.

St. Augustine's

After the destruction of St. Augustine's Church in the riots of 1844, the Very Rev. John Possidius O'Dwyer, O. S. A., who in that year had succeeded the famous Dr. Moriarty as rector, raised on the site of the present school-house a chapel which was called the Chapel of Our Lady of Consolation, and which was dedicated 27 October, 1844. In the meantime the congregation of St. Augustine's worshipped in St. Joseph's Church. Pending the granting of damages by the Courts, they prepared for the building of a new St. Augustine's. On Sunday, 27 May, 1847, Bishop Kenrick blessed the corner-stone of the new edifice, and the Rev. James Ryder, S. J., preached the sermon. The present church, which was opened for services on Christmas Day, 1847, is erected exactly on the site of the old one. The church was consecrated, being entirely free of debt, 5 November, 1848, by Bishop Kenrick, the sermon being preached by Bishop Hughes of New York. The congregation had demanded $83,627.75 damages from the City,

but after tedious delays and obstacles the Court allowed $47,433.87, on 29 November, 1847.

Dr. O'Dwyer died 24 May, 1850, at the early age of 34, and the Rev. Dr. Patrick Eugene Moriarity, O. S. A., became again rector. Dr. Moriarty was considered the greatest orator of his day, and his fame as scholar and preacher shed lustre on the Order of St. Augustine. In 1855 the Rev. Patrick Augustine Stanton, O. S. A., was appointed rector, and in 1857 he was succeeded by the Rev. A. A. Mullen, O. S. A., who in 1861 was followed by the Rev. Mark Crane, O. S. A., who in turn, 19 January, 1871, was followed by his brother, the Rev. Peter Crane, O. S. A. During his administration the present school-building was erected, and in 1883 he made substantial improvements in and about the church, erecting practically a new spire, and replacing the old cross by a large copper cross. Father Crane, O. S. A., was succeeded as rector by the Rev. N. T. Murphy, O. S. A., who was followed by C. A. McEvoy, O. S. A. When in 1902 the latter was elected Provincial and removed to Chestnut Hill, the Rev. Daniel D. Regan, the present rector, succeeded him.

St. John the Evangelist's

The illustrious Father John Hughes, who had founded St. John's parish in 1831, was consecrated Co-adjutor Bishop of New York, 7 January, 1838. During his years at St. John's he had given evidence of his future great career; his masterful sermons and his famous controversy with the Rev. Mr. Breckenridge, made his name respected throughout the country. On Bishop Hughes's departure for his See, Bishop Kenrick removed from St. Mary's, and St. John's became the Cathedral of Philadelphia. The Rev. Francis X. Gartland was appointed pastor. He made many improvements in the completion of the church, and was severely criticized for his daring innovation when he introduced illuminating gas. Bishop Hughes pathetically protested from New York against the desecration of the church by illumination with gas, which, he said, should be confined to theatres, and kept from the house of God! The pro-Cathedral was the scene of many impressive ceremonies, amongst

which was the Diocesan Synod, held there 22 May, 1842. During the riots of 1844 it was preserved from attack by a guard of soldiers under Major Dithmar, especially placed by General Patterson. It was also protected by its being located near the United States Arsenal. In the summer of 1847 the Bishop removed his residence to Eighteenth and Summer Streets, that he might be near the Cathedral, and personally supervise the work of its erection. In 1850 Father Gartland was appointed Bishop of Savannah, and was succeeded at St. John's by the then assistant, the Rev. Edward J. Sourin.

One of the first acts of Bishop Neumann, who had been appointed to succeed Bishop Kenrick, on the latter's removal to the See of Baltimore, was the consecration of St. John's Church, 22 May, 1853. On 10 September, 1855, Bishop Neumann placed St. John's Church in charge of the Jesuits, which Society Father Sourin had entered on 7 May of that year. The Rev. James Ryder, S. J., was appointed pastor. In 1857 he was succeeded by the Rev. John J. McGuigan, S. J., and a year later the Rev. John Blox, S. J., was appointed rector, and continued in this position until his death, 27 April, 1860. The Jesuit Fathers whilst at St. John's conducted St. Joseph's College at the corner of Juniper and Filbert Streets, in the building which was afterwards used for the same purpose by the Christian Brothers and on the site of which the new Bulletin Building now stands.

The funeral services of Bishop Neumann were held in St. John's Church, 9 January, 1860. On 16 August of that year the Jesuits relinquished charge of St. John's, and the parish was again placed in care of diocesan priests. The Rev. John Brannigan of St. Patrick's, Pottsville, Pa., was appointed rector. He was succeeded in a few weeks by the Rev. John P. Dunn, who had been pastor of St. Philip's in 1844, and who in December of that year, broken down by the tragic occurrences, went to Europe. On his return the following year he was received by Bishop Reynolds into the Diocese of Charleston, but in 1853 he returned to Philadelphia, and was stationed at St. Mary's. In 1855 he was appointed pastor at Kellyville, and in 1858 he was transferred to

St. Teresa's. He continued pastor of St. John's until his death, 28 December, 1869, when he was succeeded by the senior assistant of the parish, the Rev. Patrick R. O'Reilly. Father O'Reilly completely renovated the church building and the new pastoral residence, in preparation for the Golden Jubilee of the opening of the church, which was held with great solemnity on 16 April, 1882. Bishop O'Hara of Scranton celebrated Pontifical Mass, and Bishop Shanahan of Harrisburg preached the sermon. In the evening Bishop Shanahan sang Pontifical Vespers, and Bishop Martin of Sandhurst, Australia, preached the sermon.

In January, 1887, St. John's was made one of the ten irremovable rectorships of the Archdiocese. Father O'Reilly died 9 May, 1898, and after the canonical examination the Rev. Hubert McPhilomy, who had been pastor of St. Leo's, Tacony, was appointed permanent rector of St. John's, 22 September, 1898. On 16 February, 1899, a fire in a store on Market Street extended to the rectory of St. John's, and entirely destroyed it. It was believed that the church had been saved, but the smouldering embers caused a fire in the roof of the church, and by daylight the old and venerable edifice had become a ruin, with only the walls standing. On the following Sunday services were held in Horticultural Hall on Broad Street, and at an enthusiastic meeting held at the same place in the afternoon, sufficient subscriptions were promised to encourage Father McPhilomy to begin at once the re-building of the church and rectory. The priests of St. John's resided at 306 South Thirteenth Street until the new rectory was built, and service was held in the basement of the church. All who had had any connexion with St. John's, and their name was legion, felt the need of repairing this landmark of Catholicity, so that the work of re-building the church was prosecuted with such energy that on 7 October, 1900, the restored church was reopened for divine service by Archbishop Ryan. Solemn Pontifical Mass was celebrated by Bishop Prendergast. The sermon was preached by the Rev. Daniel I. McDermott, rector of St. Mary's. Among the distinguished clergymen present were Bishops Fitzmaurice of Erie, Horstmann of Cleveland, Shanahan of Harrisburg, and Brondell of Helena, Montana.

Father McPhilomy did not live long after the shock he had sustained and the tremendous effort he had exerted in rebuilding the church and rectory. He died 23 October, 1901, and as a result of the examination, in December, 1901, the present rector, the Right Rev. Mgr. Nevin Francis Fisher, who during the six years of his rectorship of the Catholic High School resided with the priests at St. John's, was placed in permanent charge of the church, and delivered his inaugural sermon on 29 December, 1901.

On 25 May, 1902, the Golden Jubilee of the Sodality of the Blessed Virgin Mary was celebrated with great ceremony. More than 1,000 members received Holy Communion at the Mass celebrated by the Director, the Rev. Francis X. Wastl. Solemn Pontifical Mass was sung by Bishop Fitzmaurice of Erie. In 1903, Father Fisher built the parish school on a lot purchased east of the church, and the basement of the church was converted into a chapel of Our Lady of Lourdes, containing a beautiful shrine. It was blessed, 13 May, 1904, by Bishop Prendergast. In 1906, the Holy Father, Pope Pius X, recognizing the worth of Father Fisher and his years of devoted service as rector of the Catholic High School, as well as the splendid efficiency with which he administered the affairs of St. John's parish, conferred on him the honor of Domestic Prelate, with the title of Monsignor of the first rank.

In preparation for the Diamond Jubilee anniversary of the opening of St. John's Church, Mgr. Fisher began a renovation of the old church that meant practically rebuilding. The interior was re-decorated, and the walls covered with a casing of granite. Without changing the form of the church, additional beauty was given by the erection of granite towers, and the edifice made more spacious by the building of new sacristies. The reopening took place 14 April, 1907.

St. John's stands in the heart of the commercial district of the City, a haven of rest and quietness; all about it the streets that once were lined with dwelling-houses have been given over to shops and hotels, yet St. John's, with its beautiful chapel, is a place of pilgrimage all day long, while the many services on Sundays,

THE RIGHT REV. JOHN E. FITZMAURICE, D. D.
Bishop of Erie.
(Formerly Priest of the Archdiocese of Philadelphia.)

holidays and weekdays, including the workingmen's Mass, which the rector says every Sunday morning at three o'clock, afford religious opportunity to all sorts and conditions of men, the parishioner as well as the stranger within the gate.

St. John the Baptist's, Manayunk

In 1837 the Rev. David Mulholland began his twenty-four years' administration of the parish. He provided education in the parish by opening a school in the basement of the old church. At his death in 1861 the Rev. Patrick A. Nugent succeeded as pastor, until 1868, when he was transferred to St. Patrick's. During the administration of his successor, the Rev. Francis O'Connor, the parish school building, which was considered the finest in the Diocese, was erected in 1878. On account of the ill-health of Father O'Connor, much of the responsibility of the parish devolved on the assistant, the Rev. J. W. Shanahan, the present Bishop of Harrisburg. Father O'Connor died in 1879, and was succeeded by the Rev. James A. Brehony. During his pastorate one of the parishioners, Mr. Bernard McCane died, and provided in his will that the bulk of his fortune should be used for the building of a church. The work was carried out with the utmost care, under the direction of Mr. Patrick Loughrey, the custodian of the fund, after the designs of the architect, Mr. Keeley of Brooklyn. The church has a seating capacity of 1,400, and with the addition of the galleries 2,500 people can be accommodated. The corner-stone was blessed on 12 September, 1886, by Archbishop Ryan. The Rev. Daniel I. McDermott preached the sermon. The building was solemnly dedicated Sunday, 1 August, 1894, by Archbishop Satolli, in the presence of Archbishop Ryan. The sermon was preached by the Rev. Hugh T. Henry, Litt. D.

The later years of Father Brehony's life found him an invalid. The long strain of many years of missionary work finally told on his robust frame, and the administration of the parish was managed most successfully by the assistant, the Rev. Eugene Murphy, the present rector. Under his careful provision the interior of the church has been completed, a magnificent parish-hall erected, con-

taining amusement rooms, library, and auditorium equipped in the best possible manner, and with the very latest mechanical and artistic appliances. The building was blessed and opened for public use on Easter Monday, 13 April, 1903.

Father Brehony died 2 March, 1907, and was succeeded by Father Murphy. The remaining work to be completed was the erection of a tower and spires on the church, and this Father Murphy resolved should be completed for the Diamond Jubilee of the parish, 25 November, 1906. The people of the parish heartily co-operated with him, and the tower now finished rises 200 feet above the street, and commands a view of the Schuylkill Valley for miles around; in the tower a large clock has been placed.

St. Michael's

Within a week after the destruction of the church by the rioters in 1844, a temporary chapel was erected on the ruins, to which was given the name of "Our Mother of Consolation." The suits begun against the County for the loss of the church property resulted in a judgment in November, 1844, for $6,500 as part recompense. Not until December, 1847, was the final judgment made of $27,000 additional. In the meantime the Rev. William Loughran, who had been appointed pastor in 1845, in the place of Father Donoghoe, who had resigned and gone to Dubuque, Iowa, began the erection of a new church, the corner-stone of which was laid on 23 August, 1846. A further trial awaited the parishioners when in October, 1846, the eastern wall was blown down, but Father Loughran persevered in the work, and the new St. Michael's was dedicated on 7 February, 1847, by Bishop Kenrick, who also preached the sermon. During Father Loughran's pastorate, St. Michael's parish increased, and the neighborhood of the church became thickly populated with the residences of the Catholics anxious to cluster around their parish church.

On 17 July, 1856, priests and people of St. Michael's were filled with sorrow at a calamity which occurred to the Sunday school excursionists on that day. At Camp Hill Station the excursion train was wrecked by a collision, and 59 persons killed,

among whom was the Rev. Daniel Sheridan, one of the assistants at St. Michael's.

In 1860, at Father Loughran's death, the Rev. Thomas Kieran became pastor, and four years later, when he was transferred to the pastorate at St. Anne's, the Rev. Maurice A. Walsh, who had been rector of the Seminary, was placed in charge of St. Michael's. During his pastorate—September, 1862—the Christian Brothers' Academy was opened in connexion with the parish school. This was the first foundation of the Order in the Diocese and was the nucleus of the present La Salle College. The church, enlarged and improved, was consecrated in 1869. In 1879 Father Walsh, who had been appointed Vicar General of the Diocese, was transferred to St. Paul's, and the Very Rev. Charles P. O'Connor, D. D., rector of the Seminary, became pastor of St. Michael's. Father O'Connor renovated the church, and further enlarged it, so as practically to rebuild it. He died in 1887, and on 6 August of that year the Rev. James J. Fitzmaurice, who had been pastor of the Sacred Heart Church, was appointed pastor of St. Michael's.

The years of Father Fitzmaurice's administration were marked with an activity perpetuated in the improvements of the parish and in the new buildings which make St. Michael's one of the most complete and best-equipped parishes in the City. The old residence and parish school were torn down, and the present magnificent school-house erected south of the church. On the corner of Second and Jefferson Streets, adjoining the church on the north, the new pastoral residence was built. This work was finished in 1892. Father Fitzmaurice added a new façade to the church building and new sacristies. Complete renovation of the interior, and decorations in the best taste, put old St. Michael's Church in rank with the best in the Diocese. In the year 1905, Father Fitzmaurice was honored by the Pope with the title of Monsignor and the rank of Domestic Prelate. He died 27 February, 1906, and as a result of the examination held to supply the vacancy, the Rev. Hugh Dugan, who had been pastor at Berwyn, was appointed permanent rector.

St. Francis Xavier's

When on 11 March, 1863, the Rev. Patrick Rafferty, who for twenty-two years had been pastor of St. Francis's, went to the reward of his long years in the priesthood, the Rev. James McGinn, who from the time of his ordination, 23 January, 1855, had been associated with Father Rafferty, was appointed pastor of St. Francis's. Father McGinn built the new pastoral residence on the west side of Twenty-fifth Street, next to the church, added transepts and dome to the church itself, extended the galleries, and put in new stained glass windows. As the old school in the basement of the church had long ceased to be adequate, Father McGinn secured the lots on the south side of Green Street, east of Twenty-fourth Street, and erected the present school-building, with the house next door as a convent for the Sisters. The improvement made by the Baltimore and Ohio Railroad in tunneling Twenty-fifth Street, and changing the grade of the street, seriously menaced the safety of the church and priests' house, and it was therefore necessary to move the church-buildings. The rector accordingly bought ground on the north side of Green Street, opposite the school, and built a pastoral residence, but while negotiating for the additional ground necessary for the building of the church, Father McGinn was stricken with a fatal illness, and died 25 July, 1890.

The Rev. Michael J. Gleason, who had been assistant at St. Malachy's, was appointed pastor of St. Francis's, and immediately proceeded to complete the work begun by Father McGinn. Having purchased the necessary ground in the early part of 1894, he began the work of building the new church on Green Street. On 6 October, 1894, the corner-stone was blessed by Archbishop Ryan, who also preached the sermon. The church was dedicated 18 December, 1898, by Archbishop Ryan.

Situated within a stone's throw of one of the principal entrances to the park, and surmounted by a tower 150 feet high, St. Francis's Church is a model of architectural beauty. As the church on Twenty-fifth Street had been seriously damaged by the change of grade, and the blasting necessary in building the Rail-

road Company's tunnel, suit was entered against the City and the Railroad Company for compensation. The former suit was settled in May, 1893, by the City agreeing to pay $5,000 costs and lawyers' fees, but the case against the Railroad Company was nonsuited. The sale of the old property, however, secured a sufficient sum to pay in part for the construction of the new church.

Father Gleason died 25 January, 1904, and the Rev. Thomas J. Shannon, who had been pastor of St. Patrick's, Norristown, was appointed rector, being succeeded at Norristown by the Rev. Francis L. Carr, who had efficiently managed the church's affairs during the last illness of Father Gleason. During Father Shannon's administration he has built an annex to the school, containing rooms for the parish societies, remodeled the pastoral residence, and practically rebuilt the church, the interior of which was almost entirely destroyed by fire, 28 March, 1906. The edifice rebuilt and remodeled was dedicated on 5 April, 1908, by Archbishop Ryan. Solemn High Mass was celebrated by the Rev. M. C. Donovan, and the sermon preached by the Rev. Mgr. James F. Loughlin, D. D.

St. Patrick's

A chosen band of Volunteers, armed with muskets received from the City, under the direction of Dr. Thomas Perkins Stokes, guarded St. Patrick's Church during the week of the riots in 1844 so faithfully that the building was not molested. Father Devitt improved the church by covering the brick walls with a rough casting, and in 1849 began the erection of a new parish school, which was completed and opened in September, 1852. In this same year the benches in the church were replaced by pews. The spiritual wants of the Sisters of the Good Shepherd, whose convent stood at Twenty-second and Walnut Streets, were supplied by the priests of St. Patrick's parish for thirty years, from the introduction of the Sisters into the Diocese by Bishop Kenrick in 1850, until their removal to their present convent at Thirty-fifth Street and Fairmount Avenue, in 1880.

In 1856, the Very Rev. Dr. O'Hara, who had been assistant at the church from August, 1843, was appointed pastor. The first

work of the new rector, who was also superior of the Seminary at Eighteenth and Race Streets, was the enlargement of the church. The year following, 1859, Dr. O'Hara built the present parochial residence. In 1867 the Sisters of Notre Dame removed from their first institute in Philadelphia, the Stiles Mansion at Broad and Poplar Streets, the site of the Philadelphia Opera House, to their present location in Rittenhouse Square, where they opened a select Academy. The schools of the parish, however, are taught by the Sisters of St. Joseph, and the Brothers of the Christian Schools.

Dr. O'Hara had completed twenty-five years at St. Patrick's Church, as assistant and pastor, when he was selected by the Holy Father as the first Bishop of Scranton. The Rev. P. A. Nugent was appointed pastor on 1 October, 1868, but as he had recently returned from Europe, whither he had gone in search of health, he found in a few months that his strength was not equal to the duties of the pastorate and therefore resigned and returned to Europe. The following May, 1869, the Rev. James Mulholland, who had been assistant at St. Patrick's from his ordination, 6 April, 1864, was appointed pastor. The census of the parish made by Father Mulholland on assuming his new office showed a record of 1,645 families, containing 8,361 persons. The energy of the pastor soon solved the remaining small debt, and on Sunday, 19 November, 1871, St. Patrick's Church was consecrated by Bishop O'Hara.

The tireless energy of Father Mulholland found no rest in the ceaseless work of administering the parish of St. Patrick's. The old school-house built next to the church had proved inadequate for the needs of the parish, and in 1882 the building was razed to the ground, new foundations were built, and the pastoral residence in two days was moved over fifty feet, from its former site to its present situation. On the corner of Twentieth and Locust Streets the present school-building, measuring 58 by 102 feet, was then erected and completed by the middle of the year 1883. An interesting summing up of three years' work of Father Mulholland, is the following record in the church books:

> Taking down old school, making new cellars and foundation for residence and fitting up new back building. New school, cellar, foundations,

building steam heating in school and residence; school furniture, desks, blackboards, settees in hall, granite curb, flagstone pavement, iron railing, gates, etc., all complete; bell and belfry. Repairs and painting to church and Academy, interest on mortgage. Total cost, $55,668.69. Cash—subscriptions, fair, block collection, collections in the church, donations, excursions, lectures, and concert, $38,427.52; mortgage, $18,000.

In November, 1885, shortly after writing the above record, Father Mulholland, whose health demanded rest from labor, started on a tour around the world. On 17 May, 1886, a telegram was received from Alexandria, announcing his death. On 1 June, 1886, a solemn service was held for the repose of the soul of the pastor of the parish, and on 3 July, 1886, the funeral took place. On 15 August, 1886, the Rev. William Kieran, D. D., rector of the Seminary at Overbrook, was appointed pastor of St. Patrick's Church. In the following year, in accordance with the decrees of the Diocesan Synod, St. Patrick's was made one of the irremovable rectorships of the Archdiocese.

No record of St. Patrick's Church would be complete without a memorial notice of Thomas E. Cahill, Esq., one of the greatest benefactors of Catholic education in the United States. On 9 August, 1878, he died at his cottage at Cape May, and the bequests of his will were $1,000 annually for the relief of the poor of St. Patrick's, St. Francis's, and St. Charles's parishes, and $1,000 annually for the support of St. Patrick's Parish School. The remainder of his estate, amounting to about a million dollars, he devised for the erection of the Roman Catholic High School of Philadelphia, for the free education of boys. On 5 September, 1890, this magnificent High School, at Broad and Vine Streets, was dedicated by Archbishop Ryan, to the purpose designed by its founder, and stands as a memorial and inspiration of Catholic generosity.

During Dr. Kieran's administration, the Golden Jubilee of the parish was held, 17 March, 1892. Pontifical Mass was sung by the venerable Bishop of Scranton, assisted by the Rev. William Kieran, D. D. The Rev. Joseph O'Keefe was deacon, and the Rev. John F. Lynch, subdeacon. At the Gospel of the Mass the

rector preached the sermon. In 1904 Dr. Kieran added to the church property by erecting at Twenty-first and Lombard Streets a splendidly equipped parish-building, containing recreation rooms for the young men and young women of the parish, a hall for society meetings, and a beautiful auditorium. Dr. Kieran's position as one of the leading clergymen of the Archdiocese, and one of the foremost churchmen of the country, was recognized by the Holy Father, Pope Pius X, when he conferred upon him the dignity of Domestic Prelate, with the title of Monsignor, in 1907.

St. Philip De Neri's

When Father Dunn resigned the charge of St. Philip's in December, 1844, the Rev. Nicholas Cantwell, who had served at St. Philip's from the previous year, was appointed pastor of the church. His first work was to provide better school facilities for the children of the parish by opening a parish school for girls, in a building on Front Street, which he placed under the charge of the Sisters of St. Joseph,—their first educational assignment in Philadelphia. The Sisters resided in St. Ann's Widows' Asylum, the charge of which they had taken when the Sisters of the Good Shepherd removed to Twenty-second and Walnut Streets. Some years afterwards, Father Cantwell secured a convent for the Sisters at Fourth and Christian Streets, and in 1880 a new parish school was built, adjoining the convent, for the girls of the parish, and the boys' school was removed from the basement of the church to the Front Street building. In 1892 the Widows' Asylum was purchased by Father Cantwell, and remodeled into a parish school for boys, and a parish-hall, and the Sisters and their charges removed to a building on Franklin Square.

One of the first acts of Archbishop Ryan was the recognition of the long serviceable years of Father Cantwell by appointing him Vicar General of the Diocese, a position which he filled until his death. In 1887 St. Philip's was made an irremovable rectorship. In March, 1890, Father Cantwell was further honored by being made a Domestic Prelate with the title of Monsignor, and the year following, 4 November, 1891, he celebrated his Golden Jubilee

THE RIGHT REV. DENNIS J. DOUGHERTY, D. D.
Bishop of Jaro, Philippine Islands.
(Formerly Priest of the Archdiocese of Philadelphia.)

in the priesthood, and four years later his Golden Jubilee as pastor of St. Philip's. During the last years of his life the active duties of the parish devolved on the Rev. James F. Trainor, who was appointed pastor 27 March, 1894, and Mgr. Cantwell assumed the title of *Rector Emeritus*. He died on 8 November, 1899. Father Trainor in his administration of the parish, despite the depletion of the parish by the encroachment of the Jewish quarter, has managed the affairs with consummate skill. The church has been entirely renovated, and a new pastoral residence built.

St. Philip's parish is notable as the first parish in the Diocese in which the service of the Forty Hours' Devotion, introduced by Bishop Neumann, was held, and the ancient custom is still observed of Forty Hours' public but silent adoration of the Blessed Sacrament, and, unlike the observance of the Devotion in other parishes, no sermons are preached. On 26 May, 1903, the Golden Jubilee of the introduction of the Forty Hours' Devotion was celebrated with great solemnity. During the three days of the Devotion the church was constantly filled with worshippers, and the opening and closing processions of the clergy, choir boys, and men of the parish, were most impressive.

In 1905 the school and convent on Christian above Fourth Street were abandoned on account of the changed character of the neighborhood, and the handsome buildings of brick with granite trimmings were erected on the site of St. Ann's Widows' Asylum, on Moyamensing Avenue. The new buildings, comprising schools for boys and girls and a convent for the Sisters of St. Joseph, were blessed by Archbishop Ryan, 30 April, 1905.

St. Peter's

Although St. Peter's Church was in the heart of the riotous district in 1844, and within a few squares of the destroyed St. Michael's Church, it escaped the fury of the mob, which was directed against "Irish Papists." The church building, although unfinished, was guarded day and night throughout the troublesome period. The work of the completion of the church was prosecuted by the Redemptorist Fathers, and the building consecrated by Bishop Kenrick and opened for divine service on 14 February, 1847. The year following, the Rev. L. Coudenhove, C. SS. R., was appointed rector,

and introduced the teaching Sisters of Notre Dame to take charge of the Girls' School. Afterwards, in 1853, the Boys' School was opened under the direction of the Christian Brothers. The long list of succeeding rectors of St. Peter's includes many noted missionaries, among whom were the Rev. J. B. Hesspelein, C. SS. R., and the Rev. Lorenz Holzer, C. SS. R., who in 1859, in conjunction with the Rev. Peter Carbon, C. SS. R., of Holy Trinity, founded St. Vincent's Orphan Asylum at Tacony. During Father Holzer's administration the burial service of Bishop Neumann was held at St. Peter's, 10 January, 1860. In the administration of Father John De Ryker, C. SS. R., the present school house, accommodating 1,000 children, was erected, the corner-stone having been blessed by Dr. O'Hara, V. G., 22 April, 1867. The Rev. William Lowecamp, C. SS. R., afterwards Provincial of the Western Province of the Congregation, during his service as rector at St. Peter's, made many improvements to the church, by having it frescoed, etc., and when the Rev. Joseph Wirth, C. SS. R., was rector, the new cemetery of the Holy Redeemer, near Bridesburg, was bought and the exterior of the church renovated. His successor, the Rev. Charles Sigl, C. SS. R., purchased the old Methodist Church on Fifth Street south of Girard Avenue, and converted it into a parish building, with amusement rooms and meeting-rooms for the parish societies. In 1890, during the administration of the Rev. Charles Schmidt, C. SS. R., the Chapel of Our Lady of Perpetual Help, adjoining the church on the north side, was erected as a mortuary chapel in memory of Bishop Neumann, who was buried therein. In 1893 the Rev. Fidelis Speidel, C. SS. R., was appointed rector, and during his administration the Golden Jubilee of the church was celebrated with great solemnity, 19 November, 1893. In the following year, 10 September, 1894, the venerable Father Hesspelein celebrated his Golden Jubilee in the priesthood. Father Speidel practically rebuilt St. Peter's Church by encasing the entire structure, including the mortuary chapel, in Port Deposit granite, and entirely renovating the interior, making St. Peter's one of the handsomest edifices in the Diocese. The work, which began in 1897, was completed in 1901, and the church re-opened for service in June of that year.

St. Paul's

Father Sheridan, pastor of St. Paul's Church, was prevented from continuing the work of erection begun in 1843, by the momentous events of the following year. Work was resumed, however, and the church entirely completed and dedicated on 4 July, 1847, by Bishop Kenrick. In 1854 Father Sheridan built a large school on the south side of Christian Street, east of Eighth, for boys and girls, on the site of what is now the Church of Our Lady of Good Counsel. On 26 November, 1861, while Father Sheridan was absent in Ireland, St. Paul's Church was almost entirely destroyed by fire, only the walls remaining. During the years of the war, the old Commissioner's Hall, opposite the church, was used as a hospital for the wounded soldiers. After it had been almost entirely destroyed by fire, it was purchased by Father Sheridan, who converted it into a convent for the Sisters of the Immaculate Heart of Mary, the teachers of the parish school. During the latter years of Father Sheridan's life, he was totally blind, and death came to his relief 9 July, 1879. He was buried in a vault east of the church.

The Very Rev. M. A. Walsh, V. G., LL. D., who had been rector of St. Michael's, became pastor in 1879, and built the present pastoral residence. In January, 1887, St. Paul's was made an irremovable rectorship. Father Walsh died 22 November, 1888, and was succeeded by Fr. Hugh McGlinn, who had been pastor of St. Mark's Church, Bristol. During his administration the interior of the church was renovated, and a new roof placed on the building; the sanctuary also was remodeled and new altars were erected. The church was re-opened after this extensive work, 7 May, 1893, and the same day the Golden Jubilee of the parish was celebrated. The following year Father McGlinn died, while on a vacation in Halifax, Nova Scotia. He was succeeded by the present rector, the Rev. Michael C. Donovan, who had been pastor of St. Leo's Church, Tacony.

During Father Donovan's administration the complexion of St. Paul's parish has entirely changed. Whole streets formerly occupied by Irish-American families, have become populated by Italians. Father Donovan, with the energy that had inspired him

in Coatesville and Tacony, has applied himself to the present situation with noteworthy success, for although there are two Italian parishes formed in the district of St. Paul's, Father Donovan has mastered the situation. Surrounding the old convent building he has erected a magnificent school, which was blessed by Archbishop Ryan, 3 December, 1905. In this school, the present attendance of which is 1,500 pupils, the rising generation of Italian Americans is being taught not only the ordinary branches of education, but also classes of manual training have been formed, and Father Donovan has found that he can successfully mould the Italian nature along American lines.

Within the parish boundaries, at Tenth and Christian Streets, stands the Madonna House, an offset to the sectarian endeavors to win the Italians from the practices of their faith. Under the direction of the Very Rev. Dr. Henry T. Drumgoole, rector of the Seminary at Overbrook, instruction classes are held for Italian boys and girls. Trained nurses attached to the institution give their services to the Italian immigrants, and great good has already been accomplished by this work.

St. Stephen's

In May, 1844, Father Forrestal, the first pastor, was succeeded by the Rev. William Loughran, who had been assistant at St. Michael's. From this time until the appointment of the Rev. Michael F. Martin in 1879, twenty-one pastors rapidly succeeded one another in charge of St. Stephen's. Among these were the Rev. M. Domenec, C. M., who founded the Vincentian parish in Germantown, and afterwards was made Bishop of Pittsburgh, and the Rev. Hugh McMahon, who founded the parish of St. Bridget's, Falls of Schuylkill, while in charge of St. Stephen's parish. When Father Martin was appointed pastor of St. Bridget's, Falls of Schuylkill, in the early part of 1883, the Rev. William A. McLoughlin, the present rector, who had been in charge of St. Veronica's Church, was made pastor of St. Stephen's.

Father McLoughlin saw that the future success of St. Stephen's parish depended on the church property being placed in the

centre of the promising territory on North Broad Street. The following year, therefore, he purchased a lot at the north-east corner of Broad and Butler Streets, measuring 242 by 156 feet, and immediately began the erection of a new church, the corner-stone of which was blessed on 19 October, 1884, by Archbishop Ryan. The Rev. William A. Masterson preached. In June of the next year, the basement of the new church was dedicated by the Very Rev. M. A. Walsh, LL. D., V. G. Shortly afterwards Father McLoughlin built the present parochial residence north of the church, and in 1888 began the erection of a parish school, a building 61 by 133 feet, three stories high, with a convent building on the Broad Street front. The building was opened on Monday, 8 September, 1890, and placed under the direction of the Sisters of St. Joseph. During the following four years Father McLoughlin bent every energy in securing sufficient funds to warrant him completing the church building. The church was solemnly dedicated on the 15th of November, 1896, by Archbishop Ryan. The church is a beautiful specimen of Gothic architecture, cruciform in shape, built of brownstone with Indiana limestone trimmings, having a very striking façade, surmounted by two circular towers, one 270 and the other 300 feet in height. The group of church buildings is situated with striking effect on Broad Street, and the arrangement of lawns makes St. Stephen's church property one of the most beautiful in the Diocese. On 7 June, 1898, the rector celebrated the Silver Jubilee of his ordination to the priesthood.

St. Anne's Church

The Rev. Hugh McLoughlin, pastor of St. Anne's, saw the parish increase and multiply. Crowded congregations thronged about the little church unable to gain entrance at the hours of service, and he therefore found it necessary to begin the erection of a church large enough to accommodate the faithful. On 19 September, 1864, death, however, prevented the fulfillment of this design, which was left to his successor, the Rev. Thomas Kieran, who, after a short pastorate at St. Michael's, returned to St. Anne's, where he had previously been assistant to Father McLoughlin. The corner-stone

of the present large and splendid church was blessed, 29 July, 1866, by Bishop McGill of Richmond, and the Very Rev. Dr. Moriarty, O. S. A., preached the sermon. Within three and a half years the church building, forming in reality two churches, because of the commodious basement, and at the time of its completion the second largest church in Philadelphia, was completed and ready for divine service, which was held on Christmas Day, 1869. On 1 January of the following year the church was solemnly dedicated by Bishop Wood. The Very Rev. Dr. Moriarty, O . S. A., celebrated the Solemn Mass, and preached the sermon. Father Kieran, whose name is held in benediction in Richmond, labored zealously to pay off the debt on the church, besides devoting his energy to the parish school. After having been pastor for twenty years, Father Kieran died on 9 May, 1884, and was succeeded, 9 June, by the Rev. Thomas Mullen, who for fifteen years had been associated with him at St. Anne's.

Father Mullen followed worthily the methods of Father Kieran. The old sacristies of the church were enlarged by the erection of an addition to the church property, the sanctuary was remodeled, and the church frescoed, making one of the handsomest church interiors in the City. The basement of the church, the school and convent were thoroughly renovated. Whilst in the midst of future plans for the improvement of the spiritual and temporal conditions of the parish, Father Mullen died, 21 December, 1893. His name will ever be affectionately linked with that of Father Kieran in the traditions of St. Anne's.

In January, 1894, the Rev. Thomas J. Barry, the founder of the Church of Our Lady of the Visitation, was transferred to the charge of St. Anne's. Almost immediately he began the erection of a new pastoral residence, and a parish school large enough to accommodate the children of his flock. Father Barry was appointed one of the Consultors of the Diocese by Archbishop Ryan, and his eminent ability made him a valued acquisition to the Advisory Board placed in charge of the construction of the Protectory. On 21 August, 1901, Father Barry died.

As St. Anne's had been made one of the irremovable rector-

ships of the Archdiocese, a concursus was held of those eligible for the position, and as a result of the examination, the Rev. Matthew Hand, who had been pastor at St. Katharine's, Wayne, became rector. During his administration extensive renovations have been made to the church property. His vigilant attention and devotion to parish affairs have already endeared him to the people of St. Ann's who, by their generous support of his measures in their behalf, give substantial approbation to Father Hand's administration of church affairs. He has now in process of erection a magnificent marble altar, which promises to be the finest in any parish church in the country. The extensive repairs now going on, including new stained-glass windows, frescoing, and refreshening of the superb old paintings, will put the church in harmony with the new altars.

St. Joachim's

The Rev. James O'Kane died in 1852, after completing the building of St. Joachim's, and the first High Mass sung in the church was at his funeral. The Rev. F. X. Villanis, D. D., remained pastor of the church until 1856, when the Rev. John McGovern succeeded him, and remained pastor until 1872, when he was transferred to Kellyville. He was succeeded by the Rev. Nicholas Walsh, who came from St. Patrick's, Pottsville, and as the little stone church was not large enough for the increased congregation, he erected the present church on the site of the old one. The corner-stone was blessed on 28 June, 1874, Mass being said during the time of erection in a temporary chapel on the site of the present school. The building, however, was not finished in 1877, when Father Walsh was appointed pastor of St. Charles Borromeo's, and the Rev. John P. Byrne became rector of St. Joachim's. Father Byrne completed the building of the church, which was dedicated in October, 1880, by Archbishop Wood, the sermon being preached by the Rev. Bernard Maguire, S. J. He also erected the present school building. He died 29 August, 1891. On 24 September of the same year, the Rev. Francis P. Fitzmaurice, who had been assistant at St. John's, Manayunk, for thirteen years, was appointed pastor of St. Joachim's. During the years of his administration he

has added much to the value of the church property by extensive repairs. In 1898 fire broke out in the school, and almost totally destroyed the interior, but what at first seemed a calamity was an advantage to the parish, as in the rebuilding Father Fitzmaurice was enabled to introduce the latest modern hygienic appliances for the health of the children, and his purchase of the old Protestant cemetery grounds surrounding the building gave spacious recreation yards for both boys and girls, prevented the encroachment of secular buildings, and gives to the school building an exceptional advantage of light and air, which with the equipment, makes St. Joachim's one of the finest of school properties. The convent and rectory were remodeled, and practically made into new residences, and within the past two years the whole interior of the church has been tastefully decorated.

Cathedral of SS. Peter and Paul

While the history of the Cathedral parish and the story of its erection have naturally formed part of the general history of these pages, the Cathedral is a most important parish, apart from its dignity as the residential church of the Metropolitan. The Rev. John J. Elcock, who from 1877 had been its rector, during the interregnum before the coming of Archbishop Ryan thoroughly renovated the Cathedral, and completed the beautiful High Altar. Owing to his failing health, Father Elcock was at his own request transferred to the quiet suburban parish at Mt. Airy, and was succeeded by the Rev. Joseph F. O'Keefe, who had been pastor of the former place.

On 30 June, 1890, just forty-four years after Bishop Kenrick had made the first announcement of his intention to begin a Cathedral for Philadelphia, the great basilica was solemnly consecrated by Archbishop Ryan. Solemn Pontifical Mass was celebrated by Bishop O'Hara of Scranton, and the sermon was preached by Cardinal Gibbons. The solemnity of the occasion was added to by the presence of a large number of visiting clergymen and members of the hierarchy of the United States, including Archbishops Elder of Cincinnati, Feehan of Chicago, and Bishops Mullen of Erie, McGovern of Harrisburg, Ryan of Buffalo, McNerney of

THE RIGHT REV. THOMAS F. KENNEDY, D. D.
Titular Bishop of Adrianapolis.
Rector of the North American College, Rome, Italy.

Albany, O'Farrell of Trenton, Hennessy of Dubuque, Hennessy of Wichita, and Donnelly of Dublin.

During Father Elcock's administration, the old Seminary at Eighteenth and Race Streets was renovated and remodeled into a parish school for boys and a home for their teachers, the Christian Brothers. Part of the building was also devoted to diocesan offices. The school on Wood Street above Eighteenth Street, which had been built by Bishop Wood, was given over entirely to the girls of the parish, taught by the Sisters of St. Joseph, who resided in the convent on Summer Street below Eighteenth Street. When the Sisters of Charity transferred their charges to the large building at Twentieth and Race Streets, the old Asylum which they had occupied at Eighteenth and Wood Streets was given to the Dominican Sisters who were then located at 260 South Fourth Street. These Sisters, on 22 May, 1903, opened the Guild House for Working Girls, where they continue to serve as instructors in evening classes for working-girls, many of whom make their home with the Sisters.

On 13 November, 1901, the Rev. Joseph F. O'Keefe was appointed pastor at St. Katharine's, Wayne, and was succeeded by the Rev. John F. McQuade, the present rector. During Father McQuade's administration, extensive repairs were made to the Cathedral property. A Day Nursery and Kindergarten for children have been opened on Twentieth Street above Race. His able and efficient administration of parochial affairs has placed the Cathedral in a flourishing condition. His constant supervision of the details has promoted much of this success. The Cathedral is ranked high among the architectural features of Philadelphia, with an unparalleled situation opposite the beautiful Logan Square, while the new Boulevard to the Park makes a splendid setting for its majestic façade and noble dome. The interior of the great building is in keeping with the promise of the exterior. The side chapels and their memorial altars are works of art. Valuable paintings add to the elegance of the decoration, while the majestic statue of the Madonna at the left of the main entrance gives a finishing touch to the artistic arrangements. The Cathedral is ever beautiful, and dur-

ing the great functions the notably artistic decorations that have marked the solemnities of the occasions commemorated, make a scene never to be forgotten.

Assumption B. V. M.

On 17 September, 1879, the Rev. Charles I. H. Carter, who had founded the parish in 1848, died as the result of burns accidentally received, and he was buried in a vault that he had prepared at Sharon Hill. The Rev. A. D. Filan, who had been assistant at the church, succeeded to the pastorate, and continued until 1885, when the Rev. Daniel A. Brennan, who had been Chancellor of the Diocese from 1877, was apponted rector. Father Brennan built the present school in 1886, on the site of the old one on Twelfth Street, above Spring Garden Street. In 1887 the Assumption was made a permanent rectorship. At the death of Father Brennan, 12 July, 1896, the Rev. Richard F. Hanagan was appointed. He remodeled the church and made extensive repairs, and in the beginning of December, 1908, resigned the permanent rectorship of the Assumption and was appointed rector of St. Gregory's. The Rev. James J. Smith, assistant at St. Philip de Neri's for over sixteen years, was placed in charge of the Assumption, and is now rector.

Assumption B. V. M., Manayunk

In 1854, the Rev. Francis X. Marshall was appointed pastor of the Assumption B. V. M., Manayunk, and was the third resident pastor, although the church for almost a year had been attended by the Rev. Peter Coy, a Hollander, who lived with Bishop Neumann in the episcopal residence. Father Marshall built a pastoral residence beside the church, and was succeeded in two years by the Rev. Father Grundtner, who remained pastor four years, and in 1860, the Rev. Dr. Nicola was transferred from St. Alphonsus's Church. Although pastor only two years, his reputation as an orator and scholar has remained amongst the parishioners in fond remembrance. He was succeeded by the Rev. Rudolph Kuenzer, who made extensive improvements to the church property, and built the parish school opposite the church in 1867. In 1871 Father

Kuenzer was appointed to Holy Trinity Church, and was succeeded by the Rev. F. J. Martersteck, whose pastorate was marked not only by his pious zeal, but by the splendid manner in which he administered the temporalities of the church. In 1872 he purchased the grounds for the new cemetery in Roxborough; in 1881 he made extensive improvements to the church, consisting of two new sacristies, and a new sanctuary, with three marble altars, and entire new church furniture, so as to practically rebuild the church, the cost of these improvements being paid by one of the parishioners, Mr. S. A. Rudolph. Father Martersteck continued the work of improvement by enlarging the pastoral residence and the parish convent, and in 1872 built an addition to the school, so as to double its capacity. He celebrated the Silver Jubilee of his ordination in June, 1893, and died 2 July, 1901, when the present rector, the Rev. Henry A. Gantert, who had been stationed at St. Alphonsus's, was appointed.

St. Vincent de Paul's, Germantown

For six years the part of the church built by Father Domenec, consisting of the nave only, was used for divine service, and during this time the pastoral residence was built east of the church. Father Domenec added the transepts and the dome, and the completed structure was dedicated on 9 November, 1859, by Bishop Wood, the sermon being preached by Archbishop Kenrick of Baltimore. A school, which was taught by the Franciscan Brothers, was built also by Father Domenec. In 1860 Father Domenec was selected to be Bishop of Pittsburg, and was consecrated at St. Vincent's, 9 December. The Rev. James Rolando, C. M., was appointed rector, and remained for three years, being succeeded by the Rev. D. D. Leyden, C. M., and in 1869 the Rev. James Knowd, C. M., was appointed pastor. During Father Knowd's administration of the parish, the Girls' School on Price Street was built, and placed in charge of the Sisters of St. Joseph.

The situation of Germantown as a suburb of Philadelphia made it a desirable location for the Seminary of the Vincentians, and in 1868 the Novitiate and Scholasticate of the Congregation of

the Mission was transferred from the Archdiocese of St. Louis, and eighteen novices, with the Rev. Richard Fitzgerald, C. M., as Director, were installed in a three-story brick structure on East Chelten Avenue, purchased from the Episcopalians. In 1875, at the death of Father Knowd, the Rev. David Kendrick, C. M., became pastor, and three years later was succeeded by the Rev. Peter Byrne, C. M. On 18 July, 1875, the corner-stone of the Seminary Church was blessed by Bishop Quinlan, of Mobile, Alabama, and the sermon was preached by Bishop Ryan, of Buffalo, New York, a member of the Congregation. In four years the building was completed, and dedicated on 9 November, 1879, by Bishop Ryan, of Buffalo. In the meantime the central portion and left wing of the present Seminary building were completed. The beautiful Seminary Chapel, on 8 December, 1901, was made a separate parish church under the title of the Immaculate Conception, in charge of the Fathers of the Seminary. The present rector of St. Vincent's, the Rev. M. A. Drennan, has added to the beautiful and valuable church property by building a magnificent parish-hall, containing amusement rooms, society meeting-rooms, class-rooms, and auditorium.

St. Dominic's, Holmesburg

When Father Berrill, the founder of the parish was transferred to St. Stephen's in 1855, the Rev. Matthew A. McGrane became rector of St. Dominic's, and in 1867 the Rev. P. A. Lynch succeeded him. In 1870, Father Lynch was made pastor of St. Mark's, Bristol, and the Rev. Thomas W. Power went to Holmesburg, but two years later was given charge of the new parish of St. Cecilia (now the Visitation). On 10 November, 1872, the Very Rev. James O'Connor, D. D., who had been rector of the Seminary, was appointed pastor of Holmesburg, where he remained for four and a half years, until his appointment as Vicar Apostolic of Nebraska.

The present rector, the Rev. Lawrence J. Wall, who had been assistant during Dr. O'Connor's pastorate, took charge of the parish, 8 October, 1876. Father Wall enlarged the pastoral residence,

and completed the church, by having the interior decorated. He also purchased ground and opened a cemetery, and built a very fine parish school, which is in charge of the Sisters of the Immaculate Heart of Mary. On 14 May, 1896, the church was totally destroyed by fire. Father Wall immediately set about rebuilding a larger and more elaborate church, the corner-stone of which was blessed Sunday, 13 September, 1896, by Archbishop Ryan. The sermon was preached by the Rev. William Masterson. The new building was completed, and solemnly dedicated on 21 June, 1897, by Archbishop Ryan.

St. James's Church

The Rev. Father Mullen, who had succeeded Father O'Keefe, the first pastor of St. James's, completed the work of erecting the church, and the building was dedicated by Bishop Neumann on the third Sunday of October, 1852. Father Mullen also purchased a house at the rear of the church, and converted it into a pastoral residence. In 1862 Father Mullen died, and was succeeded by the Rev. Richard O'Connor. He remained only a short time, however, and was transferred to Kellyville, when the Rev. Michael F. Martin, who had been Chaplain of the 69th Pennsylvania Volunteers, was appointed pastor of St. James's. Father Martin built the present handsome pastoral residence on Chestnut Street, and the present parish school, which was then considered one of the finest buildings in the city. The Sisters of the Holy Child were placed in charge of the girl pupils, while the boys were taught by lay teachers. In 1872 Father Martin was transferred to St. Mary's, and the Rev. Francis P. O'Neill, who had been assistant at the Cathedral, was placed in charge of the parish. Father O'Neill liquidated the remaining debt of $40,000 on the parish, and in 1881, the old church was torn down. Mass was said in the school chapel while the present new church was being erected. The corner-stone was blessed on 16 October, 1881, by Bishop Shanahan of Harrisburg, who also preached the sermon. During the following year—8 August, 1882—Father O'Neill died, and the Rev. P. J. Garvey, D. D., who had been pastor of St. Peter's Church, Read-

ing, Pa., took up the work of building the church. The basement was dedicated on the Feast of St. James, 27 July, 1884, by the Rev. M. A. Walsh, V. G., Administrator of the Diocese, and the sermon was preached by the Rev. D. I. McDermott. St. James's Church, regarded as one of the handsomest in the city, was finally completed, and dedicated on 16 October, 1887, the thirty-fifth anniversary of the dedication of the old church, by Archbishop Ryan, who also sang the Solemn Pontifical Mass.

Dr. Garvey while pastor of St. James's, held high diocesan offices, and his administration placed St. James's in the foremost rank of the city parishes. He purchased property at the south-east corner of Thirty-eighth and Market Streets, and on it erected a magnificent parish-hall, completely equipped with gymnasium, society meeting-rooms, and a large auditorium. This building has recently been purchased by the West Philadelphia Knights of Columbus as their headquarters. When the rectorship of the Seminary became vacant by the elevation of the Very Rev. Dr. Fitzmaurice to the episcopate, Dr. Garvey was appointed by the Archbishop to this responsible position, wherein he was formally installed, 15 February, 1898, and was succeeded at St. James's by the present rector, the Rev. James C. Monaghan, after the canonical competitive examination prescribed by the Third Council of Baltimore, for the filling of the irremovable rectorship.

St. Malachy's

On 2 February, 1874, the Rev. John Kelly, the founder of the parish, died. The twenty-three years of his pastorate were filled with good works. He built not only the church and made extensive improvements to it, but also the pastoral residence on Warnock Street, and in 1860 a school on Eleventh Street, south of the church. Father Kelly was succeeded by the present rector, the Right Rev. Edmond F. Prendergast, D. D., Bishop of Scillio, and Auxiliary Bishop of Philadelphia. Father Prendergast had proved himself in Allentown and Bristol a successful church-builder, and finding that Father Kelly's work, while complete enough in his day, lacked much of what was necessary in convenience and dignity for City

church-property, he at once set about the remodeling and beautifying of the whole property. In 1882 the old pastoral residence was torn down, and on its site the present suitable and handsome buildings were erected. In 1891 the old, inadequate school was demolished, and a beautiful and properly-equipped structure erected on Warnock Street, south of the rear of the church. The destruction of the old school left a pleasant open space south of the church, which, with the corresponding lawn on the north, added much to the healthfulness as well as to the architectural situation of the buildings.

In 1896 Father Prendergast was appointed Vicar General of the Diocese, and on 24 February, 1897, he was consecrated Bishop of Scillio, and Auxiliary Bishop of Philadelphia. In order to make St. Malachy's Church fitting in dignity as the parochial church of the Auxiliary Bishop of the Diocese, and to mark the Golden Jubilee of the church, the congregation at an informal meeting subscribed $20,000, which in less than a year was followed by $20,000 more, for the renovation of the church. During the rebuilding, religious services were held in the school, and on Sunday, 10 June, 1900, the remodeled edifice was opened again for divine worship. The church, with the tower completed, and new bell, is an excellent example of Byzantine architecture. The main altar is constructed of monumental Carrara marble, in combination with gold and colored glass mosaics, while the frontal is paneled in Connemara marble. The side-altars of the Blessed Virgin and St. Joseph, constructed on the same plan as the main altar, form perfect specimens of the Byzantine as found in the early Roman basilicas. Ornamental panels decorate the sanctuary in mosaic marble, walls, and floor, and the inlaid inscriptions about the sanctuary wall contain the propositions of faith in the Apostles' Creed. The panels in the rear of the main altar are models of art. The exquisite Stations of the Cross, in keeping with the general style of the church, the statuary of the sanctuary, the beautiful stained-glass windows and the frescoed paintings of the ceiling, go to make up the most artistic church interior in the Diocese.

The Golden Jubilee of the Sodality was celebrated, 21 May,

1905. The three days' celebration opened on Sunday with Solemn Mass, the celebrant being the Rev. Fenton J. Fitzpatrick, the Spiritual Director of the Sodality, with the Revs. Fathers Clark and Walsh, deacon and subdeacon, respectively. The sermon was delivered by the Rev. John J. Moore, Chaplain of the Carmelite Convent. Bishop Prendergast presided and made an address. During the celebration a crown made of gold and valued at $800 was placed on the statue.

St. Mary Magdalen de Pazzi's

After Father Mariani's death, 8 March, 1866, St. Mary Magdalen de Pazzi's Church was attended for a short time by the Rev. Frs. Sorrentini, Cicaterri, S. J., and Rolando, C. M., but a permanent rector was not appointed until 14 October, 1870, when the Rev. Antonio Isoleri, the present pastor, was placed in charge. Father Isoleri set himself to paying off the debts on the church, and then built a pastoral residence, which was destroyed by fire 8 August, 1873, and rebuilt the same year. A parish school and an orphan asylum for Italian girls were opened and placed under the charge of the Missionary Sisters of St. Francis. Additional ground having been purchased, Father Isoleri began the erection of a new church, the corner-stone of which was blessed on 14 October, 1883, by Bishop Shanahan of Harrisburg. The basement was dedicated by Archbishop Ryan, 8 February, 1885. Before the structure of the church was completed, Father Isoleri built a new priests' house east of the church, and converted the old rectory into a convent for the Sisters, and a hall for the church societies. The handsome new church was completed in 1891, and dedicated 8 June, by Archbishop Ryan, Bishop Wigger of Newark preaching the sermon. In 1895 the old church was remodeled for school purposes, and a new parish school erected between the church and the convent.

Our Mother of Sorrows' Church

The Rev. Francis A. Sharkey, who was really the second founder of this parish, succeeded Father Kean in 1865. The congregation numbered several hundred, and as the prospects were full of promise, Father Sharkey resolved to build a permanent church, the cor-

ner-stone of which was laid on 1 November, 1867, by Bishop Wood. Divine service was held in the basement when completed, and Father Sharkey resided in the stone residence south of the church. The frame-shed that had served as a chapel was torn down, and on its site the present Mortuary Chapel of the cemetery was erected. The rector persevered in his work of completing the church, and was rewarded when it was dedicated, 28 September, 1873, by Bishop Wood, under the title of Our Mother of Sorrows. Six years afterwards a school was opened in the basement of the church under the charge of the Sisters of St. Joseph. The following year, while on a European trip, he died, 7 April, 1881, aged forty-eight years. His body was brought to Philadelphia, and buried in front of the church.

The Rev. John W. Shanahan, the present Bishop of Harrisburg, was then appointed rector, and brought to completion the work begun by his predecessor. In 1885 a large brick school was erected. In 1890 Father Shanahan built the present pastoral residence north of the church, and having enlarged and remodeled the old rectory, converted it into a convent for the Sisters, and a Grammar School for girls. In 1892 the towers and spires of the church building were erected. In April, 1895, a grammar school for boys and a home for the Christian Brothers was built south of the old school. The parish buildings were completed by the erection of a building back of the rectory, containing a completely equipped gymnasium and spacious auditorium. The marvelous work, especially on educational lines, achieved by Father Shanahan caused Archbishop Ryan to appoint him Superintendent of Parish Schools of the Diocese, which position he held, while continuing the work of managing his own parish with prudent zeal, until his promotion to the See of Harrisburg, 1 May, 1899. The vacancy thus caused in one of the irremovable rectorships (added to the original list in 1894 by Archbishop Ryan) was filled by the appointment of the present pastor, the Rev. John J. McCort, who had been professor in the Seminary at Overbrook from his ordination.

Father McCort, who has administered the spirituals and temporals of his parish with great success, completely renovated the interior of the church, in preparation for the Golden Jubilee of the parish which was celebrated with great splendor, 19 January, 1902. On 14 October, 1908, he celebrated the twenty-fifth anniversary of his ordination. During the year 1909 the schools have been encased in stone, thus giving a uniform appearance to the parish buildings. The three-cornered property in front of the church, extending from Forty-eighth Street to Lancaster Avenue, has been converted by the city into a public park, making the stately line of church buildings of Our Mother of Sorrows' parish, including the church, rectory, boys' and girls' schools, convent and Christian Brothers' house, most impressive.

St. Teresa's

In 1861, when the Rev. P. J. Dunn was appointed to St. John's, the Rev. Hugh Lane, who had built the church in 1853, and who had been pastor at Kellyville from 1858, returned to St. Teresa's as rector. During the war Father Lane gave the use of his church as a temporary hospital for the wounded soldiers who returned in great numbers at the railroad depot, Broad Street and Washington Avenue. In 1869 the parish school, north of the church, was built and placed under the charge of the Sisters of the Immaculate Heart, who reside in the convent built by Father Lane on Broad Street, north of the school property. In May, 1894, St. Teresa's was made an irremovable rectorship. After having been rector of St. Teresa's for 49 years, with the exception of the three years at Kellyville, Father Lane died, 5 April, 1903.

As a result of the concursus held to supply the vacancy, the present rector, the Rev. John T. Crowley, who had been assistant at St. Teresa's, was placed in charge of the parish. Father Crowley by his extensive improvements to the old church has practically rebuilt it as regards the interior, having completely rearranged the galleries, remodeled the sanctuary, and added a handsomely decorated vestibule.

St. Alphonsus's Church

The Rev. Father Grundtner became pastor of St. Alphonsus's in 1861, and remained until his death in 1876. The Rev. John B. Maus was pastor until 1882, when he was transferred to Allentown, and Father Hubert Schick was transferred from Holy Trinity to St. Alphonsus's, but as he was in poor health, he returned to Germany, where he died in 1886, and was succeeded by the Rev. J. Henry Badde, who died in 1890. During his pastorate St. Alphonsus's was made a permanent rectorship. On 1 October, 1890, the present rector, the Rev. Henry Stommel, was appointed. He had already done most efficient work at Doylestown, not only in the town itself, but in building small churches for the missions, several of which afterwards became separate parishes. At St. Alphonsus's Father Stommel's zeal and energy soon supplied the parish with a commodious school, instead of the old basement classrooms. A handsome four-story brick school-house and convent was erected on the site of the old pastoral residence on Reed Street and adjoining properties, a new pastoral residence having been built on Fourth Street, south of the church. The school was blessed by Archbishop Ryan, 29 October, 1893. The basement of the church was converted into a hall for the parish society meetings.

St. Bridget's, Falls of Schuylkill

The Rev. James Cullen, the founder of the parish, was succeeded in 1865 by the Rev. Thomas Fox, who completed the church by installing an organ and bell and permanent pews. At his death in 1875, the Rev. Richard O'Connor was appointed to his place, and he built the pastoral residence, and supplied the church with galleries. At Father O'Connor's death, 1 January, 1883, the Rev. Michael F. Martin was transferred from St. Stephen's, but Father Martin died on 18 February of the following year, and the Rev. William Walsh was appointed to the parish. He immediately began the erection of a much-needed school for the parish. After considerable difficulty he succeeded in obtaining sufficient ground, and in October, 1887, the corner-stone was laid. During the following year the school was opened, under the charge of the Sisters of St. Joseph.

Father Walsh thoroughly renovated and decorated the church and built the present new pastoral residence. He died 20 December, 1908, and the Rev. B. J. Gallagher, who had been rector of Our Lady of Mount Carmel, was appointed to the charge of St. Bridget's, 7 January, 1909.

Our Mother of Consolation, Chestnut Hill

In 1874, the founder of this parish, the Rev. Dr. Moriarty, O. S. A., was forced by failing health to relinquish the charge and retire to Villa Nova, where he died the following year. Then the Rev. Thomas A. Darragh, O. S. A., was appointed to the Chestnut Hill church, and in January, 1875, the Rev. Christopher McAvoy, O. S. A., became rector. He enlarged the church, and made improvements to the pastoral residence, and opened the parish school in the basement of the church, under the charge of the Sisters of St. Joseph. Father McAvoy was elected Provincial of the Order in July, 1882, and the Rev. Francis J. McShane, O. S. A., given charge. He built the present parish school. In July, 1894, he was transferred to Atlantic City, having paid off the debts of the parish, and completed the parish buildings. The Rev. Timothy F. Herlihy, O. S. A., was then appointed pastor, and in 1898 he was succeeded by the Rev. Daniel Sullivan, O. S. A., who remained until 1902. The Very Rev. Father McAvoy again became pastor, and built the present monastery. In 1905 the Very Rev. Martin J. Geraghty, D. D., O. S. A., who had been elected Provincial in 1902, made his residence at Chestnut Hill, and became acting rector. Dr. Geraghty was re-elected Provincial of the Order in 1906, and still remains in charge of the Chruch of Our Mother of Consolation, where he not only directs the parish affairs, but with the prudence and wisdom that justified his appointment as head of the Order in this part of the country, superintends the churches and missionary labors of his associates.

Church of the Annunciation B. V. M.

For twenty years Father John McAnany remained in charge of this parish, but his last years were afflicted with blindness, until his death at Christmas, 1880. On 21 January, 1881, the Rev. Michael Filan, the founder of the Immaculate Conception parish, was appointed pastor of the Annunciation, and the Rev. P. J. Dailey, who had been assistant at the Annunciation, was appointed pastor of the Immaculate Conception. Father Filan secured a large mansion and spacious grounds at the north-east corner of Tenth and Dickinson Streets, as a convent for the Sisters in charge of the school, and improved the pastoral residence. His sterling zeal and his intense interest in the individuals of his parish, made him beloved by all. It was his pride to know personally all the people of the parish, and they in their turn looked on him confidently as their father and their friend. The twin graves at the back of the church of the founder of the parish, the beloved Father McAnany, and Father Filan, serve as standing reminders to the older members of the parish of the deeds of two faithful priests, while they are the links to the rising generation with these men of God whose names will be ever held in reverent benediction. In 1886 the Annunciation was included in the ten original permanent rectorships. Father Filan died 17 November, 1887, and the Rev. P. J. Dailey, who was rector of the Immaculate Conception parish, was appointed to the Church of the Annunciation. Father Dailey celebrated his Silver Jubilee in the priesthood on 13 June, 1895. He has renovated the church and built new marble altars.

All Saints' Church, Bridesburg

In 1886 the Rev. John F. Fechtel, who had been pastor from 1874, was succeeded by the present rector, the Rev. Ernest Deham. Father Deham recognized the necessity of a larger church, and accordingly began the erection of a new structure, the basement of which was first used for divine service in 1887. As Father Deham resolved to build only as much as he could pay for, work progressed very slowly, but finally the corner-stone was blessed on 3 June, 1895, by Archbishop Ryan. A commodious parish school, under

the direction of the Sisters of St. Francis, adds to the completeness of the parish buildings.

St. Clement's, Pascbalville

The Rev. Thomas O'Neill, who had been appointed pastor in 1868, not only completed the church and built the pastoral residence, but opened a mission at Sharon Hill in the north, and another at Elmwood, in the southern part of his parish. In 1893 he purchased a church belonging to the Moravians, and had it blessed and placed under the patronage of St. Raphael. In November, 1894, Father O'Neill was succeeded by the Rev. Richard F. Hanagan. Father Hanagan built the new school, and placed it in charge of the Sisters of the Immaculate Heart, and by his zeal and energy he made St. Clement's one of the most flourishing of parishes. In October, 1896, Father Hanagan was appointed to the irremovable rectorship of the Assumption, and was succeeded by the present rector, the Rev. Francis Dougherty.

St. Agatha's Church

After having been pastor nearly twenty-one years, the Rev. John E. Fitzmaurice was appointed rector of the Seminary at Overbrook in 1886, and was succeeded by the present rector, the Rev. Daniel O'Connor, who had been pastor in Girardville. Father O'Connor purchased a large lot west of the church, and began the erection of a parish school, which was completed in 1891, and placed under the charge of the Christian Brothers, and the Sisters of the Holy Child. He then built the present pastoral residence, which was completed and occupied early in 1893. Father O'Connor renovated the church and frescoed it, and built a very beautiful marble altar. No parish is more efficiently managed than St. Agatha's, and Father O'Connor's ability in administration and pleasing personality are apparent in the smoothness and completeness with which the congregational affairs are accomplished.

St. Edward's Church

The first public function of the kind performed by Archbishop Ryan in this Diocese, was the dedication, 17 May, 1885, of the combined church and school of St. Edward's. The sermon on the occasion was preached by the Rev. Dr. McGlynn, rector of St. Stephen's, New York City. On 28 February, 1888, Father Sullivan celebrated the Silver Jubilee of his ordination to the priesthood, and when the congregation presented him with a purse of $4,000, he donated the whole amount to the building of a convent for the Sisters of the Holy Child, who then resided at the Assumption convent. The people of St. Edward's hastened to complete the generous act, and the present convent on York Street, west of the church, was built, and occupied by the Sisters in 1889. On 9 May, 1896, Father Sullivan died, after having labored nearly twenty-three years in St. Edward's parish. On 6 June, 1896, the present rector, the Rev. Charles J. Vandegrift, who had been pastor of St. Mark's Church, Bristol, was placed in charge of St. Edward's. In less than three years, by Father Vandegrift's personal attention, the very large indebtedness on the parish was paid, and he at once began the necessary improvements in the parish buildings. As the pastoral residence had long been inadequate for the convenience of the clergy, it was torn down, and the present new rectory built; it was occupied 9 February, 1900. The school in the combined church and school building, through the growth of the parish had now become too small, but before enlarging it, a new church had to be built, and Father Vandegrift began the task. The old Protestant church which from 1865 had been used as the parish church, and afterwards as a Sunday school building, on the corner of Eighth and York Streets, had been razed to the ground, and in July, 1902, excavations were begun for the new church. The corner-stone was laid on 1 November, 1903, by Archbishop Ryan, and the sermon delivered by the Right Rev. Mgr. James F. Loughlin, D. D. Father Vandegrift planned a departure from the conventional church building, and under the personal direction of the architect, Mr. G. Ashdown Audsley, has erected a splendid edifice that is an object-lesson in architecture. The church is built in

French Gothic style, which is plain and effective. This magnificent structure was dedicated on Sunday, 14 October, 1906, by the Archbishop. Solemn Pontifical Mass was celebrated by Bishop Prendergast. The sermon was preached by the Right Rev. Mgr. James F. Loughlin, D. D., rector of the Nativity. Father Vandegrift is about to erect a new parish school.

St. Bonifacius's Church

In 1884 the Rev. Ferdinand A. Litz, C. SS. R., became pastor, and erected the spacious monastery at the corner of Diamond and Hancock Streets, the following year. Under his administration the church was lengthened, and the interior changed. The remodeled building was re-dedicated on 16 September, 1888, by Archbishop Ryan. When Father Litz, C. SS. R., was elected to the office of Provincial in 1880, the Rev. Joseph A. Kautz was appointed rector. He was succeeded by the Rev. A. Pingle in 1893; and Father Frederick, who was appointed in 1894, built a school. After six years the Rev. Father Wigl, C. SS. R., was made rector. During his administration—13 June, 1900—ground was broken for the present large and commodious school on Mascher Street, the cornerstone of which was blessed by Bishop Prendergast on 30 September, 1900, who also dedicated the completed building on 15 September, 1901. In 1904 the present rector, the Rev. Ferdinand A. Litz, C. SS. R., was again placed in charge and there are associated with him seven Redemptorist priests and five lay-brothers.

St. Charles Borromeo's Church

On 7 May, 1876, Father O'Reilly saw the crowning of his eight years of tireless effort in completing the parish church, when Archbishop Wood dedicated this magnificent temple. Solemn Pontifical Mass was sung by Bishop Shanahan, and Bishop O'Hara preached the sermon. As the event took place during the celebration of the Centennial of the United States, a number of distinguished foreigners were present at the ceremony, including the Empress of Brazil. During the summer of 1877, Father O'Reilly was succeeded as pastor by the Rev. Nicholas J. Walsh, who had been at St. Joa-

THE RIGHT REV. STEPHEN SOTER ORTYNSKY, O. S. B. M.
First Greek Catholic Bishop for the United States.
(Residence in Philadelphia.)

chim's, Frankford. Father Walsh built the school on Montrose Street, and by his strenuous efforts reduced the debt on the church one-half. On 21 December, 1880, he celebrated the Silver Jubilee of his ordination. His health, which was not good, received a severe shock at the fire which seriously damaged the church on 5 January, 1884, yet he was enabled to repair the damage, and build the school, on the site of six dwelling houses on Montrose Street, which he purchased. He died on 15 January, 1888, and on 20 April the Rev. James P. Sinnott, who had been assistant at the Cathedral for twelve years, was placed in charge of the parish. Within three years Father Sinnott had succeeded in paying off almost all of the indebtedness, and prepared for needed improvements in the parish. Property was purchased on the north side of Christian Street above Twentieth Street, and on this site the present handsome convent for the Sisters of St. Joseph, who are in charge of the parish school, was erected. The interior of the church was then renovated by Father Sinnott, and the work completed on 23 January, 1898, the fiftieth birthday of the rector, who four years before was named a permanent pastor. The basement of the church was later altered into a commodious auditorium, and the rectory remodeled. The latest work of Father Sinnott has been the completion of the church by the erection of the tower in which has been placed a chime of bells and a large clock.

The Gesu

On 2 December, 1888, the great church of the Gesu, after nine years' work thereon, was dedicated by Archbishop Ryan. Soon after the dedication, the old church was converted into a college, and the charter of the old St. Joseph's College was transferred to this new building. Father Villiger celebrated his twenty-fifth anniversary as pastor of the Gesu, and in 1893 was transferred to Frederick, Maryland, and succeeded by the Rev. P. J. Dooley. After three years in the rectorship, Father Dooley was succeeded by the Rev. Wm. F. Clark, and in 1900 Rev. C. J. Gillespie took charge. Under his able administration the parish school on the south-west corner of Seventeenth and Stiles Streets was erected and placed in

charge of the Sisters of Notre Dame, and the Sisters of the Immaculate Heart of Mary, the former coming from their motherhouse in Rittenhouse Square, while the latter reside in the convent on the east side of Seventeenth Street. Father Gillespie also erected the magnificent College, with its splendid auditorium, and by his ability has succeeded in paying off most of the enormous debt on the church. During the latter part of 1907, Father Gillespie was transferred from the Gesu, and for a few months the Rev. Dennis O'Sullivan was in charge. At Father O'Sullivan's death in 1908, Father Gillespie returned to the rectorship of the Gesu, where he remained until July, 1909, when the present rector, the Rev. Charles W. Lyons, S. J., was appointed.

Immaculate Conception Church

After having been rector of this parish for seven years, the Rev. Patrick J. Dailey was appointed to the pastorate of the Annunciation, and was succeeded at the Immaculate Conception by the Rev. James F. Maginn. Father Maginn gave place in three years to the Rev. James F. Shields, who had been assistant at St. Anne's. At Father Shields's death, 21 November, 1897, the present rector, the Rev. Michael F. Rafferty, who had been pastor at Eddington, was appointed to the Immaculate Conception. Father Rafferty has made material improvements to the rectory, and frescoed and renovated the church.

Maternity B. V. M., Bustleton

In 1888, when the Rev. James F. Maginn was transferred to the Immaculate Conception, Bustleton once more became a mission, attended from Frankford. In 1892 it was made a mission from Cheltenham. In the year 1900 Bustleton for a few months was attended from St. Dominic's, Holmesburg. On 29 September, 1900, the Rev. John J. Rooney, who had been assistant at St. Veronica's, was appointed pastor of Bustleton. Father Rooney at once proceeded to erect the needed pastoral residence. Having purchased a lot north of the church, work was begun on a

handsome three-story frame-house, which was completed and occupied by the priests in January of 1902. The church had suffered much in the long years, and, aided by the generosity of his friends, Father Rooney completely renovated the building, by tasteful ornamentation throughout, new pews, confessionals, artistic stained glass windows, and the new main altar. A mission was opened on 15 November, 1908, at Byberry Farms, an annex to the Philadelphia General Hospital, and there Mass is said every Sunday and holiday.

Sacred Heart Church

In July 1887, Father Fitzmaurice was promoted from the pastorate of the Sacred Heart Church to the irremovable rectorship of St. Michael's, and was succeeded by the present rector, the Rev. John J. Ward, who had been pastor of St. Mark's Church, Bristol, for nearly nine years. Father Ward has erected one of the finest schools in the Diocese at the north-east corner of Moyamensing Avenue and Reed Streets, the corner-stone of which was blessed by Archbishop Ryan, 26 June, 1892, the sermon being preached by the Rev. Hugh T. Henry. The building was blessed 27 November, 1892, by Bishop O'Farrell of Trenton. In the following January it was opened for use, and placed under the charge of the Sisters of the Immaculate Heart of Mary. Father Ward also built the new pastoral residence on the north side of the church, and converted the old rectory south of the church into a convent for the Sisters. On 8 April, 1896, Father Ward celebrated his silver jubilee in the priesthood. On 17 May, 1903, a handsome chime of bells, the gift of the relatives of the rector, was blessed by Bishop Prendergast. During the same year Father Ward completely renovated the interior of the church, which was reopened for divine service, 27 November, 1903, with Solemn Mass, sung by the Right Rev. Mgr. Turner, D. D., V. G. The following year the school and convent were enlarged.

St. Elizabeth's Church

On 16 February, 1890, Father Dornhege's seven years of labor were crowned by the completion of the beautiful new church at the corner of Twenty-third and Berks Streets, which was dedicated by Archbishop Ryan. The building is one of the finest specimens of the Romanesque style of architecture, built of granite with limestone trimmings. The edifice seats 1,400 people. On 5 April, 1894, Father Dornhege celebrated his Silver Jubilee in the priesthood, and St. Elizabeth's was enrolled among the permanent rectorships.

Although several other parishes had been formed out of parts of St. Elizabeth's parish, the constantly increasing population made necessary the building of a large school, and on 4 May, 1902, the corner-stone of the magnificent building at Twenty-third and Montgomery Avenue was blessed. The building not only contains up-to-date class-rooms, equipped with all the modern improvements, but also recreation and meeting-rooms, and on the top floor a magnificent auditorium. The structure was completed, and dedicated on Sunday, 13 September, 1903, by Archbishop Ryan.

In 1907 Father Dornhege completely renovated the church, and during the time of the work, services were held in the basement. The re-opening took place on Easter Sunday, 19 April, 1908. The High Mass on the occasion was celebrated by the Rev. Herman J. Heuser, D. D., of St. Charles Seminary, and the sermon was delivered by Rev. B. Carey, C. S. Sp. The fortieth anniversary of the rector's ordination was made the occasion of a three-day celebration by the parishioners in April, 1909. The school children united with the societies of the parish in publicly testifying to their regard and esteem for the venerable rector, whose years in the priesthood cover the history of St. Elizabeth's, and who has lived to see the parish develop from desolate tracts of land into one of the most populous and successful in the city.

Our Lady of the Visitation Church

In October, 1892, Father Barry, the founder of the parish, celebrated his Silver Jubilee, and two years later he was promoted to the irremovable rectorship of St. Ann's. He was succeeded at the Visitation by the Rev. Alexander A. Gallagher, who had been assistant at the Cathedral. Father Gallagher died 22 October, 1904, and was succeeded by the present rector, the Rev. James C. McLoughlin, who had been assistant at the Visitation. Father McLoughlin's administration has been fully occupied with many needed improvements about the church. The basement was reconstructed and made a commodious chapel, and the interior of the church, in 1907, was beautifully remodeled, and a handsome marble sanctuary and marble altars were installed. The formal re-opening of the church was held on Sunday morning, 29 March, 1908, by Archbishop Ryan. Father McLoughlin is now improving the school by the erection of an additional story, which will give the much-needed room for the children of the school, by making twelve new class-rooms.

St. Veronica's Church

The Rev. William Power, who was placed in charge of St. Veronica's in 1882, died 1 May, 1889, in Denver, Colorado, whither he had gone for the benefit of his health, and the present rector, the Rev. John J. Donnelly, who had been assistant at St. John's from the time of his ordination, was placed in charge. Father Donnelly found that the location of the frame-chapel at Second and Butler Streets was not sufficiently central for the parish, and he therefore purchased a large lot at the north-east corner of Sixth and Tioga Streets, and in the spring of 1892 he began the erection of the combination school and chapel. The corner-stone of the structure was blessed on 5 June, 1892, by Archbishop Ryan, and the sermon preached by the Rev. J. E. Kernan, O. P. In less than two years the building was finished, and on 22 April, 1894, it was dedicated by Archbishop Ryan, who also preached the sermon. The first floor of the building was used as a church, while the second and third floors were divided into twelve class-rooms, with ample accommodations for 600 pupils. Father Donnelly then

built a handsome pastoral residence on Tioga Street, and on 22 July, 1907, began the erection of the church, the corner-stone of which was blessed 3 November, 1907.

St. Leo's Church, Tacony, 1884

In May, 1884, the Rev. Joseph A. Strahan, assistant at the Church of the Visitation, was appointed by the Administrator of the Diocese, the Very Rev. M. A. Walsh, LL. D., to organize into a parish the Catholics residing in Tacony, who, while belonging to the parish of Holmesburg, worshipped in the Chapel of St. Vincent's Orphan Asylum, Tacony. The opening of the industrial plants had brought a sufficiently numerous Catholic population to warrant the organizing of this new parish. Father Strahan at first said Mass in a hall on State Road, and resided in a rented dwelling on the same thoroughfare. The Disston family, large employers of the neighborhood, presented a site for a church at Unruh and Keystone Streets, and Father Strahan by purchasing adjoining lots secured ground sufficient for the purposes, and began the work of building. The corner-stone was blessed on 5 October, 1884, by Archbishop Ryan. Early in the spring the work on the basement was completed. In the following September Father Strahan built the pastoral residence. In the year 1892 he renewed work on the church, but in September was transferred to the Immaculate Conception, Jenkintown, and the Rev. Michael C. Donovan, who had been pastor at Coatesville, was appointed rector, and continued the work. When the walls were up and under roof, Father Donovan was promoted to the irremovable rectorship of St. Paul's, in November, 1894, and his successor, the Rev. Hubert P. McPhilomy, who had been assistant at the Visitation, at once devoted all his energy to the completion of the church, which was dedicated, Sunday, 24 November, 1895, by Archbishop Ryan. On 22 September, 1898, Father McPhilomy was promoted to the irremovable rectorship of St. John's, and the Rev. John J. Rogers, the present rector, who had been one of the assistants at the Cathedral, was appointed rector of St. Leo's. He began the erection of a school, the corner-stone of which was blessed on 24 June, 1906, by the Right Rev. Mgr. Loughlin,

D. D. The handsome building was opened on 8 September, 1908. The Sisters of St. Joseph are in charge of the school and reside in the convent remodeled from the former rectory. The inmates of the House of Correction at Holmesburg are attended by the rector and his assistant, the Rev. Hugh Trimble.

The Nativity B. V. M.

After having been in charge of this parish for two and a half years, the Redemptorists turned over the property to the Archbishop, as the exigencies necessitated an English-speaking parish church in that district, to accommodate the English-speaking Catholics, who were in the majority. In January, 1885, the Rev. Francis J. Quinn, who had been assistant at St. Anne's, was appointed rector, and the Rev. George Wolf was appointed as assistant rector, to attend the Germans of the district. The priests took up their residence in a part of the school-house until the year following, when they took possession of the present pastoral residence, and the entire first floor of the church building became the school, which was in charge of the Sisters of St. Joseph. This arrangement proved inadequate, however, and the old frame-structure which had been used as a chapel at the beginning of the Visitation parish, was re-erected next to the Nativity rectory to serve as a school. Father Quinn in 1890 began the building of the present church. The corner-stone was blessed 21 September, 1890, by Archbishop Ryan. The Rev. D. I. McDermott preached the sermon. On 22 February of the following year, the basement was dedicated to divine service by the Archbishop, and Father McDermott again delivered an appropriate sermon. An additional story was added to the school building, and class-room accommodations were thus secured for a thousand children, while the old frame-chapel was used as a parish hall.

The indefatigable zeal of the rector would not allow him rest until all the parish buildings were complete, and accordingly in the spring of 1893, work was begun on the superstructure of the church. On 13 October, 1893, a fierce hurricane blew down most of the eastern wall, and crushed in the roof of the basement.

So great was the destruction that the congregation was obliged to worship in the frame-chapel. Nothing daunted, however, Father Quinn had the damage repaired, and the work on the building continued, so that in the summer of the following year the outside of the building was completed.

On 4 October, 1896, the handsome edifice was dedicated by Archbishop Ryan, assisted by the Revs. D. I. McDermott and James J. Fitzmaurice. The Church of the Nativity is one of the handsomest in the city, built in basilica style, with massive stone pillars; especially beautiful is the marble altar erected by Father Quinn with the testimonial fund given him by his parishioners on the occasion of his Silver Jubilee, 18 June, 1895.

The strenouous labors of Father Quinn told on his rugged frame, and he died 24 April, 1901. The present rector, Mgr. James F. Loughlin, D. D., formerly Chancellor of the Diocese, was appointed 1 May, 1901. When the Rev. Philip R. McDevitt, now Superintendent of the Parish Schools of the Diocese, served as assistant rector of the Nativity, he devoted himself especially to the perfection of the schools, and with such success that when the position of Superintendent was left vacant by the promotion of Bishop Shanahan to the See of Harrisburg, the Archbishop appointed Father McDevitt to the vacancy.

Monsignor Loughlin, whose reputation as a scholar of the first rank is world-wide, has given all his care to the children and the young men and women of the parish, and most successfully has instituted and prosecuted educational plans, not only in the schools themselves, but in the classes of the graduates, to whom he gives his personal attention.

In 1902 a handsome convent, large enough to accommodate the twenty-five Sisters of St. Joseph who are in charge of the school, was erected on Belgrade Street.

Our Lady Help of Christians, 1885

The arrangement under which Rev. George Wolf served as assistant of the Nativity Church, in charge of the German members of the congregation, proved unsuccessful, and accordingly the Archbishop appointed Father Wolf to organize a separate parish church for the German Catholics of Port Richmond. A plot of ground on the south side of Allegheny Avenue, almost opposite the Nativity Church, was purchased, and on 12 July, 1885, a frame-chapel and school-room was dedicated by the Rev. Father Martersteck. During the following year Father Wolf built the present new school, three stories high, and placed it in charge of the Sisters of Christian Charity, who use part of the building as a convent. Toward the end of 1886, Father Wolf built a stone chapel on the corner of Allegheny Avenue and Chatham Street. The corner-stone was blessed by Archbishop Ryan, 3 April, 1887, and the Rev. William Heinen, of East Mauch Chunk, preached the sermon. The building was dedicated 20 November, 1887, by Archbishop Ryan. Solemn High Mass was sung by the Rev. A. J. Schulte; the Rev. F. P. Siegfried, deacon; the Rev. Ernest Deham, subdeacon. The sermon was preached by the Rev. E. O. Hiltermann. The chapel seats about 500 persons, and the basement of the building is used as a school. The present rectory was built while the permanent church was being erected in 1898. The corner-stone of the church was blessed 19 June, 1898, by Bishop Prendergast. The dedication of the basement followed on 29 October, 1899. Archbishop Ryan officiated, and the Rev. Herman J. Heuser, of the Seminary, sang the Mass. The congregation attended services in the basement until the church was completed in 1905. The dedication of the new church took place 26 November, 1905. Bishop Prendergast officiated. Bishop Monaghan of Wilmington consecrated the altars during the week preceding the dedication. The finely moulded façade of the Gothic church, fronting on Allegheny Avenue, is surmounted by a shapely spire 117 feet high.

St. Thomas Aquinas's Church, 1885

For several years before the founding of this parish, the district in the neighborhood of South Broad Street was improved by the opening of new streets and the building of a large number of houses, so that a new Catholic parish was necessary. In the summer of 1885, therefore, the Rev. Michael J. Lawler, assistant at St. Paul's, was appointed for this work. The purchase of about half a city block, extending from Seventeenth to Eighteenth Streets, and from Morris to Fernon Streets, was made, and Father Lawler at once built a temporary frame-chapel, which was used for the first time on 23 August, after being blessed privately by Father Lawler. At the time of the opening of the chapel its immediate vicinity was desolate, but within a few years the building operations extended on all sides to the church lot, so that in 1885 Father Lawler set about building a permanent church at Eighteenth and Morris Streets. The corner-stone was blessed 17 November, 1889, by the Most Rev. (now Cardinal) Francis Satolli, D. D., who was in America as Papal Delegate to the Centennial Celebration in Baltimore. Archbishop Ryan, Bishop Chatard, and Mgr. O'Connell, Rector of the American College, were also present. The sermon was delivered by the Rev. William P. Masterson. So rapidly was the work on the basement completed that it was dedicated 30 November, 1890, by Archbishop Ryan, and the Rev. (now Bishop) Thomas F. Kennedy, D. D., the present rector of the American College in Rome, preached the sermon. Solemn Mass was celebrated by the Rev. P. J. Dailey, with the Rev. John J. Ward as deacon and the Rev. J. C. McLoughlin as subdeacon.

Father Lawler's next work was the erection of a rectory, at Seventeenth and Fernon Streets. In 1895 he erected a magnificent school-building at Eighteenth and Fernon Streets, which was blessed by the Archbishop 3 November, 1895, and placed in charge of the Sisters of the Immaculate Heart of Mary.

During this time the congregation worshipped in the spacious basement. When Father Lawler decided to complete the church building, however, it was thought better to build an entire new

structure on the Seventeenth Street corner of the lot. Accordingly the corner-stone was transferred from the old building and work progressed so rapidly that the church was dedicated 16 October, 1904, by Archbishop Ryan. Solemn Pontifical Mass was sung by Bishop Prendergast. After the completion of the church Father Lawler built a rectory on Morris Street. When the clergy took up their residence in it the old rectory was transformed into a convent for the Sisters. The building proving too small to accommodate the large community of nuns, a handsome stone convent was built north of the church, on Seventeenth Street, in 1908, thus forming a splendid set of parish buildings.

St. Laurentius's, 1885

The Polish Catholics of Philadelphia were organized into a parish in 1882, and divine service was held in Friendship Hall, Norris and Sepviva Streets. It was not until 1885, however, that the first pastor, the Rev. Emil Kattein, was enabled to secure property for a church. This was finally accomplished by the purchase of ground at the corner of Memphis and Vienna Streets, and the erection of the basement of the present church was at once begun. On 20 December, 1885, Archbishop Ryan dedicated this basement to divine service, and preached the sermon. In June, 1887, the Rev. Adalbert Malusecki was appointed pastor, and completed the church, which was dedicated on 21 September, 1890. The basement was converted into a parish school. On Father Malusecki's removal to Reading in March, 1895, he was succeeded by the Rev. Father Tarnowski, who built the pastoral residence on Vienna Street, west of the church. He was succeeded by the present rector, the Rev. G. Kraus, who is assisted by the Rev. Joseph Gazdzik.

St. Peter Claver's, 1886

This parish, under the direction of the Fathers of the Holy Ghost, was established in 1886, by the Rev. Patrick A. McDermott, C. S. Sp., in a house at the south-east corner of Ninth and Pine Streets, which had been purchased by the Misses Drexel for this purpose, and which was fitted up as a school and chapel. Previous to this there had been no distinct provision made for the negroes, excepting the school which had been opened in 1884 by the Sisters of Providence from Baltimore, themselves colored, at Seventh and Pine Streets. The colored Sisters were soon succeeded by the Sisters of Notre Dame from the Rittenhouse Square convent. The mission at Ninth and Pine Streets was fitted up as a chapel on the second floor, and on the third floor into school-rooms, while Father McDermott lived on the fourth floor. This arrangement, however, soon proved inadequate, and a separate school for the girls and their teachers was opened at 1108 Pine Street.

Father McDermott was succeeded by the Rev. James Nolan, in November, 1890. The attendance was greatly in excess of the accommodation, yet Father Nolan was unable to proceed with the building of a church until, by the will and testament of Mr. Patrick Quinn, the mission received $5000, and later other legacies, so that in June of 1891, when the Fourth Presbyterian Church at the south-west corner of Twelfth and Lombard Streets was offered for sale, for $20,000, Father Nolan was able to pay half of this sum in cash, and the purchase was made in the Archbishop's name. Proper alterations were made to the old building, and on 3 January, 1892, it was dedicated under the patronage of St. Peter Claver, by Archbishop Ryan. Rev. Father Oster, C. S. Sp., sang the Solemn Mass, and Father Murphy of the same Society preached. The basement was used as a school for boys, who were transferred from the building at Ninth and Pine Streets, which was then given over wholly to the purposes of the girls' school.

In the meantime Rev. Cornelius F. Plunkett, the present rector, was placed in charge of the parish and he built the rectory of the parish and the much-needed parish school. The corner-stone was blessed 2 June, 1906, by Archbishop Ryan, and the sermon was

delivered by the Rev. Philip R. McDevitt. The building was completed and blessed Sunday, 24 March, 1907, by Bishop Prendergast. The sermon on this occasion was preached by the Rev. John T. Murphy, Provincial of the Holy Ghost Fathers. Father Plunkett is assisted in the parish work by the Rev. W. S. Healy, C. S. Sp., and J. H. Cronenberger, C. S. Sp.

Our Lady of the Rosary, Haddington, 1886

The Catholics in the district of Haddington attended the Church of Our Mother of Sorrows until 1886, when their increased numbers warranted the formation of a separate parish, as the distance to the nearest church was very great. Father Shanahan, then pastor of the church, therefore established a mission in a hall, at Sixty-fifth Street and Haverford Avenue, in which Mass was said and Sunday School held. On 15 August, 1886, the Rev. James F. Loughlin, D. D., who had been Professor in the Seminary, began to say Mass in the hall. Dr. Loughlin soon secured a tract of land at the south-east corner of Sixty-third and Callowhill Streets, and erected a frame-chapel, which was dedicated by the Very Rev. Mgr. Corcoran, 5 December, 1886. The building of the permanent church was begun in August, 1887, and on Rosary Sunday, 2 October, 1887, the corner-stone was blessed by Archbishop Ryan, the sermon being preached by the Rev. Dr. Kieran of St. Patrick's. Within a little over three years the church was completed, and dedicated by Archbishop Ryan, 5 October, 1890. Solemn Pontifical Mass was celebrated by Bishop McGovern of Harrisburg, assisted by the Rev. Daniel O'Connor of St. Agatha's. The sermon was delivered by the Right Rev. John Shanley, Bishop of Fargo, North Dakota.

A rectory and the present handsome school were built by Dr. Loughlin before 1892, when he was appointed Chancellor of the Diocese. The present rector, the Rev. John F. Lynch, was placed in charge of the parish at this time. During his pastorate extensive repairs have been made, and a commodious rectory built.

St. Antbony of Padua's, 1887

With a view to the future improvement of the then very desolate district along the Schuylkill River, Archbishop Wood had purchased property on Gray's Ferry Road, but the situation did not warrant the erection of a separate parish until November, 1886, when the Rev. John J. Ferry was appointed to organize the new parish. Father Ferry opened a temporary chapel in a hall on Gray's Ferry Road below Carpenter Street. A lot of ground at Fitzwater Street and Gray's Ferry Road was purchased, and the work of erecting the church was begun. The corner-stone was blessed on 16 June, 1889, by Archbishop Ryan, and before Christmas the basement was opened for divine services. The adjacent dwelling on Fitzwater Street was purchased as a rectory. On 31 October, 1890, the Rev. William P. Masterson, assistant priest at the Annunciation, succeeded Father Ferry, and the work on the church proper was resumed in 1892. On 26 November, 1893, the completed structure was dedicated by Archbishop Ryan.

Father Masterson's next work was to provide the parish with a school. Ground was purchased on Carpenter Street between Twenty-third and Twenty-fourth Streets. A large, well-equipped school was erected, and opened 13 September, 1897. A convent for the Sisters of the Immaculate Heart of Mary was erected opposite the school.

After the parish had thus been supplied with the necessary buildings for religious services and education, Father Masterson, in 1905, rebuilt the rectory, next to the church, to take the place of the two small dwelling-houses that had been an inadequate and inconvenient residence.

The Epiphany, 1886

In the southern part of the city the population had been steadily increasing because of building operations that took up the farm lands and vacant lots. St. Thomas's Church supplied the spiritual needs of the Catholics west of Broad Street, but there was need for

another parish east of Broad Street, that would take in the southern part of the Annunciation parish, and on 21 September, 1889, the Rev. James Nash, pastor of St. Cecilia's, Coatesville, was appointed to form a new parish. A plot of ground extending half of a city block on Jackson Street, from Eleventh to Twelfth Streets, had already been purchased, and on the north-west end of the lot a frame-chapel was built, in which Mass was said for the first time on Christmas Day, although there were no pews or other seats in the temporary structure. The chapel was completed, and dedicated under the name of the Chapel of the Epiphany, on Passion Sunday, 23 March, 1890, by Archbishop Ryan, who also preached the sermon at the Solemn High Mass, which was celebrated by the Rev. William Craig, assistant priest of the parish.

Father Nash then built the pastoral residence on Jackson Street, and work on the present church was begun, on the north-west corner of Eleventh and Jackson Streets. The corner-stone was blessed on 6 November, by Archbishop Ryan, and the Right Rev. Mgr. Loughlin, Chancellor of the Archdiocese, preached the sermon. The rector continued the building of the church, and his zealous labors were rewarded when the present beautiful structure was opened for divine service, having been dedicated 1 October, 1905, by Bishop Prendergast. Solemn Pontifical Mass was sung by Archbishop Ryan.

St. Bonaventura's, 1889

To provide for the Catholics in the northern parts of St. Bonifacius's parish, a separate congregation was organized toward the end of 1889, and the Rev. Henry Stommel of Doylestown was appointed to take temporary charge. Father Stommel at once built a brick chapel and school building, on property which had already been purchased on Ninth Street, below Cambria. On 28 October, 1889, the corner-stone was blessed privately by Father Stommel, and on 23 February, 1890, the building was formally dedicated by Archbishop Ryan, under the name of St. Bonaventura's. The day following the school was opened, with 150 pupils, under the care of the Sisters of St. Francis. On 25 March, 1890, Father Stommel

was transferred to St. Alphonsus's Church, and the present rector, the Rev. Hubert Hammeke, was appointed to the charge at St. Bonaventura's. In 1894 Father Hammeke began the erection of a permanent church, the corner-stone of which was blessed by Archbishop Ryan, 2 September. The basement was completed and used for divine service in December of 1894. Father Hammeke's next work was the building of a rectory. On 11 May, 1903, he celebrated his Silver Jubilee in the priesthood. Father Hammeke had been busy with the erection of the church, and in 1906 the edifice was completed even to the chime of bells in the lofty tower. On 21 May, 1906, Archbishop Ryan dedicated the handsome church.

Church of Our Lady of Mercy, 1889

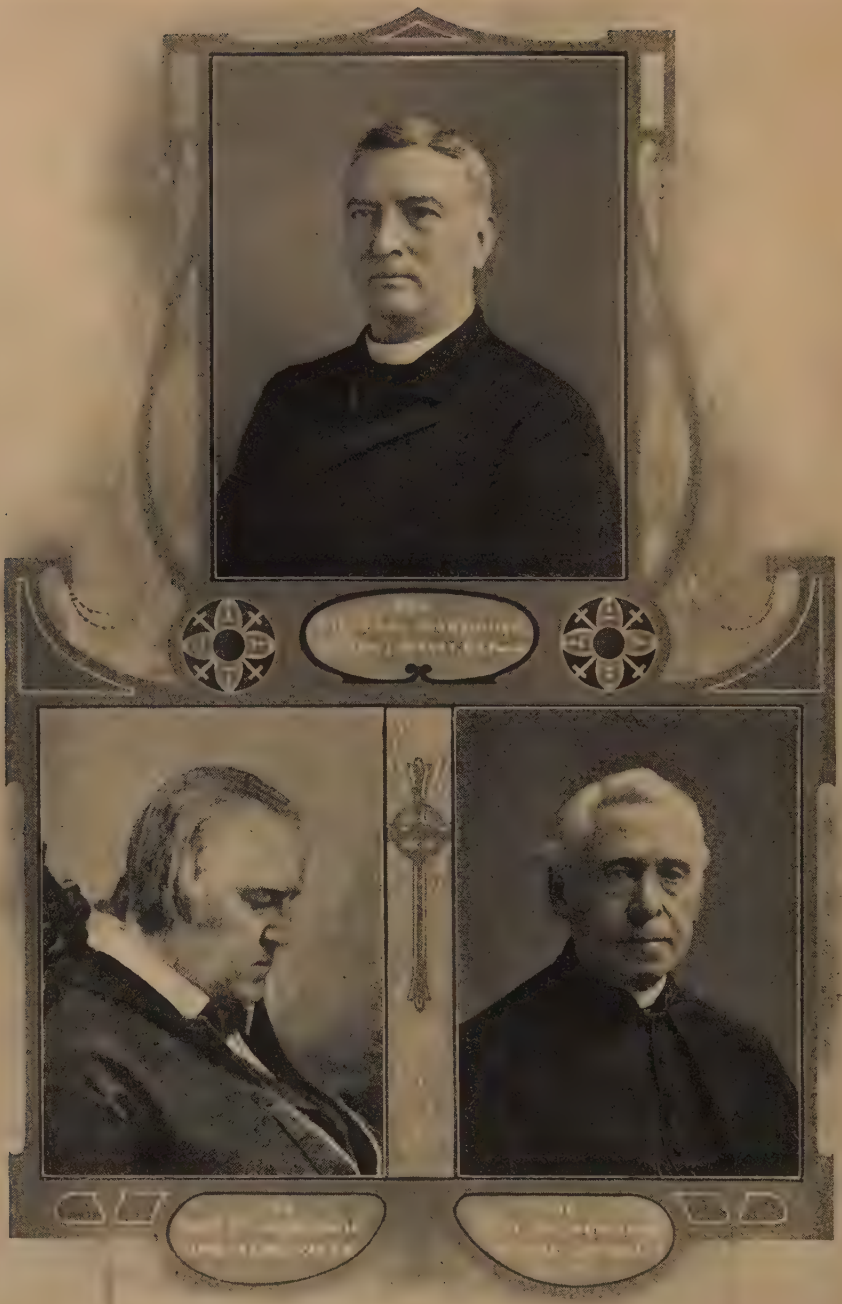
The northern section of the City in the late 'eighties became the field of building operations, and the north-east part of St. Elizabeth's parish, with the western part of St. Edward's, and portions of St. Malachy's and the Gesu, were formed into a separate parish 30 September, 1889, and the Rev. Gerald P. Coghlan, who until then had been pastor of St. Peter's in Reading, was placed in charge. The Archbishop had already purchased ground at Broad Street and Susquehanna Avenue, and Father Coghlan made his residence at 2541 Park Avenue. On 2 November he took up his great work, that has been so completely successful. Judging wisely that a permanent structure to serve as a school would be the best to erect, the stone building at the south-west corner of Park and Susquehanna Avenues, was the first of Father Coghlan's operations. On 24 November, 1889, Bishop (then Father) Prendergast blessed the corner-stone of this building, and the Rev. P. F. Sullivan preached the sermon. Within a month the chapel building was completed, and dedicated for divine service under the name of Our Lady of Mercy, 22 December. Having provided the parish with a place of worship, Father Coghlan, with tireless energy, proceeded almost at once with the erection of the parish church. On 12 October, 1890, the corner-stone was blessed by Archbishop Ryan. After the parish had thus been provided with

a large and commodious place of worship in the basement chapel, Father Coghlan's next work was the erection of a rectory, adjoining the church. The handsome stone structure was completed, and became the residence of the clergy on 8 February, 1892. Father Coghlan's zeal would not permit him to rest until the children of the parish were provided with a school, and hence two stories were added to the original chapel building at Park Avenue, and blessed by Archbishop Ryan on 1 September, 1894. It was opened the following Monday, and placed under the charge of the Sisters of St. Joseph. Father Coughlan then began the completion of the church, and by his untiring application succeeded so well in organizing and conducting the building fund that not only were the debts of the parish paid off, but the fund so accumulated that its erection was paid for at the rate of $1,000 a week. In the midst of this work the people testified their respect for their honored pastor by a magnificent celebration, 24 October, 1897, of his Silver Jubilee in the priesthood, and joined with the Archbishop and Auxiliary Bishop of the Diocese, and a large number of the clergy, in celebrating this notable event. A testimonial purse of $6,000 was presented to Father Coghlan, which he promptly contributed to the Church Building Fund. The magnificent edifice was completed in 1899, and the dedication was performed by Archbishop Ryan, 19 November of that year. Thus within ten years of his appointment, Father Coghlan had succeeded in the unparalleled accomplishment of providing a complete set of parish buildings, and the whole forming an architectural triumph of priestly zeal and popular generosity. The church is one of the best specimens of Romanesque architecture in America, surmounted by two impressive towers, rising to a height of 176 feet. The interior corresponds in noble proportions, with marble sanctuary and altars, and a magnificent marble pulpit. Father Coghlan has reconstructed the basement into a parish hall, as the whole of the school building had to be used for school purposes, and purchased the residence next to the rectory for a convent.

St. Francis de Sales's, 1890

West Philadelphia became the theatre of building operations in the late 'eighties. In what had been farm lands, broad thoroughfares, lined with blocks of houses, sprang up, and a good proportion of those who took up their residence in this new and beautiful part of Philadelphia were Catholics. The distance to St. James's Church, the parish which embraced this wide district, was inconveniently great, and in 1890 Dr. Garvey, the pastor of St. James's, opened a mission in a hall at Woodland Avenue and Forty-ninth Street, attended by the priests of St. James's. On Quinquagesima Sunday of that year the first Mass was said. Soon afterwards a separate parish was formed of this district, and the Rev. Joseph H. O'Neill, who had been assistant at St. James's, was appointed pastor in May, 1890. A lot was purchased at the north-west corner of Forty-seventh Street and Springfield Avenue, and Father O'Neill began the erection of a stone chapel that afterwards could be used as part of a school. The corner-stone of the building was blessed by the Archbishop, 14 June, 1891. The Rev. Dr. Loughlin, Chancellor of the Archdiocese, preached the sermon. On 20 September, the chapel was dedicated by Archbishop Ryan, under the title of St. Francis de Sales.

In 1893 Father O'Neill erected the present pastoral residence on Springfield Avenue. On 3 October, 1903, Father O'Neill died, and in the same month the Rev. Michael Crane, who had been assistant at St. Malachy's, was appointed pastor of St. Francis's. Father Crane at once began the completion of the school building, by additions to the old chapel, and on Sunday, 17 September, 1904, the building was formally opened and blessed by Archbishop Ryan. The school was placed under the charge of the Sisters of the Immaculate Heart of Mary, who reside in the convent on the west side of Forty-seventh Street. Having thus provided for the religious education of the children, Father Crane began the building of the parish church. On 6 October, 1907, the corner-stone was blessed by Bishop Prendergast. The plans for the building, the erection of which is now going on, promise one of the finest churches in the



Diocese, the Byzantine architecture forming a departure from the conventional church buildings of this country.

Holy Cross, Mt. Airy, 1890

For the purpose of establishing a Catholic parish in the beautiful suburb of Mt. Airy, Archbishop Ryan purchased Grace Protestant Episcopal Church, on Mt. Airy Avenue below Germantown Avenue, for $14,000, and in October, 1890, the Rev. Joseph F. O'Keefe, assistant at the Cathedral, was appointed pastor of the new parish. The work of remodeling the pretty little stone church, and accommodating it to Catholic worship, was completed the following month, and on 16 November the building was dedicated under the title of the Holy Cross, by Archbishop Ryan. In 1893 the Institute for Deaf Mutes was removed from Broad and Pine Streets to Mt. Airy, and the Catholic inmates attend Mass at the Holy Cross Church, and received instruction in the institution itself from the Rev. Patrick M. Whelan, who until 1907, was stationed at Mt. Airy. On 22 July, 1895, Father O'Keefe was appointed to the rectorship of the Cathedral, and the Rev. John J. Elcock, whose failing health rendered it impossible for him to continue his work as rector of the Cathedral, was placed in charge at Mt. Airy. Father Elcock died 20 March, 1904, and the present pastor, the Rev. John J. Toomey, who had been assistant at the Immaculate Conception, was appointed to Mt. Airy.

St. Ludwig's, 1891

For the exclusive use of the Catholics of the north-west section of the city, Father Dornhege, rector of St. Elizabeth's Church in May, 1890, having secured a large tract of ground at the north-west corner of Twenty-eighth and Master Streets, began the erection of a temporary chapel, the corner-stone of which was blessed by Archbishop Ryan, 18 May, 1891. In the following June, before the building was entirely completed, however, the Rev. Bernard Korves, who had been pastor of the German Catholics in North and South Bethlehem, was appointed resident pastor. He completed the church and school building begun by Father Dornhege, and on

6 September, 1891, the chapel on the first floor was dedicated under the name of St. Ludwig's. The second and third stories were fitted up as school-rooms and as a convent for the Sisters of St. Francis, who are in charge of the school. Father Korves next erected the present pastoral residence on the west side of Twenty-eighth Street, and for more than nine years the chapel and school building afforded ample accommodations, but Father Korves then saw the need of more school room. Finding that the chapel might be converted into class-rooms, he determined to build at least part of a parish church. Accordingly work was begun, and the corner-stone blessed on 22 September, 1901, by Bishop Prendergast. The sermon in German was preached by the Rev. Francis Hirschmeier, and in English by the Right Rev. Mgr. James F. Loughlin, D. D. The basement f the chapel was completed, and dedicated on 15 December, 1901, by Archbishop Ryan. Work on the superstructure was soon afterwards begun, and on 24 May, 1908, the church was dedicated by Bishop Prendergast. The services were a unique commentary on the Catholicity of the Church, as the officiating prelate was an American Bishop of Irish birth, who performed the service of dedicating the church for a German congregation, in the presence of a German Bishop of a Chinese Diocese, a Senior Chor-Bishop, an Italian Augustinian, an Irish Vincentian, and a native Chinese priest.

St. Stanislaus's, 1891

As the Polish Catholics in the Southwark section of the city increased in numbers, they naturally desired to have a place of worship nearer than that of St. Laurentius's, of which congregation they formed a part. The Archbishop accordingly purchased for them, at a cost of $24,000, a Methodist church on Fitzwater Street between Second and Third Streets. It was remodeled for Catholic uses, and Mass was said there for the first time on Sunday, 12 April, 1891, by the pastor, the Rev. M. Baranski. The basement was fitted up as a school, under the charge of the Sisters of Nazareth, and a pastoral residence secured next to the church. In 1892 the Rev. Mieceslaus Kopytkiewicz was appointed pastor. During his administration the

church was almost entirely destroyed by fire, and while it was being reconstructed the congregation attended services in the basement of St. Philip's Church. The Rev. Joseph Lambert was appointed pastor and rebuilt the church which was dedicated by Archbishop Ryan on 25 October, 1896.

After Father Lambert's death, 15 January, 1905, he was succeeded by the Rev. Joseph Biela, who began almost immediately the erection of a much-needed school and convent beside the church. The work was completed, and the building dedicated on 11 November, 1906, by Bishop Prendergast. The following year Father Biela returned to Europe, and the Rev. Stanislaus Frog was appointed. He remained until 2 February, 1908, and was succeeded by the present rector, the Rev. Paul J. Guzik.

St. Ignatius's, 1893

While there were several Catholic churches in West Philadelphia, there was none distinctively for the German Catholics. In 1893, the Archbishop appointed the Rev. William Heinen of East Mauch Chunk to organize a German parish in that district. Father Heinen said Mass in a hall on Lancaster Avenue, but afterwards secured a property at Forty-third and Wallace Streets, including a house, in which a school was opened under the School Sisters of Notre Dame. In the meantime a temporary frame-chapel was being erected, and on 12 November, 1893, it was dedicated under the title of St. Ignatius's, by the Rev. Dr. Garvey, the rector of St. James's. In the following spring Father Heinen began the work of erecting a permanent church, fronting on Forty-third Street. The corner-stone was blessed on 8 July, 1894, by Archbishop Ryan. Having organized a parish on a permanent basis, and supervised the erection of the basement part of the church, Father Heinen in October, 1894, gave up his temporary charge, and the Rev. Joseph Nerz, who had been rector in St. Clair, was appointed. Father Nerz speedily brought to completion the work on the basement, which was so arranged that while one-half could be used as a chapel, the other half was divided into three class-rooms. On 28 October, 1894, the basement was blessed by Father Shanahan,

pastor of Our Mother of Sorrows' Church, and the Rev. Father Kessler, C. SS. R., preached in German, and the Rev. Dr. Garvey in English. The Rev. Joseph Nerz was succeeded by the present rector, the Rev. Theodore Hammeke, on 1 February, 1898. He found the arrangement of chapel and school in the basement quite inadequate both for the school and as a place of worship, and he set about at once providing for the children and congregation. A portion of the old building was taken down, and a tower and another floor added. Thus reconstructed, the basement forms a hall for parish purposes, the first floor a commodious chapel, and the second a school, under the charge of the Sisters of Christian Charity. A stone rectory was also built at the same time. The edifice was blessed by Archbishop Ryan on 4 February, 1906.

St. Casimir's (Lithuanian), 1893

This parish was first formed in 1893 by the Rev. Joseph J. Kaulakis, and the church at Fifth and Carpenter Streets dedicated under the name of St. Anthony's Chapel in 1894. The members of the parish were involved in litigation concerning the title of the church property from 1899 until 1905. After the decision of the Court in that year the Wharton Street M. E. Church at Third and Wharton Streets was purchased for $50,000. Extensive improvements were made to the property. The church was dedicated under the name of St. Casimir's, 30 May, 1896, by Archbishop Ryan. Father Kaulakis is still in charge.

St. John Cantius's, 1893

As the industrial works of Frankford and Bridesburg had attracted a large settlement of Polish Catholics, who were at a great distance from St. Laurentius's Church, Archbishop Ryan, in 1893, appointed the Rev. Marianus Kopytkiewicz to organize the parish. A large lot was secured at Orthodox and Thompson Streets, and a temporary frame-chapel, with a seating capacity of 400 persons, was erected, and was blessed on 17 December, 1893. Connected with it was another frame-structure, which was used as a parish school. Within five years the congregation had increased from one

hundred families to two hundred and fifty families, and the rector began the construction of a large parish church, in order that the whole of the old building could be used as a school. The corner-stone was blessed by Archbishop Ryan on Decoration Day, 1898. Work was continued on the church, which was completed, and dedicated by His Grace, the Archbishop, on 28 April, 1899.

Church of Our Lady of Lourdes, 1894

The Overbrook Improvement Company, about 1890, bought up the farm lands in this beautiful suburb, and having laid it out in broad streets, erected beautiful houses with spacious grounds. These were so soon occupied that within a few years what had been a rich farming district was converted into a populous village, along the line of the Pennsylvania Railroad. For the purpose of attracting and holding purchasers, the Company presented to the various denominations building lots as sites for churches, and a lot 148 feet on Lancaster Avenue and 160 feet on Sixty-third Street, was presented to the Archbishop, as a site for a Catholic church. The Rev. James A. Mullen, assistant at St. Agatha's Church, was appointed pastor of the new parish, and took up his residence in the Seminary at Overbrook. On 22 October, 1894, ground was broken for the erection of the church, and on 5 May, 1895, the corner-stone was blessed by Archbishop Ryan. The basement of the edifice was soon completed, and fitted up for divine service and Sunday school, while work proceeded on the church proper. In the meantime a stone rectory, to correspond with the architecture of the church, was completed in 1896. On Sunday, 15 October, 1899, the church was dedicated under the title of Our Lady of Lourdes, by His Grace, the Archbishop. The Overbrook settlement increased in the south and south-western parts of the parish by a large number of rows of houses, and Father Mullen secured property opposite the church at the south-west corner of Sixty-third Street and Lancaster Avenue, for $16,500, and in November, 1907, began the erection of a handsome three-story stone school-building. This structure was completed, and blessed on 18 October, 1908, by Archbishop Ryan.

St. Aloysius's, 1894

As there were about one hundred and fifty German Catholic families in the district west of Broad Street, who were numbered in St. Alphonsus's congregation, but at an inconvenient distance from that church, Archbishop Ryan, in 1894, appointed the Rev. William A. Wachter to organize a new parish. On 3 June, 1894, Father Wachter said Mass for his congregation in the frame-chapel of St. Thomas Aquinas's, but after a few months he secured a large lot at the south-west corner of Twenty-sixth and Tasker Streets, and began the erection of a temporary chapel and school, which was completed in December, and dedicated under the title of St. Aloysius, 23 December, by His Grace, the Archbishop. The building measures 156 feet in length by 50 feet in width, the chapel occupying about 108 feet in length can accommodate about 130 people, while the remaining length of the building forms a school. Father Wachter purchased two houses, one of which he used as a rectory, while the other was used as a convent for the Sisters of Christian Charity, who are in charge of the school. The character of the neighborhood was very peculiar, consisting almost entirely of vacant lots, at the time when the building was erected, lying very low beneath what would afterwards be the grade of the streets on the City's plan. Father Wachter, therefore, had erected the church building on brick supports, so that the entrances were approached by stairways. On 1 January, 1901, the Rev. Bernard Phillips, who had been assistant at St. Alphonsus's, succeeded Father Wachter in charge of the parish. As the ground was unsafe and frequently flooded by rains, Father Phillips secured the property by excavating and building a very commodious parish-hall beneath the school and church. He is now preparing plans for a more adequate rectory.

St. Monica's, 1895

To keep pace with the building activities that had thickly populated the southern part of St. Thomas's parish, and which gave every promise of continuing, Archbishop Ryan on 1 January, 1895, appointed the Rev. Owen P. McManus, who had been assistant at St. Anne's,

to organize a new parish in this district. A large plot of ground was secured at Seventeenth and Ritner Streets, and to provide temporarily for the spiritual necessities of the parish, Father McManus purchased the old chapel of St. Veronica's, which was re-erected at Seventeenth and Ritner Streets, and dedicated on 24 March, 1895, by Archbishop Ryan. Father McManus at once began the erection of a handsome stone rectory on Seventeenth Street, which was completed in February of 1896. By assiduous application Father McManus secured sufficient funds to warrant his beginning the new church, and the corner-stone was blessed on 22 September, 1901, by Archbishop Ryan. The church was completed and dedicated on 3 May, 1903, by Archbishop Ryan. On 19 June, 1904, Father McManus celebrated his Silver Jubilee in the priesthood. His next work was to provide a school for the parish. Ground was broken on 5 May, 1906, and the corner-stone blessed on 16 September, 1906, by Bishop Prendergast. The sermon was delivered by the Rev. Philip R. McDevitt, Superintendent of Parish Schools. It was completed and opened for the children of the parish in September, 1908, under the charge of the Sisters of the Immaculate Heart of Mary.

St. Columba's, 1895

On the same day that Archbishop Ryan appointed Father McManus to organize a parish in the south-western part of the city, 1 January, 1895, the Rev. Walter P. Gough, who had been assistant at St. Paul's from his ordination, was appointed to organize a parish in the north-western part of the city, from the northern portion of St. Elizabeth's parish. This district became the scene of building operations, and bore the promise, afterwards fulfilled, of becoming extremely populous. Father Gough purchased a large plot of ground at Twenty-fourth Street and Lehigh Avenue, and in the middle of the lot Father Gough erected a substantial frame-chapel, the largest ever built in Philadelphia, 60 feet wide by 113 feet long, and capable of seating 1,000 persons. On Easter Sunday, 1895, Father Gough said the first Mass, and two weeks later, 28 April, the chapel was dedicated by Archbishop Ryan, under the title of St. Co-

lumba's. The corner-stone of the present school was blessed 12 June, 1898, by the Rev. M. C. Donovan, rector of St. Paul's. In June, 1900, the school building was finished, and was opened in September, 1901, with 600 children, under the charge of the Sisters of St. Joseph. On 23 September, the Archbishop solemnly blessed the building, and the address was given by the Rev. Philip R. McDevitt. The building is unique in many respects. The frontage of 168 feet on Lehigh Avenue, and depth of 113 feet, make it one of the largest schools in the Archdiocese. The very effective arrangement by which the Assembly Room is placed on the first floor, in the centre of the building, surrounded by class-rooms, gives an abundance of light and air, and yet the eighteen rooms are thus placed in easy access to the children in only two stories of the building. The mansard roof makes of the upper story a spacious gymnasium. The chapel on the first floor of the school was dedicated on Sunday, 28 April, 1903, by His Grace the Archbishop. In 1905 Father Gough erected the present handsome stone rectory, at the corner of Twenty-fourth Street and Lehigh Avenue. The house that had been used as a rectory on the west side of Twenty-fourth Streeet, by remodeling and the purchase of additional property was converted into a commodious convent. The parish at this time contained a sufficient population to warrant Father Gough in proceeding with the building of the parish church, and excavations were made for this purpose between the school and rectory. The corner-stone was laid 10 June, 1906, by Archbishop Ryan. This usually conventional ceremony excited unusual interest, as the corner-stone was the gift of Bishop O'Donnell of Raphoe, Ireland, and the stone had been engraved in Gaelic characters with the name of the church and the year, in the County of Donegal, the home of St. Columba. The basement story of the church was completed at the end of the year, and was blessed for divine service on 19 January, 1907, by Archbishop Ryan. The very commodious basement chapel is now used for divine service. The temporary frame-chapel has been torn down.

St. Gregory's, 1895

As Our Mother of Sorrow's parish had increased wonderfully owing to the building operations in its northern part, the Rev. Bernard A. Conway, assistant at that church, was appointed on 12 July, 1895, to organize a new parish, and the church of the West-End Presbyterian congregation, Lancaster Avenue near Fifty-second Street, was purchased. The necessary alterations were made, and the building was blessed by the Rev. J. W. Shanahan, rector of Our Mother of Sorrows, and dedicated under the title of St. Gregory's, 12 July, 1895. Father Conway extended the church about 21 feet to the building line, and built a neat stone front. To provide for the religious education of the children a school was built in the rear of the church, and placed under the charge of the Sisters of St. Joseph, who resided in the small house back of the property. In June, 1901, the Rev. John P. Connell, who had been assistant at St. Patrick's from his ordination, was placed in charge of St. Gregory's. Father Connell's first work was the erection of a stone rectory at Fifty-second and Warren Streets. On the lot adjoining he began to build the new church, the corner-stone of which was blessed 4 June, 1905, by Bishop Prendergast. The work progressed rapidly, and on 1 July, 1906, the church was dedicated by the Archbishop. Father Connell was preparing to build a convent for the Sisters in charge of the School, when he was stricken with a fatal illness, and on 22 December, 1908, he died. He was succeeded early in December by the present rector, the Rev. Richard F. Hanagan, who resigned his permanent rectorship of the Church of the Assumption, and was appointed rector of St. Gregory's.

Holy Spirit (United Greek), 1895

In the Point Breeze district of Philadelphia there is a large settlement of United Greek Catholics, almost a thousand, who come principally from the eastern and south-eastern provinces of Austria, and follow the Greek liturgy in the ancient Slav tongue. The Rev. John Hraber was appointed pastor of this congregation by the Archbishop in 1893, and said Mass in a hall. In 1895 he built a

modest brick church, surmounted by a Greek cross, on the north side of Passyunk Avenue, between Nineteenth and Twentieth Streets. The building was dedicated on 28 April, 1895, by the Right Rev. James F. Loughlin, D. D., Chancellor of the Archdiocese. Alongside the church a rectory was built. When Bishop Ortynsky came to Philadelphia in 1908, he appointed the present rector, the Rev. John Korotnoki.

St. Gabriel's, 1895

The year 1895 is a memorable year in the number of parishes founded. Those appointed vied with one another in the energy displayed in the various church operations, and in giving to the diocese splendidly organized parishes. The year was to close with one who was fully competent to enter the lists, and whose works compare favorably with other parishes established during the year. On 30 October, 1895, the Rev. Patrick J. Mellon, who was the pastor of St. Joseph's Church, Reading, was appointed by the Archbishop to organize a new parish near Gray's Ferry. In a book entitled *The First Eight Years of St. Gabriel's Parish*, Father Mellon recounts its joys and sorrows in most interesting fashion. A stouter heart might have quailed before the prospect, but Father Mellon set bravely to the task. A large tract of ground, a full city block, was purchased for $37,000, between Reed and Dickinson and Twenty-ninth and Thirtieth Streets. Father Mellon's visitation showed 373 families, and he began at once the erection of a frame-chapel, which in twenty-seven days was completed, even to the installation of the pews, purchased from a Baptist church. The first Mass was said in it on Christmas Day, 1895. The chapel was dedicated on 26 January, 1896, under the title of St. Gabriel's by Archbishop Ryan. A church organization was at once formed by Father Mellon, consisting of Sunday-school, Sodalities, and a church debt association. On 19 August, 1897, the Archbishop sold part of the property, for $22,400, and thus left for church purposes a plot of ground of 400 feet on Dickinson Street by 40 feet deep, at its original cost of $14,800. In 1897 Father Mellon was enabled to build the present rectory, which the clergy first occupied on 16 February, 1898. By inde-

fatigable exertions, with fairs, excursions, and entertainments, Father Mellon succeeded in securing sufficient funds to warrant his beginning the erection of the church at the corner of Twenty-ninth and Dickinson Streets, and in April, 1902, the work was begun, and the cellar dug by volunteers of the parish. On 21 September, 1902, the corner-stone was blessed by the Archbishop. The church was dedicated by Archbishop Ryan on 2 October, 1904. The building is complete, with ample sanctuary and altars, yet as a matter of economy Father Mellon has only a temporary front in the church, wisely judging that the resources of the parish be spared expense for mere ornamentation, in order that the funds might be devoted to the essentials necessary for divine worship. In 1907 Father Mellon erected the present school, on the Thirtieth Street end of the lot. It was opened for children in September, 1908, under the charge of the Sisters of the Immaculate Heart of Mary, and on 24 October dedicated by Bishop Hennessy of Wichita, Kansas, in the presence of Archbishop Ryan.

Our Lady of Mt. Carmel, 1896

In 1896 a new parish was formed in the populous southern section of the Sacred Heart parish. The Rev. Bernard F. Gallagher, who had been assistant at St. Malachy's, was placed in charge, and secured a lot on Third Street between Wolf and Ritner Streets, measuring 400 x 112 feet. He took up his residence in a store and dwelling at the north-east corner of Third and Wolf Streets, the first floor of which was used as a temporary chapel. He began at once to build a two-story combination church and school building. The dedication service of the chapel on the first floor was held on 28 February, 1897, by Bishop Prendergast, who had been just consecrated, and whose first Pontifical act was this ceremony. In the following September the school was opened on the second floor of the building, and placed under the direction of the Sisters of Mercy, who were provided with a convent next to the building. On 7 January, 1909, Fr. Gallagher was transferred to the rectorship of St. Bridget's, Falls of Schuylkill, and was succeeded by the Rev. James A. B. Dalton, who had been assistant at St. Columba's, after having served five years as Chaplain in the United States Army.

Our Lady of Victory, 1899

In 1899 the Rev. Patrick F. McNulty, assistant of Our Mother of Sorrows's Church, was appointed to organize a new parish in the western section of the parish of Our Mother of Sorrows's congregation. He succeeded in securing a hall, the second story of a saw mill, at Fifty-fifth and Pearl Streets, and on 8 October, 1899, four Masses were said there. Property was secured at Fifty-fourth and Vine Streets, and a combination school and chapel was erected. On 8 November, 1899, the corner-stone was blessed, and a month afterwards the chapel was dedicated by Archbishop Ryan. The school was put in charge of the Sisters of St. Joseph. Father McNulty then built the pastoral residence. The great labor involved in the erection of the buildings and the organizing of the parish, accomplished so successfully in such a short space, was too much for the strength of Father McNulty, and in less than six years from his appointment he died, 8 April, 1905. The present rector, the Rev. John F. Graham, who had been assistant at St. Thomas Aquinas's, was appointed to take his place. Father Graham has energetically applied himself to perfecting the plans laid out by Father McNulty, and has added materially to the fund already collected for the building of the new church, the plans for which are now preparing.

The Ascension, 1899

The large district lying between Frankford and Kensington, called Aramingo and Harrowgate, was for many years populated only along the two great thoroughfares of Frankford Avenue and Kensington Avenue. The possibilities of this section, however, engaged the attention of building operators, who purchased large tracts of the farm lands, and had them laid out in streets placed on the city's plan. The Catholic Church was as usual in the van of this development, and in September, 1899, the Rev. Denis J. Broughal, assistant at St. Patrick's, was appointed to organize a parish, which was made up of parts of the Nativity, Visitation, and St. Joachim's parishes. A lot of ground was purchased at Westmore-

land and G Streets, measuring 500 feet by 200 feet. Services were held temporarily in a store on Kensington Avenue, which was also the residence of the pastor. Early in 1900 work was begun on the erection of a combination school and chapel, and this, while now in the centre of a populous district, was at its erection a prominent object, being the only building for squares around.

The chapel portion of the building was completed in May, 1900, and dedicated on 27 May, by the Most Rev. Archbishop. Father Broughal next erected the handsome stone rectory, and having completed the interior fittings of the school, it was furnished, and opened under the direction of the Sisters of St. Joseph, in September, 1905.

St. Francis of Assisi's, 1899

To accommodate the increasing number of Catholics residing in the southern part of Germantown in the neighborhood of Wayne Junction, the Rev. J. D. Nevin was appointed to organize a new parish in the latter part of the year 1899. Father Nevin at once began the work of visiting the families and engaged Taylor's Hall on Wakefield Street for holding services. The first Masses of the new parish were said in this hall on Sunday, 31 December, by Father Nevin F. Fisher. Property sufficient for church purposes had been secured at the south-east corner of Green and Logan Streets, and work was begun on a combination church and school. While the work progressed Father Nevin secured a house at the north-west corner of Green and Logan Streets as a rectory. In July, 1900, the basement part of the building was fitted up as a temporary chapel, and services were held there while work continued on the superstructure. The large and commodious chapel on the first floor was dedicated by Archbishop Ryan, 21 October, 1900, under the title of St. Francis of Assisi. After some time the building was completed, and a school containing sixteen rooms on the second and third floors was opened under the direction of the Sisters of St. Joseph, who reside in a convent at No. 338 West Logan Street.

Incarnation of our Lord, 1900

While the Rev. P. F. Fogarty was pastor at Cheltenham, the portion of the congregation residing in Olney grew so large that a mission was opened for their convenience at Tabor Road and Second Street, in an old mansion. In April, 1900, Father Fogarty gave up his church at Cheltenham, to organize a parish in Olney. Property was secured at Fifth Street and Lindley Avenue, comprising about three acres, at a cost of $22,000. The three-story stone dwelling that stood on the property is occupied as a rectory, and Father Fogarty built a frame-chapel, which was completed and ready for service at Christmas of 1901. The building was enlarged from its original dimensions of 50 x 45 feet, in 1902, and dedicated under the title of the Church of the Incarnation, 15 June, 1902, by His Grace, the Archbishop.

Holy Angels' Church, Oak Lane, 1900

The large settlements that sprang up east of Germantown along York Road transformed that locality, which had been picturesque farm lands, into a very attractive suburb of the city, and as a good proportion of the inhabitants were Catholics a parish was organized at Oak Lane in 1900, and the Rev. Daniel A. Morrissey, who had been an assistant at St. Anne's, was appointed pastor. Father Morrissey lost no time in arranging for temporary quarters in which to hold divine service, and Sunday, 29 April, 1900, he said Mass in Melrose Hall and continued to hold services there on Sundays until the chapel, which had been begun, was erected. A plot of ground was secured at York Road and Seventieth Avenue, and work was begun on a combination church and school. The corner-stone was blessed on 21 April, 1901, by Bishop Prendergast. So rapidly was the work prosecuted that the structure was completed and the chapel on the first floor ready for services on 17 November, 1901, when it was dedicated under the title of The Holy Angels, by Archbishop Ryan. The school containing six class-rooms on the second floor of the building, was opened and blessed on 10 September, 1905, by Mgr. Loughlin, and placed under the direction of the Sisters of St. Joseph. In the meantime Father Morrissey had built a new stone rectory on the south side of Seventieth Avenue.

Most Blessed Sacrament, 1901

In June, 1901, the Rev. Patrick J. Burke, who for fourteen years had been assistant at St. James's, was appointed by Archbishop Ryan to organize a parish between St. Francis de Sales's and Paschalville. He at once rented a house at 5500 Woodland Avenue, and on the first floor, fitted as a chapel, Mass was said, and the parish organized. Property was secured at Fifty-fifth Street and Chester Avenue, and a frame-chapel, which had been built for the beginning of St. Thomas's parish, was removed, re-erected at the southern part of the lot, and dedicated under the title of the Most Blessed Sacrament, 22 December, 1901, by Archbishop Ryan. Father Burke afterwards removed to a rented dwelling on Cedar Avenue, which was nearer to the chapel building, and in June, 1906, the Silver Jubilee of his ordination was celebrated by his congregation. Father Burke's health, which had never been strong, failed entirely in the beginning of the autumn, and he died on 9 October, 1906. The following month the Rev. Bernard J. McGinnis, who had been assistant at St. Agatha's, was placed in charge of the parish, and he at once began the erection of a parish school, at the corner of Fifty-fifth Street and Chester Avenue. Father McGinnis's health, however, was not equal to the task, and shortly after the corner-stone of the building had been blessed, 15 September, 1907, by Bishop Prendergast, the Rev. James J. Higgins, the present rector, who had been assistant at St. Charles's, was appointed to the Blessed Sacrament parish. Father Higgins completed the school building, and it was dedicated on 13 September, 1908, by Archbishop Ryan. The building is one of the largest and handsomest school buildings in the Diocese, containing eighteen school-rooms, a spacious chapel on the first floor, built on the cantilever plan, thus obviating all pillars. By an ingenious economic arrangement, the rooms of the school facing on Chester Avenue, are occupied by the clergy as a rectory.

Our Lady of Good Counsel, 1897

The Italian population of Philadelphia having increased through immigration to almost 50,000, the majority of whom dwelt in the district around Ninth and Christian Streets, the Church of St. Mary Magdalen de Pazzi could not possibly accommodate this large number. To protect if possible the Italians from the proselytizing efforts of the sects, Archbishop Ryan formed another parish for the Italians, with the dividing line at Eighth Street, thus forming for the 25,000 Italians west of Eighth Street in the district, a separate parish, under the charge of the Italian Agustinians. Mass was said in the chapel of St. Paul's old school on Christian above Eighth Street, by the Rev. Nazarreno Casacca, O. S. A. In January, 1898, the Rev. W. A. Repetti, O. S. A., and the Rev. A. Caruso, O. S. A., arrived here from Italy, and on Sunday, 9 January, the parish was formally organized by these Fathers, and a service held in the school chapel. In the meantime the school had been purchased for $25,000 from St. Paul's parish, but only $2,000 of the price had been paid. The Rev. Joseph A. Coleman, O. S. A., in November, 1898, was placed in charge, and sent out an appeal in English and Italian, setting forth very clearly the need of assistance from the English-speaking Catholics to save the Italian Catholics. So successful was Father Colemen's work that in 1899 it was resolved to remodel extensively the old school.

The first floor was transformed into a more commodious church, and by erecting a three-story building in front of the school, an ornamental entrance to the vestibule of the church was provided. The upper stories supplied class-rooms. On the rear of the lot on Montrose Street, a one-story building was erected to serve as a sacristy and sanctuary. The corner-stone of the new structure was blessed on 21 May, 1899, by Archbishop Martinelli, O. S. A. the Papal Delegate. In the beginning of 1904, Father Caruso, who had been appointed rector, made important additions to the school by the purchase of two dwelling-houses on Montrose Street, which were remodeled into a hall on the first floor, and the second and third floors converted into class-rooms, connected by a bridge with the main building.

THE
RIGHT REV. MONSIGNOR
JAMES F. LOUGHLIN, D.D.

THE
RIGHT REV. MONSIGNOR
WILLIAM KIERAN, D.D.

THE
RIGHT REV. MONSIGNOR
NEVIN F. FISHER

St. John Maron's, (Syrian), 1902

A comparatively large number of Syrian Catholics formed part of the population of the southern portion of Philadelphia for several years, and from time to time the Rev. Joseph Yazbek, a native Syrian, who was ordained in 1891 in New York to attend his people, said Mass for them in St. Paul's Church. The settlement, however, received many accessions, and in 1902 a property was purchased at the northwest corner of Tenth and Ellsworth Streets, and the Rev. Stephen Korkemaz was appointed rector. A building was erected of Pompeian brick, and serves as chapel, school, and rectory, with the Sunday school in the basement. The building was dedicated by Archbishop Ryan on 2 March, 1902, under the title of St. John Maron. Mass was said according to the Maronite rite by the Chor-Bishop, the Right Rev. Joseph Yazbek, Superior of the Syrian missions in the United States. The services in this church are interesting, as the language used in the liturgy is Syro-Chaldaic, the language spoken by our Lord Himself while on earth. In 1907 Father Korkemaz was transferred to New York, and Chor-Bishop Yazbek took charge of the parish.

St. Adalbert's, (Polish), 1904

In 1904, a fifth Polish parish was formed, and the Rev. Mieceslaus Monkiewicz was placed in charge. Property was secured at East Allegheny Avenue and Thompson Streets, and a frame-chapel erected. It was dedicated on 20 August, 1905, by Bishop Prendergast. In September a part of the building was opened as a school with 400 pupils, taught by the sisters of the Holy Family of Nazareth. The corner-stone of the new church was blessed on Sunday afternoon, 10 May, 1908, by Bishop Prendergast.

Holy Name Church, 1904

In the year 1904, a parish was organized in the thickly populated district between St. Anne's, St. Michael's, and the Visitation churches, embracing portions of all these parishes, and on 26 November, 1904, the Rev. Francis J. McArdle, who had been assistant at St. Anthony's, was placed in charge. As the district was entirely

built up, Father McArdle rented a store at 1832 Frankford Avenue, which was used as a chapel, while he himself resided at 1863 Frankford Avenue. The temporary chapel was blessed by Bishop Prendergast on 5 February, 1905. In order to secure a site on which a permanent building might be constructed, Father McArdle was obliged to purchase dwelling-houses on East Berks Street. These houses were torn down, and the erection of a combination church and school was begun, the corner-stone of which was laid on 1 July, 1906, by Archbishop Ryan. On 16 December, 1906, the chapel was dedicated by Bishop Prendergast, under the title of the Holy Name. The following September the school was opened, under the direction of the Sisters of the Immaculate Heart of Mary.

St. Raphael's Church, 1904

This parish, situated in the extreme southern part of the city, was for many years a mission attended by the priests from St. Clement's, Paschalville. The church was dedicated as a mission under the title of St. Raphael's, 2 April, 1893. As the number of Catholics increased, the Archbishop appointed the Rev. Joseph A. Osborn as rector and established St. Raphael's as a separate parish, 25 November, 1904. The Rev. Edward Tucker was appointed pastor on 26 January, 1906, and at his death, in November, 1907, the present rector, the Rev. James Kane, who had been assistant at the Annunciation, was placed in charge. Father Kane has made extensive repairs to the church, organized parish societies, and secured a building adjacent to the church, as a meeting place and amusement rooms, and has built a pastoral residence.

The Transfiguration, 1905

Building operation had continued uninterruptedly in the southern part of West Philadelphia, so that there was urgent need of a church in the neighborhood of Sixtieth and Spruce Streets, and the Rev. James J. McAran, assistant at St. Charles's was appointed on 15 April, 1905, to organize a new parish. A large plot of ground was secured at Fifty-sixth Street and Cedar Avenue, and Father McAran at once erected a temporary frame-chapel there, which

was completed, and Mass said in it on Sunday, 6 August. The chapel was dedicated under the title of the Transfiguration of Our Lord, 13 August, by Bishop Prendergast. Father McAran in 1906 built the rectory, west of the chapel.

St. John Nepomucene's (Slovak) 1907

To accommodate the comparatively large number of Slovaks who had settled in the southern part of Philadelphia, and for whom services were held in the basement of St. Alphonsus's Church, at Fourth and Reed Streets, by Fr. M. Meres. A Methodist Episcopal church at Ninth and Wharton Streets, with the rectory next door, was purchased in 1907 by the Archbishop. It was arranged for divine worship, and dedicated on 9 June, 1907, by the Most Reverend Archbishop, assited by his Secretary, the Rev. C. F. Kavanagh.

St. Lucy's Church (Italian), 1906

For the large number of Italians settled in Manayunk, Archbishop Ryan appointed the Rev. Anthony Orlando to organize a parish. Father Murphy, rector of St. John the Baptist's, kindly gave the basement of the church for their use. A property was secured at Jefferson and Price Streets in 1906, and on 26 August of that year, Bishop Prendergast blessed the corner-stone of the church. A sermon in Italian was preached by the Rev. Vincent Sorrentino of Brooklyn, and in English by the Rev. Michael J. McSorley, of Manayunk. The basement of the building was completed, and dedicated on 9 December, 1906, by the Rev. Eugene Murphy. In this basement the congregation hold divine service.

Church of Our Lady of the Angels, 1907

As part of the organized movement to supply Catholic churches in various parts of the city for the Italians, the Rev. Father McCort organized into a parish the Italians living in the vicinity of the Church of Our Mother of Sorrows. The Rev. Daniel A. Dever, D. D., of the Seminary, said Mass and preached to the congregations that assembled on Sundays and holidays of obligation in the Mortuary Chapel in the Cathedral Cemetery. Having in this way

secured the names and residences, and familiarized himself with the needs of the Italians, Father McCort bought ground at Fiftieth and Master Streets, and began the erection of a church, the corner-stone of which was blessed on 7 July, 1907, by Bishop Prendergast. The building was quickly finished, and on 1 December, 1907, was dedicated by Bishop Prendergast under the title of Our Lady of the Angels. Almost the entire cost of the church was paid by the generous people of the parish of Our Mother of Sorrows.

St. Rita's Church (Italian), 1907

Although the Italian settlement was provided with two Italian churches very close together, and the Italian School of St. Paul's parish, it was found necessary to establish another Italian parish at Broad and Ellsworth Streets. For this purpose the Archbishop devoted a legacy that had been left him by the estate of Lucas Burke to build a church for the Augustinian Fathers, and accordingly in June, 1907, the Rev. James F. McGowan, O. S. A., was placed by his Superiors in charge of the new parish, to secure the permanent support of which parts of the parishes of St. Teresa's and the Annunciation were devoted. Dwelling-houses were purchased on Broad Street below Ellsworth Street, and a temporary chapel was solemnly opened in a stable building on Carlisle Street, 23 June, 1907, by the Very Rev. M. J. Geraghty, D. D., Privincial of the Augustinian Order. After a few weeks, however, through the generosity of the Rev. Frederick Smith, and the congregation of the Messiah Protestant Episcopal Church, the parish-house of that congregation was used by St. Rita's Catholic congregation for services on Sundays and holidays of obligation until their own edifice was completed. As soon as the site was cleared, the construction of the church was begun, and the corner-stone was blessed on 27 October, 1907, by the Right Rev. William A. Jones, D. D., O. S. A., Bishop of Porto Rico. The work on the church, which is of characteristic Italian Renaissance architecture, was prosecuted until the structure was completed exteriorly, although the basement had been fitted up for divine worship, and dedicated on 27 September by Archbishop Ryan.

St. Hedwig's Church (Polish), 1907

As the industrial works of Baldwin's and other similar factories had drawn a large settlement of Polish Catholics into the Cathedral parish, the Archbishop, solicitous for the fullest enjoyment of their religious duties, invited the Polish Vincentians of Cracow, Poland, to organize a Polish parish, and the Rev. George Glogowski, C. M., Superior of the Polish Vincentians in America, came from New Haven, Conn., for this work. He held services for several months in the Cathedral chapel, having his residence at 2219 Vine Street. In the meantime he visited and organized the Polish Catholics in the neighborhood with such success that a property was purchased at Twenty-third and Wood Streets, and work was begun on the erection of a church. The corner-stone was blessed on 22 December, 1907, by Bishop Prendergast, and the sermon was preached by the Rev. Stanislaus Konieczny, C. M. The basement was soon opened for divine service, and dedicated on 25 March, 1908, by Archbishop Ryan. A rectory was built to the south of the church. It is the intention of the priests in charge to complete the church structure, and then devote the basement, at present used as a chapel, to the purposes of a parish school.

Most Precious Blood, 1907

The very desirable north-western section of the city, lying along the boundary of Fairmount Park, had become populated with striking rapidity during the past decade. The Catholics living in this district were not only geographically at a great distance from the nearest churches, St. Elizabeth's and St. Columba's, but, owing to the fact that only a few of the streets were cut through in an easterly direction, access to these churches was had at great inconvenience. There was therefore need of a parish, and, in response to the petitions of the Catholic residents, Archbishop Ryan appointed the Rev. Joseph L. J. Kirlin, who had been assistant at St. Patrick's, to organize the new parish, 1 September, 1908. Father Kirlin rented a residence at 2813 Diamond Street and immediately arranged for the holding of services in the Titman Building, at Thirty-

first Street and Ridge Avenue. The first Masses were said there by the rector on 8 September, and a Sunday school was organized in the afternoon. As the hall was most inconvenient, an automobile garage at Twenty-eighth Street and Susquehanna Avenue, which had just been built and was still unoccupied, was rented. An altar and pews were installed and on the first Sunday in October divine services were held there by Father Kirlin and the assistant rector, the Rev. Elmer Stapleton. In the meantime, a lot at the southwest corner of Twenty-eighth and Diamond Streets, the only unoccupied lot in the district suitable for church purposes, was purchased for $45,000. The erection of a permanent chapel was begun at once and the corner-stone was blessed on 17 March, 1908, by the Right Rev. Mgr. Kieran, D. D. The sermon was preached by the Rev. P. R. McDevitt. Work progressed so rapidly on the building that on 7 June, 1908, the chapel was dedicated by Archbishop Ryan, under the title of the Most Precious Blood of Our Lord. This chapel, seating 850 people, is the first floor of the school. It is built of reinforced concrete and brick, and is the only absolutely fireproof building in the Diocese. The spacious basement forms a commodious Sunday-school and assembly hall for the parish societies.

List of Priests Ordained for the Diocese of Philadelphia, 1832—1909

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Edward McMahon	.....	.....	3 Aug., 1825....	7 Oct., 1873
Rev. F. Gmeiner	.....	.....	1 Aug., 1830....	27 Dec., 1876
Rev. Anthony Schwarze	.....	.....	24 Sept., 1831....	22 Feb., 1892
Rev. Edward J. Sourin	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	5 Aug., 1832....	
Rev. Francis X. Gartland	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	5 Aug., 1832....	20 Sept., 1854
Rev. Charles I. H. Carter	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	15 Aug., 1832....	28 Mar., 1880
Rev. Patrick J. Reilly	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	24 Aug., 1834....	
Rev. Michael Barker	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	18 Jan., 1835....	
Rev. Joseph Stahlschmidt	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	18 Jan., 1835....	
Rev. Henry F. Fitzsimmons	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	15 Aug., 1836....	
Rev. Joseph Cody	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	25 May, 1837....	
Rev. Michael Gallagher	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	25 May, 1837....	
Rev. Daniel Magorien	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	25 May, 1837....	20 June, 1886
Rev. James Molony	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	25 May, 1837....	
Rev. Pierce Maher	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	25 May, 1837....	28 Dec., 1873
Rev. Edward Magennis	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	30 Sept., 1837....	
Rev. Bernard McCabe	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	30 Sept., 1837....	
Rev. William C. Loughran	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	30 Sept., 1837....	1860
Rev. Edward F. Garland	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	11 Mar., 1838....	
Rev. James A. Miller	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	11 Mar., 1838....	26 Jan., 1882
Rev. John A. Gassmann	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	11 Mar., 1838....	
Rev. Timothy Flanigan	Rt. Rev. F. P. Kenrick, D. D.	St. John's	23 Sept., 1838....	
Rev. John V. O'Reilly	Rt. Rev. F. P. Kenrick, D. D.	St. John's	23 Sept., 1838....	
Rev. Joseph I. Balfe, D. D.	H. E. Cardinal Franzoni	Rome	9 June, 1839....	4 Sept., 1881
Rev. John Gilligan	Rt. Rev. F. P. Kenrick, D. D.	St. John's	21 Sept., 1839....	
Rev. Daniel F. Devitt	Rt. Rev. F. P. Kenrick, D. D.	St. John's	21 Sept., 1839....	
Rev. Patrick Donohue	Rt. Rev. F. P. Kenrick, D. D.	St. John's	21 Sept., 1839....	
Rev. James Kelly	.....	.....	18 Oct., 1839....	9 Dec., 1876

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Peter Steinbacher	Rt. Rev. F. P. Kenrick, D. D.	St. John's	21 June, 1840	
Rev. Patrick A. Nugent	Rt. Rev. F. P. Kenrick, D. D.	St. John's	21 June, 1840	Aug., 1891
Rev. Andrew P. Gibbs	Rt. Rev. F. P. Kenrick, D. D.	St. John's	27 Sept., 1840	
Rev. Hugh P. Gallagher	Rt. Rev. F. P. Kenrick, D. D.	St. John's	27 Sept., 1840	
Rev. Patrick Prendergast	Rt. Rev. F. P. Kenrick, D. D.	St. John's	27 Sept., 1840	
Rev. Matthew W. Gibson	Rt. Rev. F. P. Kenrick, D. D.	St. John's	29 Aug., 1841	19 June, 1888
Rev. F. Joseph Dean	Rt. Rev. F. P. Kenrick, D. D.	St. John's	29 Aug., 1841	
Rev. Nicholas Cantwell	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	4 Nov., 1841	8 Nov., 1899
Rev. Patrick F. Sheridan	Rt. Rev. F. P. Kenrick, D. D.	St. Mary's	4 Nov., 1841	9 July, 1879
Rev. Bernard Scheler			23 Apr., 1842	
Rev. William O'Hara, D. D.	H. E. Cardinal Franzoni	Rome	21 Dec., 1842	3 Feb., 1899
Rev. James A. Corcoran, D. D.	H. E. Cardinal Franzoni	Rome	21 Dec., 1842	16 July, 1889
Rev. Hugh Fitzsimmons	Rt. Rev. F. P. Kenrick, D. D.	St. John's	16 Apr., 1843	July, 1868
Rev. Philip O'Farrell	Rt. Rev. F. P. Kenrick, D. D.	St. John's	24 Dec., 1843	9 Mar., 1869
Rev. John Mackin	Rt. Rev. F. P. Kenrick, D. D.	St. John's	24 Dec., 1843	
Rev. Dominic Forrestal	Rt. Rev. F. P. Kenrick, D. D.	St. John's	24 Dec., 1843	1841
Rev. Francis Pila			23 Mar., 1844	
Rev. Michael Sheridan			1 June, 1844	25 Sept., 1880
Rev. James Forbes	Rt. Rev. F. P. Kenrick, D. D.	St. John's	2 June, 1844	
Rev. Hugh Lane	Rt. Rev. F. P. Kenrick, D. D.	St. John's	2 June, 1844	5 Apr., 1902
Rev. Hugh Brady	Rt. Rev. F. P. Kenrick, D. D.	St. John's	2 June, 1844	
Rev. James Powers			8 Mar., 1845	
Rev. George Strobel			8 Mar., 1845	26 Oct., 1874
Rev. Hugh McLaughlin	Rt. Rev. F. P. Kenrick, D. D.	St. John's	9 Mar., 1845	18 Sept., 1864
Rev. John C. Flanigan	Rt. Rev. F. P. Kenrick, D. D.	St. John's	9 Mar., 1845	13 Jan., 1859
Rev. Wm. F. Jennings	Rt. Rev. F. P. Kenrick, D. D.	St. John's	9 Mar., 1845	
Rev. P. R. O'Reilly			17 Sept., 1845	19 May, 1898
Rev. Hugh Kenney	Rt. Rev. F. P. Kenrick, D. D.	St. John's	21 Sept., 1845	
Rev. John S. Walsh	Rt. Rev. F. P. Kenrick, D. D.	St. John's	1 Nov., 1845	10 Mar., 1870
Rev. Richard O'Connor	Rt. Rev. M. Loras, D. D.	St. John's	6 June, 1846	31 Jan., 1883

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Michael Malone	Rt. Rev. M. Loras, D. D.	St. John's	6 June, 1846	16 Apr., 1887
Rev. Jeremiah Ahern	Rt. Rev. F. P. Kenrick, D. D.	St. John's	9 Aug., 1846	
Rev. Michael F. Martin	Rt. Rev. F. P. Kenrick, D. D.	St. John's	9 Aug., 1846	18 Feb., 1884
Rev. Thomas Reardon	Rt. Rev. F. P. Kenrick, D. D.	St. John's	19 July, 1847	Oct., 1895
Rev. James O'Kane	Rt. Rev. F. P. Kenrick, D. D.	St. John's	19 July, 1847	1852
Rev. James Maginnis	Rt. Rev. F. P. Kenrick, D. D.	St. John's	19 July, 1847	21 Sept., 1863
Rev. Patrick J. Hennegan	Rt. Rev. F. P. Kenrick, D. D.	St. John's	19 July, 1847	
Rev. James Cullen	Rt. Rev. F. P. Kenrick, D. D.	St. John's	19 July, 1847	
Rev. Edward Q. S. Waldron	Rt. Rev. F. P. Kenrick, D. D.	St. John's	18 Dec., 1847	
Rev. Henry C. Balfe	H. E. Cardinal Franzoni	Rome	25 Mar., 1848	2 Sept., 1863
Rev. James O'Connor			25 Mar., 1848	
Rev. John J. Loughran	Most Rev. P. R. Kenrick, D. D.	St. John's	16 July, 1848	
Rev. Hugh McMahon	Most Rev. P. R. Kenrick, D. D.	St. John's	16 July, 1848	
Rev. A. M. Grundtner			25 June, 1848	13 Aug., 1876
Rev. Peter M. Carbon	Rt. Rev. A. Smith, D. D.	St. John's	7 Jan., 1849	19 Oct., 1871
Rev. Joseph V. O'Keefe	Rt. Rev. A. Smith, D. D.	St. John's	7 Jan., 1849	1860
Rev. Michael Wirzfeld	Most Rev. P. R. Kenrick, D. D.	St. John's	24 Mar., 1849	
Rev. Francis X. George	Rt. Rev. E. Barron, D. D.	St. John's	29 June, 1850	26 May, 1880
Rev. Henry Finnigan	Rt. Rev. E. Barron, D. D.	St. John's	29 June, 1850	
Rev. Arthur P. Haviland	Rt. Rev. E. Barron, D. D.	St. John's	29 June, 1850	22 May, 1886
Rev. John Kelly	Rt. Rev. E. Barron, D. D.	St. John's	29 June, 1850	2 Feb., 1884
Rev. Matthew McGrane	Rt. Rev. A. F. DeCharbonnel, D. D.	St. John's	19 June, 1851	
Rev. John S. O'Shaughnessy	Rt. Rev. A. F. DeCharbonnel, D. D.	St. John's	19 June, 1851	16 Feb., 1862
Rev. John Hennegan	Rt. Rev. A. F. DeCharbonnel, D. D.	St. John's	19 June, 1851	
Rev. John F. Prendergast	Rt. Rev. A. F. DeCharbonnel, D. D.	St. John's	19 June, 1851	4 Apr., 1871
Rev. William McLoughlin	Rt. Rev. A. F. DeCharbonnel, D. D.	St. John's	19 June, 1851	5 May, 1867
Rev. Patrick O'Brien	Rt. Rev. F. P. Kenrick, D. D.	St. John's	6 Aug., 1851	Apr., 1867
Rev. J. B. Panbianco			19 Dec., 1851	
Rev. Sylvester Eagle	Rt. Rev. J. N. Neumann, D. D.	St. John's	11 June, 1852	21 May, 1866
Rev. Moses Whitty	Rt. Rev. J. N. Neumann, D. D.	St. John's	11 June, 1852	15 Sept., 1886

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Philip Gough	Rt. Rev. J. N. Neumann, D. D.	St. John's	11 June, 1852	
Rev. Michael L. Scanlan	Rt. Rev. J. N. Neumann, D. D.	St. John's	11 June, 1852	6 Aug., 1865
Rev. William J. Kean	Rt. Rev. J. N. Neumann, D. D.	St. John's	11 June, 1852	22 Apr., 1881
Rev. Daniel Sheridan	Rt. Rev. J. N. Neumann, D. D.	St. John's	11 June, 1852	
Rev. John Power	Rt. Rev. J. N. Neumann, D. D.	St. John's	1 Oct., 1852	
Rev. Matthias Cobbin	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	21 May, 1853	23 July, 1881
Rev. Francis O'Connor	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	21 May, 1853	22 Aug., 1879
Rev. John McGovern	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	21 May, 1853	9 Aug., 1878
Rev. Michael Filan	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	21 May, 1853	17 Nov., 1887
Rev. John Quinn	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	21 May, 1853	
Rev. Edward Murray	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	21 May, 1853	
Rev. Patrick Noonan	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	21 May, 1853	
Rev. Rudolph E. Kuenzer	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	25 June, 1853	24 Feb., 1874
Rev. Walter Power	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	17 Dec., 1853	
Rev. John McCosker	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	17 Dec., 1853	2 June, 1862
Rev. Charles McEnroe	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	16 Apr., 1854	11 May, 1859
Rev. Patrick McSwiggan	Rt. Rev. J. N. Neumann, D. D.	H. Good Sheph'd	10 June, 1854	27 July, 1885
Rev. Patrick McArdle	Rt. Rev. J. N. Neumann, D. D.	H. Good Sheph'd	10 June, 1854	
Rev. John D. Davis	Rt. Rev. J. N. Neumann, D. D.	H. Good Sheph'd	10 June, 1854	
Rev. John B. Scanlan	Rt. Rev. J. R. Bayley, D. D.	Seminary Chapel	30 Oct., 1854	5 Feb., 1882
Rev. Thomas Kieran	Rt. Rev. J. R. Bayley, D. D.	Seminary Chapel	30 Oct., 1854	10 May, 1884
Rev. Patrick Fitzmaurice	Rt. Rev. J. R. Bayley, D. D.	Seminary Chapel	30 Oct., 1854	
Rev. Daniel Kelly	Rt. Rev. J. R. Bayley, D. D.	Seminary Chapel	30 Oct., 1854	30 Mar., 1864
Rev. John McAnany	Rt. Rev. J. R. Bayley, D. D.	Seminary Chapel	23 Jan., 1855	25 Dec., 1880
Rev. James Maginn	Rt. Rev. J. R. Bayley, D. D.	Seminary Chapel	23 Jan., 1855	23 July, 1890
Rev. Richard Kinahan	Rt. Rev. J. R. Bayley, D. D.	Seminary Chapel	23 Jan., 1855	
Rev. Denis O'Haran	Rt. Rev. J. R. Bayley, D. D.	Seminary Chapel	23 Jan., 1855	
Rev. James Barrett	Rt. Rev. J. R. Bayley, D. D.	Seminary Chapel	23 Jan., 1855	
Rev. A. Strupinski	.....	.....	25 Apr., 1855	
Rev. Maurice A. Walsh	Rt. Rev. J. N. Neumann, D. D.	St. Michael's	8 July, 1855	22 Nov., 1888

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. David Whelan	Rt. Rev. J. N. Neumann, D. D.	St. Michael's	8 July, 1855	7 Feb., 1863
Rev. Edmund W. Fitzmaurice	Rt. Rev. J. N. Neumann, D. D.	H. Good Sheph'd	22 Dec., 1855	26 Apr., 1903
Rev. Thomas Lyndon	Rt. Rev. J. N. Neumann, D. D.	H. Good Sheph'd	22 Dec., 1855	
Rev. Nicholas Walsh	Rt. Rev. J. N. Neumann, D. D.	H. Good Sheph'd	22 Dec., 1855	15 Jan., 1888
Rev. Lawrence A. Brennan	Rt. Rev. J. N. Neumann, D. D.	St. Patrick's	10 Aug., 1856	
Rev. Michael J. Blacker	Rt. Rev. J. N. Neumann, D. D.	St. Patrick's	10 Aug., 1856	25 Dec., 1873
Rev. Thomas Quinn	Rt. Rev. J. N. Neumann, D. D.	St. Patrick's	10 Aug., 1856	13 Apr., 1900
Rev. Matthew J. Meurer	Rt. Rev. J. N. Neumann, D. D.	St. Patrick's	10 Aug., 1856	7 Mar., 1894
Rev. John Bach	Rt. Rev. J. N. Neumann, D. D.	St. Patrick's	10 Aug., 1856	
Rev. Aloysius Miller	Rt. Rev. J. N. Neumann, D. D.	St. Patrick's	10 Aug., 1856	
Rev. Timothy Hannigan	Rt. Rev. J. N. Neumann, D. D.	Seminary Chapel	19 Dec., 1856	
Rev. J. F. Branagan	Rt. Rev. J. N. Neumann, D. D.	Seminary Chapel	19 Dec., 1856	2 Jan., 1863
Rev. William F. Cook	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	19 Sept., 1857	22 Apr., 1900
Rev. Edward McKee	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	19 Sept., 1857	3 Dec., 1891
Rev. Charles J. Schrader	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	20 Mar., 1858	13 Sept., 1865
Rev. John Finnen	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	18 Sept., 1858	
Rev. Hugh Monaghan	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	18 Sept., 1858	5 Sept., 1865
Rev. John Volmeyer	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	18 Sept., 1858	
Rev. Francis P. Mulgrew	Rt. Rev. J. N. Neumann, D. D.	St. Patrick's	28 Nov., 1858	21 Dec., 1862
Rev. Philip Woerner	Rt. Rev. J. N. Neumann, D. D.	St. Patrick's	28 Nov., 1858	
Rev. Peter C. Nagel	Rt. Rev. J. N. Neumann, D. D.	St. Patrick's	28 Nov., 1858	
Rev. Francis L. Neufield	Rt. Rev. J. N. Neumann, D. D.	St. Patrick's	28 Nov., 1858	
Rev. August J. McConomy	Rt. Rev. J. N. Neumann, D. D.	St. Patrick's	28 Nov., 1858	7 July, 1878
Rev. Henry L. Wright	Rt. Rev. J. N. Neumann, D. D.	Cathedral Chapel	6 Mar., 1859	21 Apr., 1899
Rev. Gerhard Freude	.....	.....	18 June, 1859	26 May, 1900
Rev. Jeremiah F. Shanahan	Rt. Rev. J. N. Neumann, D. D.	Assump. B. V. M.	3 July, 1859	25 Sept., 1886
Rev. Patrick J. Toner	Rt. Rev. J. N. Neumann, D. D.	Assump. B. V. M.	3 July, 1859	11 Sept., 1897
Rev. Thomas Fox	Rt. Rev. J. N. Neumann, D. D.	Assump. B. V. M.	3 July, 1859	30 Dec., 1874
Rev. John Loughran	Rt. Rev. J. N. Neumann, D. D.	Assump. B. V. M.	3 July, 1859	
Rev. Charles McMonigle	Rt. Rev. J. N. Neumann, D. D.	Assump. B. V. M.	3 July, 1859	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. John Monahan	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	3 June, 1860	1 Oct., 1886
Rev. Arthur McGinnis	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	3 June, 1860	
Rev. Thomas O'Neill	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	6 Jan., 1861	
Rev. William Dougherty	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	6 Jan., 1861	
Rev. Killian A. Coll			14 Apr., 1861	
Rev. William Walsh			12 May, 1861	20 Dec., 1908
Rev. Michael McEvoy	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	2 June, 1861	6 Sept., 1875
Rev. Bernard McCollum	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	2 June, 1861	
Rev. Francis Sharkey	Rt. Rev. J. F. Wood, D. D.	St. Ann's	28 July, 1861	2 Apr., 1881
Rev. James Russell	Rt. Rev. J. F. Wood, D. D.	St. Ann's	28 July, 1861	
Rev. John M. Cox	Rt. Rev. J. F. Wood, D. D.	St. Ann's	28 July, 1861	1 June, 1887
Rev. Michael Murphy	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	4 Nov., 1861	
Rev. Florence McCarthy	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	4 Nov., 1861	Nov., 1865
Rev. John H. Loughran	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	27 Dec., 1861	1 May, 1897
Rev. James O'Reilly	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	27 Dec., 1861	
Rev. Michael C. McEnroe	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	27 Dec., 1861	
Rev. Thomas McGovern	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	27 Dec., 1861	
Rev. X. Aloysius Kaier	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	5 May, 1862	
Rev. Joseph Winter			28 July, 1862	
Rev. John E. Fitzmaurice	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	21 Dec., 1862	
Rev. Hugh Garvey	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	21 Dec., 1862	6 Sept., 1901
Rev. John F. Buethe	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	21 Dec., 1862	
Rev. Peter F. Sullivan	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	27 Feb., 1863	9 May, 1896
Rev. J. F. Kaelin	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	27 Feb., 1863	
Rev. Joseph J. Koch	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	27 Feb., 1863	
Rev. John H. Lenfert	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	27 Feb., 1863	
Rev. Valentino Valentini			4 Apr., 1863	10 Apr., 1892
Rev. William P. Gillen	Rt. Rev. J. F. Wood, D. D.	St. Patrick's	24 May, 1863	27 Aug., 1865
Rev. Charles A. McFadden	Rt. Rev. J. F. Wood, D. D.	St. Patrick's	24 May, 1863	
Rev. Andrew J. Gallagher	Rt. Rev. J. F. Wood, D. D.	St. Patrick's	24 May, 1863	9 Feb., 1889

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. James A. Brehony	Rt. Rev. J. F. Wood, D. D.	St. Patrick's	24 May, 1863	2 Mar., 1907
Rev. John Daly			2 July, 1863	
Rev. Gustav Stauss			11 Aug., 1863	
Rev. Thomas J. Marren	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	9 Oct., 1863	22 July, 1897
Rev. Aloysius D. Filan	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	9 Oct., 1863	1 Feb., 1900
Rev. Thomas P. Toner	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	9 Oct., 1863	13 Aug., 1892
Rev. John J. McIlvaine	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	9 Oct., 1863	
Rev. Hugh McGarvey	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	9 Oct., 1863	Feb., 1871
Rev. William C. Pieper	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	9 Oct., 1863	
Rev. Edward A. Connelly	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	20 Dec., 1863	28 Oct., 1868
Rev. Joseph A. Boll	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	20 Dec., 1863	
Rev. Herman Depmann	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	2 Feb., 1864	
Rev. John J. Elcock	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	6 Apr., 1864	20 Mar., 1904
Rev. James E. Mulholland	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	6 Apr., 1864	17 May, 1886
Rev. Eugene A. Sullivan	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	6 Apr., 1864	28 Mar., 1865
Rev. John A. Mullin	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	6 Apr., 1864	
Rev. John J. O'Reilly	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	15 May, 1864	28 Nov., 1880
Rev. Michael Hennessy	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	15 May, 1864	21 Mar., 1872
Rev. Patrick A. Lynch	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	15 May, 1864	29 Apr., 1879
Rev. Gerhard W. Wallmeyer	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	15 May, 1864	17 Jan., 1867
Rev. Thomas J. Brehony	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	15 May, 1864	
Rev. Thomas F. Hopkins	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	28 July, 1864	22 Aug., 1904
Rev. John W. Gerdemann	Rt. Rev. J. F. Wood, D. D.	Cathedral Chapel	28 July, 1864	
Rev. Ign. F. Horstmann, D. D.	H. E. Cardinal Patrizi	Rome	10 June, 1865	13 May, 1908
Rev. Hugh McGlinn	Rt. Rev. J. F. Wood, D. D.	Cathedral	22 June, 1865	22 Aug., 1894
Rev. Thomas W. Power	Rt. Rev. J. F. Wood, D. D.	Cathedral	22 June, 1865	20 May, 1892
Rev. George Bornemann	Rt. Rev. J. F. Wood, D. D.	Cathedral	22 June, 1865	
Rev. Joseph Bridgeman	Rt. Rev. J. F. Wood, D. D.	Cathedral	22 June, 1865	18 June, 1881
Rev. James McHugh	Rt. Rev. J. F. Wood, D. D.	Cathedral	22 June, 1865	27 Jan., 1875
Rev. John J. Byrne	Most Rev. Mgr. Castellacci	Rome	9 July, 1865	11 Aug., 1866

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. James P. Moroney	Most Rev. Mgr. Castellacci	Rome	24 Sept., 1865	25 July, 1873
Rev. Edmond F. Prendergast	Rt. Rev. J. F. Wood, D. D.	Cathedral	17 Nov., 1865	
Rev. Bernard Baumeister	Rt. Rev. J. F. Wood, D. D.	Cathedral	17 Nov., 1865	
Rev. Richard Barry	Rt. Rev. J. F. Wood, D. D.	Cathedral	17 Nov., 1865	9 Mar., 1872
Rev. John O'Malley	Rt. Rev. J. F. Wood, D. D.	Cathedral	17 Nov., 1865	
Rev. Michael P. Stack	Rt. Rev. J. F. Wood, D. D.	Cathedral	17 Nov., 1865	
Rev. Edward J. Martin	Rt. Rev. J. F. Wood, D. D.	Cathedral	17 Nov., 1865	15 Nov., 1874
Rev. James P. Martin	Rt. Rev. J. F. Wood, D. D.	Cathedral	17 Nov., 1865	20 Feb., 1887
Rev. John Wall	Rt. Rev. J. F. Wood, D. D.	Cathedral	17 Nov., 1865	Apr., 1872
Rev. Joseph A. Lenarkiewicz	.....	.....	23 Dec., 1865	2 July, 1904
Rev. Francis P. O'Neill	Rt. Rev. J. F. Wood, D. D.	St. Joseph's	28 Jan., 1866	8 Aug., 1882
Rev. John J. Ferry	Rt. Rev. J. F. Wood, D. D.	Cathedral	10 May, 1866	29 May, 1900
Rev. Patrick F. Blacker	Rt. Rev. J. F. Wood, D. D.	Cathedral	10 May, 1866	16 Apr., 1880
Rev. James J. Fitzmaurice	Rt. Rev. J. F. Wood, D. D.	Cathedral	10 May, 1866	27 Feb., 1906
Rev. Patrick A. Treacy	Rt. Rev. J. F. Wood, D. D.	Cathedral	10 May, 1866	
Rev. Clement A. Koppernagle	Rt. Rev. J. F. Wood, D. D.	Cathedral	10 May, 1866	
Rev. Maurus Graetzer	.....	.....	10 Aug., 1866	22 July, 1885
Rev. Charles P. O'Connor, D. D.	Most Rev. Mgr. Castellacci	Rome	8 Sept., 1866	29 May, 1887
Rev. Samuel S. Mattingly	Rt. Rev. J. F. Wood, D. D.	Cathedral	20 Jan., 1867	
Rev. Michael A. Mullin	Rt. Rev. J. F. Wood, D. D.	Cathedral	20 Jan., 1867	4 Aug., 1886
Rev. Philip McEnroe	Rt. Rev. J. F. Wood, D. D.	Cathedral	20 Jan., 1867	
Rev. Michael Reynolds	Rt. Rev. J. F. Wood, D. D.	Cathedral	20 Jan., 1867	26 Dec., 1873
Rev. Bernard Krebs	Rt. Rev. J. F. Wood, D. D.	Cathedral	20 Jan., 1867	21 May, 1868
Rev. Cornelius McDermott	Most Rev. Mgr. Castellacci	Rome	31 Mar., 1867	24 Aug., 1872
Rev. Michael A. Ryan	Rt. Rev. J. F. Wood, D. D.	Cathedral	19 May, 1867	8 July, 1881
Rev. Edmund V. Rowan	Rt. Rev. J. F. Wood, D. D.	Cathedral	19 May, 1867	
Rev. Peter C. McEnroe	Rt. Rev. J. F. Wood, D. D.	Cathedral	19 May, 1867	Apr., 1886
Rev. Bartholomew B. O'Connor	Rt. Rev. J. F. Wood, D. D.	Cathedral	19 May, 1867	Apr., 1868
Rev. John J. McElroy	Rt. Rev. J. F. Wood, D. D.	Cathedral	18 Oct., 1867	9 Feb., 1877
Rev. Henry F. O'Reilly	Rt. Rev. J. F. Wood, D. D.	Cathedral	18 Oct., 1867	23 Nov., 1908

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Patrick F. Donegan	Rt. Rev. J. F. Wood, D. D.	Cathedral	18 Oct., 1867	28 Mar., 1906
Rev. Thomas J. Barry	Rt. Rev. J. F. Wood, D. D.	Cathedral	18 Oct., 1867	21 Aug., 1901
Rev. John Slattery	Rt. Rev. J. F. Wood, D. D.	Cathedral	18 Oct., 1867	
Rev. Thomas J. McGlynn	Rt. Rev. J. F. Wood, D. D.	Cathedral	18 Oct., 1867	3 Nov., 1901
Rev. George Pape	Rt. Rev. J. F. Wood, D. D.	Cathedral	18 Oct., 1867	
Rev. Francis Horvath			4 Nov., 1867	
Rev. John T. Mellon	Rt. Rev. J. F. Wood, D. D.	Cathedral	12 Mar., 1868	27 Dec., 1868
Rev. Thomas J. Kelly	Rt. Rev. J. F. Wood, D. D.	Cathedral	12 Mar., 1868	13 May, 1871
Rev. Joseph P. Murphy	Rt. Rev. J. F. Wood, D. D.	Cathedral	12 Mar., 1868	22 May, 1868
Rev. John F. Fechtel	Rt. Rev. J. F. Wood, D. D.	Cathedral	12 Mar., 1868	23 Dec., 1904
Rev. Charles H. Haas	Rt. Rev. J. F. Wood, D. D.	Cathedral	12 Mar., 1868	
Rev. Francis Buening	Rt. Rev. J. F. Wood, D. D.	Cathedral	12 Mar., 1868	14 June, 1872
Rev. Daniel I. McDermott	Rt. Rev. J. F. Wood, D. D.	Cathedral	21 May, 1868	
Rev. Daniel A. Brennan	Rt. Rev. J. F. Wood, D. D.	Cathedral	21 May, 1868	12 July, 1896
Rev. Michael J. Devine	Rt. Rev. J. F. Wood, D. D.	Cathedral	21 May, 1868	15 Nov., 1870
Rev. Patrick J. Garvey, D. D.	H. E. Cardinal Patrizi	Rome	6 June, 1868	24 May, 1908
Rev. Ernest O. Hiltermann	Rt. Rev. J. Bossmann, D. D.	Muenster	6 June, 1868	
Rev. Francis J. Martersteck	Rt. Rev. J. Bossmann, D. D.	Muenster	6 June, 1868	2 July, 1901
Rev. James J. Loughran	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	24 Oct., 1868	
Rev. Nicholas A. Bowden	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	24 Oct., 1868	20 June, 1872
Rev. James J. Sheridan	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	24 Oct., 1868	7 Mar., 1873
Rev. Richard E. Hennessy	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	24 Oct., 1868	
Rev. James J. Mooney	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	24 Oct., 1868	28 June, 1880
Rev. Michael J. McKeagney	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	24 Oct., 1868	15 Sept., 1875
Rev. William Kieran, D. D.	H. E. Cardinal Patrizi	Rome	19 Dec., 1868	
Rev. John W. Shanahan	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	2 Jan., 1869	
Rev. Antonio Isoleri			13 Mar., 1869	
Rev. Luke V. McCabe	Rt. Rev. J. F. Wood, D. D.	Cathedral	5 Apr., 1869	
Rev. Matthew P. O'Brien	Rt. Rev. J. F. Wood, D. D.	Cathedral	5 Apr., 1869	3 Mar., 1905
Rev. Daniel J. Kennedy	Rt. Rev. J. F. Wood, D. D.	Cathedral	5 Apr., 1869	25 Feb., 1897

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. John B. Kelly	Rt. Rev. J. F. Wood, D. D.	Cathedral	5 Apr., 1869	6 July, 1873
Rev. Bernard Dornhege	Rt. Rev. J. F. Wood, D. D.	Cathedral	5 Apr., 1869	
Rev. Hubert Schick	Rt. Rev. J. F. Wood, D. D.	Cathedral	5 Apr., 1869	17 July, 1886
Rev. Thomas F. Mullen	Rt. Rev. J. F. Wood, D. D.	Cathedral	29 June, 1869	21 Dec., 1893
Rev. Michael J. Lawler	Rt. Rev. J. F. Wood, D. D.	Cathedral	29 June, 1869	
Rev. Daniel O'Connor	Rt. Rev. J. F. Wood, D. D.	Cathedral	29 June, 1869	
Rev. John J. Albert	Rt. Rev. J. F. Wood, D. D.	Cathedral	11 Sept., 1869	17 July, 1875
Rev. Hugh C. McLaughlin	Rt. Rev. J. F. Wood, D. D.	Cathedral	11 Sept., 1869	17 Aug., 1895
Rev. James F. Maginn	Rt. Rev. J. F. Wood, D. D.	Cathedral	11 Sept., 1869	4 July, 1901
Rev. Joseph Ascheri			11 June, 1870	
Rev. John B. Dougherty	Rt. Rev. J. F. Wood, D. D.	Cathedral	15 June, 1870	28 Mar., 1880
Rev. Patrick J. Dailey	Rt. Rev. J. F. Wood, D. D.	Cathedral	15 June, 1870	
Rev. Thomas Bolger	Rt. Rev. J. F. Wood, D. D.	Cathedral	15 June, 1870	5 May, 1882
Rev. Francis J. Quinn	Rt. Rev. J. F. Wood, D. D.	Cathedral	15 June, 1870	24 Apr., 1901
Rev. John P. Byrne	Rt. Rev. J. F. Wood, D. D.	Cathedral	15 June, 1870	22 Aug., 1891
Rev. Henry Stommel	Rt. Rev. Mgr. Stein	Louvain	11 Sept., 1870	
Rev. James W. Morrissey	Rt. Rev. J. F. Wood, D. D.	Cathedral	28 Oct., 1870	2 Feb., 1872
Rev. John J. Ward	Rt. Rev. J. F. Wood, D. D.	Cathedral	3 Apr., 1871	
Rev. Lawrence J. Wall	Rt. Rev. J. F. Wood, D. D.	Cathedral	3 Apr., 1871	
Rev. William M. Heinen	Rt. Rev. J. F. Wood, D. D.	Cathedral	3 Apr., 1871	
Rev. James F. Mulligan	Rt. Rev. J. F. Wood, D. D.	Cathedral	3 Apr., 1871	26 Jan., 1879
Rev. Herman Diederich	Rt. Rev. J. Bossmann, D. D.	Muenster	14 May, 1871	17 Nov., 1903
Rev. Frederick Schlebbe	Rt. Rev. J. Bossmann, D. D.	Muenster	14 May, 1871	12 Jan., 1890
Rev. John B. Maus	Rt. Rev. Mgr. Anthonis	Mechlin	3 June, 1871	9 Jan., 1899
Rev. James Kemmerling	Rt. Rev. Mgr. Anthonis	Mechlin	3 June, 1871	15 Mar., 1889
Rev. James F. Kelly	Rt. Rev. J. F. Wood, D. D.	Cathedral	6 July, 1871	2 Jan., 1903
Rev. James Timmins	Rt. Rev. J. F. Wood, D. D.	Cathedral	6 July, 1871	
Rev. Patrick M. Gallagher	Rt. Rev. J. F. Wood, D. D.	Cathedral	6 July, 1871	29 Jan., 1876
Rev. Patrick J. Egan	Rt. Rev. J. F. Wood, D. D.	Overbrook	23 Dec., 1871	4 Apr., 1879
Rev. Frederick W. Longinus	Rt. Rev. J. F. Wood, D. D.	Overbrook	23 Dec., 1871	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. John J. Boyle	Rt. Rev. J. F. Wood, D. D.	Overbrook	29 Feb., 1872	
Rev. Moses J. Armstrong	Rt. Rev. J. F. Wood, D. D.	Overbrook	29 Feb., 1872	12 July, 1885
Rev. William F. Loughran	Rt. Rev. J. F. Wood, D. D.	Overbrook	29 Feb., 1872	28 Sept., 1903
Rev. Joseph V. O'Conor	Rt. Rev. J. F. Wood, D. D.	Overbrook	29 Feb., 1872	13 Sept., 1898
Rev. Mark A. Kelly	Rt. Rev. J. F. Wood, D. D.	Overbrook	29 Feb., 1872	
Rev. Michael A. Bunce	Rt. Rev. J. F. Wood, D. D.	Overbrook	29 Feb., 1872	
Rev. Henry Augustine	Rt. Rev. J. F. Shanahan, D. D.	Germantown	2 July, 1872	8 Jan., 1878
Rev. Francis J. Keane	Rt. Rev. J. F. Wood, D. D.	Overbrook	18 Oct., 1872	4 Sept., 1890
Rev. Gerald P. Coghlan	Rt. Rev. J. F. Wood, D. D.	Overbrook	18 Oct., 1872	
Rev. Thomas F. Shannon	Rt. Rev. J. F. Wood, D. D.	Overbrook	18 Oct., 1872	
Rev. Joseph A. Strahan	Rt. Rev. J. F. Wood, D. D.	Overbrook	18 Oct., 1872	
Rev. William A. Power	Rt. Rev. J. F. Wood, D. D.	Overbrook	18 Oct., 1872	1 May, 1889
Rev. John J. Clarke	Rt. Rev. J. F. Wood, D. D.	Overbrook	18 Oct., 1872	
Rev. William Collins	Rt. Rev. J. F. Wood, D. D.	Overbrook	18 Oct., 1872	17 Aug., 1879
Rev. Patrick J. Mackin	Rt. Rev. J. F. Wood, D. D.	Overbrook	18 Oct., 1872	29 Dec., 1876
Rev. Edward McNelis	Rt. Rev. J. F. Wood, D. D.	Overbrook	18 Oct., 1872	19 Nov., 1889
Rev. Joseph Lambert			1872	15 Jan., 1905
Rev. James McGeveran	H. E. Cardinal Patrizi	Rome	7 June, 1873	
Rev. Patrick O'Connor	Rt. Rev. J. F. Wood, D. D.	Overbrook	7 June, 1873	8 July, 1878
Rev. William A. McLaughlin	Rt. Rev. J. F. Wood, D. D.	Overbrook	7 June, 1873	
Rev. Hugh J. McManus	Rt. Rev. J. F. Wood, D. D.	Overbrook	7 June, 1873	20 Dec., 1896
Rev. Cornelius F. Patterson	Rt. Rev. J. F. Wood, D. D.	Overbrook	7 June, 1873	
Rev. Denis A. Bowes	Rt. Rev. J. F. Wood, D. D.	Overbrook	7 June, 1873	8 Mar., 1885
Rev. John J. Ash	Rt. Rev. J. F. Wood, D. D.	Overbrook	7 June, 1873	6 Nov., 1877
Rev. Anthony Nathe	Rt. Rev. J. Brinkmann, D. D.	Muenster	7 June, 1873	17 Nov., 1902
Rev. Stephen Polansky			1873	
Rev. John J. Donnelly	Rt. Rev. J. F. Wood, D. D.	Cathedral	15 Mar., 1874	
Rev. Francis McNamee	Rt. Rev. J. F. Wood, D. D.	Cathedral	15 Mar., 1874	8 Oct., 1883
Rev. John R. Dillon	Rt. Rev. J. F. Wood, D. D.	Cathedral	15 Mar., 1874	8 Sept., 1885
Rev. John A. Wagner	Rt. Rev. J. F. Wood, D. D.	Cathedral	15 Mar., 1874	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Eugene V. McElhone	Rt. Rev. J. F. Wood, D. D.	Cathedral	15 Mar., 1874	
Rev. James F. Loughlin, D. D.	H. E. Cardinal Patrizi	Rome	4 Apr., 1874	
Rev. Michael Gleeson			30 May, 1874	25 Jan., 1904
Rev. Henry Badde	Rt. Rev. J. Brinkmann, D. D.	Muenster	31 May, 1874	20 Aug., 1890
Rev. John J. Sweeney	Rt. Rev. J. F. Wood, D. D.	Cathedral	22 July, 1874	21 Nov., 1882
Rev. Henry Krake	Rt. Rev. M. Crane, O. S. A., D. D.	St. Augustine's	7 Mar., 1875	21 Jan., 1900
Rev. John A. Logue	Rt. Rev. J. F. Shanahan, D. D.	Harrisburg	16 May, 1875	10 Apr., 1879
Rev. John J. McDevitt	Rt. Rev. J. F. Shanahan, D. D.	Harrisburg	16 May, 1875	4 June, 1901
Rev. Francis P. Fitzmaurice	Most Rev. Mgr. Angelini	Rome	23 May, 1875	
Rev. Samuel B. Spalding	Rt. Rev. Mgr. Anthonis	Mechlin	18 Dec., 1875	
Rev. James Wynne	Most Rev. J. F. Wood, D. D.	Overbrook	2 Feb., 1876	8 Feb., 1897
Rev. Martin P. Walsh	Most Rev. J. F. Wood, D. D.	Overbrook	2 Feb., 1876	30 Aug., 1882
Rev. Charles J. Vandegrift	Most Rev. J. F. Wood, D. D.	Overbrook	2 Feb., 1876	
Rev. Michael J. Gately	Most Rev. J. F. Wood, D. D.	Overbrook	2 Feb., 1876	
Rev. Herman J. Heuser	Most Rev. J. F. Wood, D. D.	Overbrook	2 Feb., 1876	
Rev. John Mellon	Most Rev. J. F. Wood, D. D.	Overbrook	2 Feb., 1876	19 Feb., 1886
Rev. Emil Kattein			19 Mar., 1876	19 Aug., 1887
Rev. James P. Sinnott	Most Rev. J. Lenti, D. D.	Rome	10 June, 1876	
Rev. Louis Porta			10 June, 1876	
Rev. Ernest Deham	Rt. Rev. Mgr. Beckmann	Osnabrueck	2 July, 1876	
Rev. Herman Scheidgen	Rt. Rev. Mgr. Beckmann	Osnabrueck	2 July, 1876	
Rev. Joseph H. O'Neill	Most Rev. J. F. Wood, D. D.	Overbrook	26 Feb., 1877	3 Oct., 1902
Rev. Philip Beresford	Most Rev. J. F. Wood, D. D.	Overbrook	26 Feb., 1877	14 Apr., 1897
Rev. Thomas O'Connell	Most Rev. J. F. Wood, D. D.	Overbrook	26 Feb., 1877	11 July, 1881
Rev. Ignatius J. Otis	Most Rev. J. F. Wood, D. D.	Overbrook	26 Feb., 1877	
Rev. John J. Keul	Most Rev. J. F. Wood, D. D.	Overbrook	26 Feb., 1877	
Rev. Joseph F. O'Keefe	H. E. Cardinal Monaco La Valletta	Rome	26 May, 1877	
Rev. Patrick V. O'Brien	Rt. Rev. J. F. Shanahan, D D.	Overbrook	26 May, 1877	4 Mar., 1886
Rev. Francis P. Siegfried	Rt. Rev. J. F. Shanahan, D D.	Overbrook	26 May, 1877	
Rev. John A. Jansen	Rt. Rev. Mgr. Beckmann	Osnabrueck	26 May, 1877	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. James Nash	Rt. Rev. W. O'Hara, D. D.	Overbrook	19 July, 1877	
Rev. John F. Lynch	Rt. Rev. W. O'Hara, D. D.	Overbrook	19 July, 1877	
Rev. Louis Misteli	Rt. Rev. W. O'Hara, D. D.	Overbrook	24 Jan., 1878	
Rev. Bernard F. Ruxton	Rt. Rev. W. O'Hara, D. D.	Overbrook	24 Jan., 1878	21 Mar., 1891
Rev. Joseph Nagle	Rt. Rev. W. O'Hara, D. D.	Overbrook	24 Jan., 1878	
Rev. Peter W. Brannan	Rt. Rev. W. O'Hara, D. D.	Overbrook	24 Jan., 1878	11 Oct., 1886
Rev. Peter McCullough	Rt. Rev. W. O'Hara, D. D.	Overbrook	24 Jan., 1878	
Rev. James Regnery	Rt. Rev. W. O'Hara, D. D.	Overbrook	24 Jan., 1878	
Rev. Hubert Hammeke	Rt. Rev. Mgr. Beckmann.	Osnabrueck	12 May, 1878	
Rev. Adalbert Sulek			31 July, 1878	
Rev. Alex. A. Gallagher	Most Rev. J. F. Wood, D. D.	Cathedral	21 Dec., 1878	22 Oct., 1904
Rev. Richard P. Tobin	Most Rev. J. F. Wood, D. D.	Cathedral	21 Dec., 1878	
Rev. William A. Duffy	Most Rev. J. F. Wood, D. D.	Cathedral	21 Dec., 1878	22 Nov., 1892
Rev. Bernard Korves	Most Rev. J. F. Wood, D. D.	Cathedral	21 Dec., 1878	
Rev. William Meagher	Most Rev. J. F. Wood, D. D.	Cathedral	21 Dec., 1878	23 Nov., 1894
Rev. Francis P. Dougherty	Most Rev. J. F. Wood, D. D.	Cathedral	25 Apr., 1879	
Rev. James F. Shields	Most Rev. J. F. Wood, D. D.	Cathedral	25 Apr., 1879	21 Nov., 1897
Rev. Joseph Campbell	Most Rev. J. F. Wood, D. D.	Cathedral	25 Apr., 1879	6 Mar., 1899
Rev. Denis M. Toomey	Most Rev. J. F. Wood, D. D.	Cathedral	25 Apr., 1879	9 Sept., 1881
Rev. Aegidius Mersch	Rt. Rev. Mgr. Freusberg	Paderborn	7 June, 1879	22 July, 1899
Rev. Owen P. McManus	Most Rev. J. F. Wood, D. D.	Germantown	18 June, 1879	
Rev. James E. Cleary	Most Rev. J. F. Wood, D. D.	Germantown	18 June, 1879	8 Apr., 1904
Rev. William Craig	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	3 Dec., 1879	14 Apr., 1895
Rev. John J. McMahon	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	3 Dec., 1879	
Rev. William P. Masterson	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	3 Dec., 1879	
Rev. Joseph J. Nerz	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	3 Dec., 1879	
Rev. John A. O'Rourke	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	3 Dec., 1879	11 May, 1884
Rev. Peter J. Ryan	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	3 Dec., 1879	23 Sept., 1890
Rev. Peter J. Wynne	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	3 Dec., 1879	23 Sept., 1890
Rev. Emanuel Paikossay			6 Apr., 1880	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. William M. Daly, D. D.	H. E. Cardinal Monaco La Valletta	Rome	22 May, 1880	16 Dec., 1890
Rev. Peter A. Quinn	Most Rev. J. F. Wood, D. D.	Cathedral	24 June, 1880	
Rev. William C. Egan	Most Rev. J. F. Wood, D. D.	Cathedral	24 June, 1880	6 Jan., 1885
Rev. Hugh McGovern	Most Rev. J. F. Wood, D. D.	Cathedral	24 June, 1880	8 June, 1887
Rev. Aloysius Fretz	Most Rev. J. F. Wood, D. D.	Cathedral	24 June, 1880	
Rev. Bernard J. Conway	Most Rev. J. F. Wood, D. D.	Cathedral	24 June, 1880	
Rev. Matthias V. Jodyszus	.....	.....	16 July, 1880	
Rev. William M. Moran	Most Rev. J. F. Wood, D. D.	Cathedral	11 Sept., 1880	12 Jan., 1889
Rev. Peter Harvey	Most Rev. J. F. Wood, D. D.	Cathedral	16 Oct., 1880	5 May, 1892
Rev. Joseph C. Kelly	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	20 Jan., 1881	31 Oct., 1903
Rev. John J. McAnany	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	20 Jan., 1881	15 Jan., 1907
Rev. James F. Trainor	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	20 Jan., 1881	
Rev. Michael J. Rafferty	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	20 Jan., 1881	
Rev. John P. Connell	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	20 Jan., 1881	22 Nov., 1908
Rev. Anthony J. Breslin	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	20 Jan., 1881	28 Aug., 1884
Rev. Henry M. Effertz	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	22 Apr., 1881	16 Sept., 1887
Rev. Alexis Kubeck	.....	.....	22 Apr., 1881	
Rev. Patrick F. Burke	Rt. Rev. J. F. Shanahan, D. D.	Overbrook	11 June, 1881	9 Oct., 1906
Rev. Michael Maginn	Rt. Rev. J. F. Shanahan, D. D.	Overbrook	11 June, 1881	11 Mar., 1888
Rev. Patrick Tierney	Rt. Rev. J. F. Shanahan, D. D.	Overbrook	11 June, 1881	16 Dec., 1907
Rev. Daniel P. O'Connor	Rt. Rev. J. F. Shanahan, D. D.	Overbrook	11 June, 1881	4 June, 1907
Rev. A. J. Vychodil	.....	.....	5 July, 1881	
Rev. Michael G. Scully	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	17 Oct., 1881	
Rev. John J. Rogers	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	17 Oct., 1881	
Rev. Thomas A. Logue	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	17 Oct., 1881	7 Sept., 1892
Rev. Henry S. Hasson	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	17 Oct., 1881	
Rev. Michael Baranski	.....	.....	4 Mar., 1882	
Rev. Charles Boulay	.....	.....	2 June, 1882	
Rev. Augustin J. Schulte	H. E. Cardinal Monaco La Valletta	Rome	3 June, 1882	
Rev. Richard F. Hanagan	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	3 June, 1882	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Francis P. McGovern	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	3 June, 1882	
Rev. Bernard F. Gallagher	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	3 June, 1882	
Rev. Michael C. Donovan	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	3 June, 1882	
Rev. George J. Wolf	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	3 June, 1882	
Rev. Arnold Waszyca			9 July, 1882	
Rev. Stephen T. Burke	Rt. Rev. J. F. Shanahan, D. D.	Villanova	2 Dec., 1882	4 Mar., 1889
Rev. John F. Graham	Rt. Rev. J. O'Connor, D. D.	Cathedral	2 Mar., 1883	
Rev. John T. Crowley	Rt. Rev. J. O'Connor, D. D.	Cathedral	2 Mar., 1883	
Rev. Charles J. Scheld	Rt. Rev. J. O'Connor, D. D.	Cathedral	2 Mar., 1883	6 Feb., 1885
Rev. James C. Monahan	Rt. Rev. J. O'Connor, D. D.	Cathedral	2 Mar., 1883	
Rev. Robert F. Clancy	Rt. Rev. J. O'Connor, D. D.	Cathedral	2 Mar., 1883	16 Nov., 1890
Rev. John Nepomuc Izeneczey			8 July, 1883	
Rev. David P. Egan	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	14 Oct., 1883	1 Apr., 1900
Rev. John J. Denvir	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	14 Oct., 1883	29 Oct., 1894
Rev. Patrick J. McNulty	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	14 Oct., 1883	8 Apr., 1905
Rev. Patrick J. Mellon	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	14 Oct., 1883	
Rev. Michael L. Mulligan	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	14 Oct., 1883	17 Jan., 1888
Rev. Walter P. Gough	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	14 Oct., 1883	
Rev. John J. McCort	Rt. Rev. J. F. Shanahan, D. D.	Cathedral	14 Oct., 1883	
Rev. Christian Rudolph	Rt. Rev. J. F. Shanahan, D. D.	St. Paul's	23 Dec., 1883	25 Feb., 1889
Rev. Peter Gallagher	Rt. Rev. H. P. Northrop, D. D.	Emmitsburg	1 June, 1884	30 July, 1887
Rev. E. V. Lebreton			7 June, 1884	20 Dec., 1894
Rev. Alexander Varlacky			29 June, 1884	
Rev. Bernard A. Conway	Most Rev. P. J. Ryan, D. D.	Cathedral	11 Jan., 1885	11 Feb., 1906
Rev. Francis Brady	Most Rev. P. J. Ryan, D. D.	Cathedral	11 Jan., 1885	
Rev. Denis J. Broughal	Most Rev. P. J. Ryan, D. D.	Cathedral	11 Jan., 1885	
Rev. Hugh J. Dugan	Most Rev. P. J. Ryan, D. D.	Cathedral	11 Jan., 1885	
Rev. James A. Mullin	Most Rev. P. J. Ryan, D. D.	Cathedral	11 Jan., 1885	
Rev. Matthew A. Hand	Most Rev. P. J. Ryan, D. D.	Cathedral	11 Jan., 1885	
Rev. James P. Turner	Most Rev. P. J. Ryan, D. D.	Cathedral	11 Jan., 1885	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Patrick J. Flaherty	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1885	
Rev. Peter F. Daggett	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1885	
Rev. Patrick J. Pogue	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1885	5 Jan., 1887
Rev. James A. Noone	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1885	
Rev. Paul Hermann			2 July, 1885	
Rev. Thomas F. Quinn	Most Rev. P. J. Ryan, D. D.	Cathedral	14 July, 1885	13 Apr., 1909
Rev. Hubert P. McPhilomy	Most Rev. P. J. Ryan, D. D.	Cathedral	14 July, 1885	23 Oct., 1901
Rev. Philip R. McDevitt	Most Rev. P. J. Ryan, D. D.	Cathedral	14 July, 1885	
Rev. Charles F. Gallagher	Most Rev. P. J. Ryan, D. D.	Cathedral	12 Sept., 1885	4 Aug., 1887
Rev. James McCormick	Most Rev. P. J. Ryan, D. D.	Cathedral	12 Sept., 1885	15 Mar., 1893
Rev. James McGowan	Most Rev. P. J. Ryan, D. D.	Cathedral	12 Sept., 1885	1 Feb., 1887
Rev. Jeremiah D. Nevin	Most Rev. P. J. Ryan, D. D.	Cathedral	12 Sept., 1885	
Rev. Anthony Orlando			21 Dec., 1885	
Rev. Patrick J. Harkins	Most Rev. P. J. Ryan, D. D.	Cathedral	20 Mar., 1886	
Rev. Patrick F. Fogarty	Most Rev. P. J. Ryan, D. D.	Cathedral	20 Mar., 1886	
Rev. Thomas F. Tobin	Most Rev. P. J. Ryan, D. D.	Cathedral	20 Mar., 1886	
Rev. Joseph J. Bradley	Most Rev. P. J. Ryan, D. D.	Cathedral	20 Mar., 1886	12 May, 1889
Rev. Thomas Grenbowski			18 June, 1886	
Rev. Nevin F. Fisher	H. E. Cardinal Parocchi	Rome	19 June, 1886	
Rev. Michael H. Gormley	Most Rev. P. J. Ryan, D. D.	Cathedral	26 June, 1886	
Rev. Joseph F. Timmins	Most Rev. P. J. Ryan, D. D.	Cathedral	26 June, 1886	
Rev. Edward J. Corcoran	Most Rev. P. J. Ryan, D. D.	Cathedral	26 June, 1886	27 Nov., 1889
Rev. Marian Kopytkiewicz			27 Dec., 1886	
Rev. Paul Gurik			1887	
Rev. Andrew Piro			1887	
Rev. John Zoltowski			Mar., 1887	
Rev. Joseph Biela			9 Apr., 1887	
Rev. John J. Dolan	Most Rev. P. J. Ryan, D. D.	Cathedral	29 May, 1887	28 Nov., 1901
Rev. Francis P. Coyle	Most Rev. P. J. Ryan, D. D.	Cathedral	29 May, 1887	
Rev. Michael M. Doyle	Most Rev. P. J. Ryan, D. D.	Cathedral	29 May, 1887	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. John F. Hickey	Most Rev. P. J. Ryan, D. D.	Cathedral	29 May, 1887	9 Nov., 1902
Rev. John A. Seimetz	Most Rev. P. J. Ryan, D. D.	Cathedral	29 May, 1887	
Rev. Charles J. Mullin	Most Rev. P. J. Ryan, D. D.	Cathedral	29 May, 1887	
Rev. Peter Molloy	Most Rev. P. J. Ryan, D. D.	Cathedral	29 May, 1887	16 Sept., 1903
Rev. Adalbert Malusecki	Most Rev. P. J. Ryan, D. D.	Cathedral	29 May, 1887	
Rev. Ladislaus Naturski			29 June, 1887	
Rev. Bernard Joseph Sommer			1 July, 1887	
Rev. Thomas F. Kennedy, D. D.	H. E. Cardinal Parocchi	Rome	24 July, 1887	
Rev. Leo Wierzynski			17 Dec., 1887	
Rev. Paul Moles			Dec., 1887	
Rev. John P. Muldowney	Most Rev. P. J. Ryan, D. D.	Cathedral	20 May, 1888	
Rev. James C. McLoughlin	Most Rev. P. J. Ryan, D. D.	Cathedral	20 May, 1888	
Rev. John E. Cavanaugh	Most Rev. P. J. Ryan, D. D.	Cathedral	20 May, 1888	
Rev. Bernard J. McGinnis	Most Rev. P. J. Ryan, D. D.	Cathedral	20 May, 1888	
Rev. John J. Dooley	Most Rev. P. J. Ryan, D. D.	Cathedral	20 May, 1888	
Rev. Francis L. Carr	Most Rev. P. J. Ryan, D. D.	Cathedral	20 May, 1888	
Rev. Francis J. Markee	Most Rev. P. J. Ryan, D. D.	Cathedral	20 May, 1888	
Rev. Eugene M. Murphy	Most Rev. P. J. Ryan, D. D.	Cathedral	20 May, 1888	
Rev. John J. Walsh	Most Rev. P. J. Ryan, D. D.	Cathedral	20 May, 1888	
Rev. James H. Gavin	Most Rev. P. J. Ryan, D. D.	Cathedral	20 May, 1888	
Rev. John F. McQuade	Most Rev. P. J. Ryan, D. D.	Cathedral	20 May, 1888	
Rev. Thomas J. Larkin	Most Rev. P. J. Ryan, D. D.	Cathedral	20 May, 1888	
Rev. Thomas J. McCarty	Most Rev. P. J. Ryan, D. D.	Cathedral	20 May, 1888	
Rev. Augustin H. Rufe	Most Rev. P. W. Riordan, D. D.	Louvain	29 June, 1888	
Rev. John J. Toomey	H. E. Cardinal Parocchi	Rome	15 June, 1889	
Rev. William A. Wachter	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889	
Rev. Charles A. Norris	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889	16 Sept., 1903
Rev. James J. Holahan	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889	
Rev. Edward P. Devlin	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889	2 Jan., 1892
Rev. Michael J. Crane	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. James J. MacAran	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889....	
Rev. James J. Carroll	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889....	
Rev. Hugh J. McGettigan	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889....	
Rev. Daniel I. McGlinchey	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889....	
Rev. Hugh T. Henry	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889....	
Rev. James T. Higgins	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889....	
Rev. Edward J. O'Reilly	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889....	22 Mar., 1903
Rev. Daniel J. Murphy	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889....	
Rev. James H. O'Neill	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889....	28 June, 1898
Rev. John J. O'Connor	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889....	
Rev. Francis J. McArdle	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889....	
Rev. James J. Smith	Most Rev. P. J. Ryan, D. D.	Cathedral	15 June, 1889....	
Rev. J. F. Jedlicka	.....	.....	5 July, 1889....	
Rev. Joseph A. Pospech	.....	.....	16 Jan., 1890....	
Rev. Henry A. Gantert	Most Rev. P. J. Ryan, D. D.	Cathedral	15 Mar., 1890....	
Rev. Denis J. Dougherty, D. D.	H. E. Cardinal Parocchi	Rome	31 May, 1890....	
Rev. Henry T. Drumgoole	Most Rev. P. J. Ryan, D. D.	Cathedral	31 May, 1890....	
Rev. Francis X. Wastl	Most Rev. P. J. Ryan, D. D.	Cathedral	31 May, 1890....	
Rev. James H. Flanagan	Most Rev. P. J. Ryan, D. D.	Cathedral	31 May, 1890....	
Rev. Francis A. Kelly	Most Rev. P. J. Ryan, D. D.	Cathedral	31 May, 1890....	29 Sept., 1899
Rev. Thomas F. Moore	Most Rev. P. J. Ryan, D. D.	Cathedral	31 May, 1890....	
Rev. Anthony J. Zeller	Most Rev. P. J. Ryan, D. D.	Cathedral	31 May, 1890....	
Rev. Michael M. Rooney	Most Rev. P. J. Ryan, D. D.	Cathedral	31 May, 1890....	
Rev. Daniel A. Morrissey	Most Rev. P. J. Ryan, D. D.	Cathedral	31 May, 1890....	
Rev. Michael J. Kane	Most Rev. P. J. Ryan, D. D.	Cathedral	31 May, 1890....	
Rev. Lemuel B. Norton.....	Most Rev. P. J. Ryan, D. D.	Cathedral	31 May, 1890....	
Rev. William C. Currie	Most Rev. P. J. Ryan, D. D.	Cathedral	31 May, 1890....	20 Dec., 1904
Rev. Franciscus Jaksztis	.....	.....	24 June, 1890....	
Rev. Stephen Bonnetto	.....	.....	13 July, 1890....	
Rev. Theodore Hammeke	Rt. Rev. S. Aichner, D. D.	Innsbruck.....	29 July, 1890....	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Patrick J. Hannigan	Most Rev. P. J. Ryan, D. D.	Cathedral	12 Sept., 1890	
Rev. William J. McGarrity	Most Rev. P. J. Ryan, D. D.	Cathedral	12 Sept., 1890	
Rev. Michael J. Brady	Most Rev. P. J. Ryan, D. D.	Cathedral	12 Sept., 1890	
Rev. Thomas F. Ryan	Most Rev. P. J. Ryan, D. D.	Cathedral	12 Sept., 1890	
Rev. Francis J. Brady	Most Rev. P. J. Ryan, D. D.	Cathedral	12 Sept., 1890	
Rev. Charles P. Riegel	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1891	5 Jan., 1901
Rev. James A. Dalton	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1891	
Rev. Francis A. Brady	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1891	
Rev. Michael A. Bradley	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1891	
Rev. John C. Carey	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1891	
Rev. James A. Hogan	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1891	
Rev. George F. Michel	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1891	
Rev. William A. Motley	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1891	
Rev. Joseph A. Osborn	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1891	12 Aug., 1909
Rev. Albert M. Korves	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1891	
Rev. Charles A. Abt	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1891	
Rev. Richard F. Cowley	Most Rev. P. J. Ryan, D. D.	Cathedral	23 May, 1891	
Rev. Francis C. Vlossak	Rt. Rev. A. J. Glorieux, D. D.	Louvain	29 June, 1891	
Rev. August Buettner			Aug., 1891	
Rev. Peter Masson	Rt. Rev. A. Stillemans, D. D.	Ghent	19 Sept., 1891	
Rev. Nicodemus Petkus			21 Sept., 1891	
Rev. Joseph Panoch			24 Sept., 1891	
Rev. Joseph Hello			11 Nov., 1891	
Rev. Simon J. Carr	H. E. Cardinal Gibbons	Baltimore	19 Dec., 1891	
Rev. Martin J. Gorman	H. E. Cardinal Gibbons	Baltimore	19 Dec., 1891	
Rev. Joseph Poremba			1891	
Rev. Joseph C. Hannigan	Most Rev. P. J. Ryan, D. D.	Cathedral	6 Jan., 1892	
Rev. James P. Parker	Most Rev. P. J. Ryan, D. D.	Cathedral	6 Jan., 1892	
Rev. John J. Rooney	Most Rev. P. J. Ryan, D. D.	Cathedral	6 Jan., 1892	
Rev. Joseph L. O'Connor	Most Rev. P. J. Ryan, D. D.	Cathedral	6 Jan., 1892	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. John H. O'Donnell	Most Rev. P. J. Ryan, D. D.	Cathedral	6 Jan., 1892	
Rev. Roman Wawrzykowski			21 Mar., 1892	
Rev. John F. Kiernan	Most Rev. P. J. Ryan, D. D.	Cathedral	11 June, 1892	
Rev. John A. Driscoll	Most Rev. P. J. Ryan, D. D.	Cathedral	11 June, 1892	24 Nov., 1896
Rev. James J. Brennan	Most Rev. P. J. Ryan, D. D.	Cathedral	11 June, 1892	
Rev. Michael J. McCabe	Most Rev. P. J. Ryan, D. D.	Cathedral	11 June, 1892	
Rev. Mieceslaus F. Kopytkiewicz	Most Rev. P. J. Ryan, D. D.	Cathedral	11 June, 1892	
Rev. Stanilaus Frog			20 July, 1892	
Rev. John Clement Vitte			24 July, 1892	
Rev. Dominic Octaviano			5 Oct., 1892	
Rev. John Hrabar			18 Oct., 1892	
Rev. Joseph L. J. Kirlin	Most Rev. F. Satolli	Baltimore	17 Dec., 1892	
Rev. Leo Levicky			1892	
Rev. Patrick J. McMahon	Most Rev. P. J. Ryan, D. D.	Cathedral	27 May, 1893	
Rev. Thomas J. Farrelly	Most Rev. P. J. Ryan, D. D.	Cathedral	27 May, 1893	
Rev. Joseph V. Sweeney	Most Rev. P. J. Ryan, D. D.	Cathedral	27 May, 1893	
Rev. Bernard J. Dever	Most Rev. P. J. Ryan, D. D.	Cathedral	27 May, 1893	
Rev. Pietro Angelo Pillarella			11 June, 1893	
Rev. Joseph J. Kaulakis	H. E. Cardinal Gossens	Louvain	29 June, 1893	
Rev. Charles Zrinyi			15 July, 1893	
Rev. Peter M. Munday	H. E. Cardinal Gibbons	Baltimore	23 Dec., 1893	
Rev. John D. Maguire	H. E. Cardinal Gibbons	Baltimore	23 Dec., 1893	
Rev. Joseph Hansbach			9 Mar., 1894	
Rev. John Dumczius			15 Apr., 1894	
Rev. Walter J. Duffy	Most Rev. P. J. Ryan, D. D.	Cathedral	19 May, 1894	
Rev. Joseph J. O'Connell	Most Rev. P. J. Ryan, D. D.	Cathedral	19 May, 1894	
Rev. Francis M. Ward	Most Rev. P. J. Ryan, D. D.	Cathedral	19 May, 1894	
Rev. Edward J. Tucker	Most Rev. P. J. Ryan, D. D.	Cathedral	19 May, 1894	6 Nov., 1907
Rev. Cornelius J. O'Neill	Most Rev. P. J. Ryan, D. D.	Cathedral	19 May, 1894	
Rev. James J. Carton	Most Rev. P. J. Ryan, D. D.	Cathedral	19 May, 1894	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Joseph A. Assmann	Most Rev. P. J. Ryan, D. D.	Cathedral	19 May, 1894	
Rev. Francis J. Regenery	Most Rev. P. J. Ryan, D. D.	Cathedral	19 May, 1894	
Rev. Bernard Philipps	Most Rev. F. Janssens, D. D.	Louvain	29 June, 1894	
Rev. Joseph Kasparek	Most Rev. F. Janssens, D. D.	Louvain	29 June, 1894	
Rev. Paul Csizmadia			6 July, 1894	
Rev. Joseph W. Haracek			25 July, 1894	
Rev. John J. Duffy	H. E. Cardinal Parocchi	Rome	26 July, 1894	
Rev. Ladislaus A. Kloucek			30 Sept., 1894	
Rev. John B. McGinley, D. D.	Most Rev. Edmund Stonor, D. D.	Rome	8 June, 1895	
Rev. James A. Shields	Most Rev. P. J. Ryan, D. D.	Cathedral	8 June, 1895	
Rev. Lawrence A. Fahy	Most Rev. P. J. Ryan, D. D.	Cathedral	8 June, 1895	
Rev. Henry M. Naylon	Most Rev. P. J. Ryan, D. D.	Cathedral	8 June, 1895	
Rev. Maurice A. Walsh	Most Rev. P. J. Ryan, D. D.	Cathedral	8 June, 1895	
Rev. John J. Greensill	Most Rev. P. J. Ryan, D. D.	Cathedral	8 June, 1895	
Rev. Joseph E. Murphy	Most Rev. P. J. Ryan, D. D.	Cathedral	8 June, 1895	
Rev. William J. McCaffrey	Most Rev. P. J. Ryan, D. D.	Cathedral	8 June, 1895	
Rev. Thomas P. Buckley	Most Rev. P. J. Ryan, D. D.	Cathedral	8 June, 1895	
Rev. Thomas M. Carey	Most Rev. P. J. Ryan, D. D.	Cathedral	8 June, 1895	9 July, 1898
Rev. Thomas J. Sullivan	Most Rev. P. J. Ryan, D. D.	Cathedral	8 June, 1895	
Rev. Wenceslaus V. Matulaitis	Most Rev. P. J. Ryan, D. D.	Cathedral	8 June, 1895	
Rev. James A. McHugh	Rt. Rev. A. A. Curtis, D. D.	Baltimore	20 June, 1895	
Rev. James Armstrong	Rt. Rev. A. Durier, D. D.	Louvain	29 June, 1895	18 July, 1904
Rev. John Stanek			28 July, 1895	
Rev. Oscar Solymos			Sept., 1895	
Rev. Fenton J. Fitzpatrick	Most Rev. P. J. Ryan, D. D.	Cathedral	21 Dec., 1895	
Rev. John F. O'Neill	Most Rev. P. J. Ryan, D. D.	Cathedral	21 Dec., 1895	
Rev. Francis J. Sheehan	Most Rev. P. J. Ryan, D. D.	Cathedral	21 Dec., 1895	
Rev. Maurice A. Fitzgerald	Most Rev. P. J. Ryan, D. D.	Cathedral	21 Dec., 1895	
Rev. Henry J. McPake	Most Rev. P. J. Ryan, D. D.	Cathedral	21 Dec., 1895	10 Nov., 1897
Rev. Charles A. Prendergast	Most Rev. P. J. Ryan, D. D.	Cathedral	21 Dec., 1895	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Thomas Canonicus Atteni	.....	.....	21 Mar., 1896....	
Rev. Joannes Zaszezezynski	.....	.....	14 Apr., 1896....	
Rev. Eugene M. Bardet	Most Rev. P. J. Ryan, D. D.	Cathedral	30 May, 1896....	26 Mar., 1897
Rev. William R. Barrington	Most Rev. P. J. Ryan, D. D.	Cathedral	30 May, 1896....	
Rev. Edward J. Keelan	Most Rev. P. J. Ryan, D. D.	Cathedral	30 May, 1896....	
Rev. John T. McMenamin	Most Rev. P. J. Ryan, D. D.	Cathedral	30 May, 1896....	20 Apr., 1908
Rev. Edward J. Rahilly	Most Rev. P. J. Ryan, D. D.	Cathedral	30 May, 1896....	
Rev. Lawrence A. Deering	Most Rev. P. J. Ryan, D. D.	Cathedral	30 May, 1896....	
Rev. Francis J. Hamilton	Most Rev. P. J. Ryan, D. D.	Cathedral	30 May, 1896....	
Rev. Patrick M. Whelan	Most Rev. P. J. Ryan, D. D.	Cathedral	30 May, 1896....	
Rev. Anthony M. Milukas	Most Rev. P. J. Ryan, D. D.	Cathedral	30 May, 1896....	
Rev. Francis Kabelka	.....	.....	1896....	
Rev. Leopold Schifferdecker	.....	.....	1896....	31 July, 1906
Rev. Edward G. Werner	Rt. Rev. S. Aichner, D. D.	Innsbruck	26 July, 1896....	
Rev. Louis Woitys	.....	.....	1896....	
Rev. Gabriel Csopey	.....	.....	1896....	
Rev. Francis P. Holtgreve	Most Rev. P. J. Ryan, D. D.	Cathedral	27 Sept., 1896....	
Rev. Michael Maggio	.....	.....	19 Dec., 1896....	
Rev. Charles F. Kavanagh	Rt. Rev. E. F. Prendergast, D. D...	Cathedral	12 June, 1897....	
Rev. Joseph A. McCullough	Rt. Rev. E. F. Prendergast, D. D...	Cathedral	12 June, 1897....	
Rev. Joseph P. Monville	Rt. Rev. E. F. Prendergast, D. D...	Cathedral	12 June, 1897....	
Rev. James J. Kane	Rt. Rev. E. F. Prendergast, D. D...	Cathedral	12 June, 1897....	
Rev. Francis J. Clark	Rt. Rev. E. F. Prendergast, D. D...	Cathedral	12 June, 1897....	
Rev. Philip J. Gallagher	Rt. Rev. E. P. Allen, D. D.	Emmitsburg	13 June, 1897....	
Rev. John Dabrowski	.....	.....	29 June, 1897....	
Rev. Henry J. Donaghy	Most Rev. P. J. Ryan, D. D.	Cathedral	18 Dec., 1897....	27 Oct., 1903
Rev. C. Alfred Welsh	Most Rev. P. J. Ryan, D. D.	Cathedral	18 Dec., 1897....	
Rev. William J. Higgins	Most Rev. P. J. Ryan, D. D.	Cathedral	18 Dec., 1897....	
Rev. Francis P. Bradley	Most Rev. P. J. Ryan, D. D.	Cathedral	18 Dec., 1897....	
Rev. Vincent W. Corcoran	Most Rev. P. J. Ryan, D. D.	Cathedral	18 Dec., 1897....	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Andrew J. McCue	Most Rev. P. J. Ryan, D. D.	Cathedral	18 Dec., 1897	
Rev. Vitus Nicholas Veralli			15 Mar., 1898	
Rev. Albert Kulawy			17 Apr., 1898	
Rev. Thomas J. O'Brien	Rt. Rev. E. F. Prendergast, D. D.	Germantown	18 June, 1898	
Rev. William A. Fitzgerald	Rt. Rev. E. F. Prendergast, D. D.	Germantown	18 June, 1898	
Rev. John E. Bradley	Rt. Rev. E. F. Prendergast, D. D.	Germantown	18 June, 1898	
Rev. John P. Mealey	Rt. Rev. E. F. Prendergast, D. D.	Germantown	18 June, 1898	
Rev. John Neuenhaus			28 June, 1898	
Rev. Stefan Wierzynski			1898	
Rev. Denis A. Corbett	Rt. Rev. E. F. Prendergast, D. D.	Cathedral	17 Dec., 1898	
Rev. John C. Fleming	Rt. Rev. E. F. Prendergast, D. D.	Cathedral	17 Dec., 1898	
Rev. James P. McCloskey	Rt. Rev. E. F. Prendergast, D. D.	Cathedral	17 Dec., 1898	
Rev. Patrick A. McBride	Rt. Rev. E. F. Prendergast, D. D.	Cathedral	17 Dec., 1898	
Rev. Hugh A. Trimble	Rt. Rev. E. F. Prendergast, D. D.	Cathedral	17 Dec., 1898	
Rev. Andrew P. Clarke	Rt. Rev. E. F. Prendergast, D. D.	Cathedral	17 Dec., 1898	3 Sept., 1902
Rev. Edward J. Murphy	Rt. Rev. E. F. Prendergast, D. D.	Cathedral	17 Dec., 1898	
Rev. Hugh P. Garvey	Rt. Rev. E. F. Prendergast, D. D.	Cathedral	17 Dec., 1898	
Rev. Hugh P. Reed	Rt. Rev. E. F. Prendergast, D. D.	Cathedral	17 Dec., 1898	
Rev. Albinus J. Kaminski	Rt. Rev. E. F. Prendergast, D. D.	Cathedral	17 Dec., 1898	
Rev. Louis Fiorillo			18 Dec., 1898	
Rev. Francis Weiszok			12 Feb., 1899	
Rev. Daniel A. Dever, D. D.	Most Rev. Edmund Stonor, D. D.	Rome	27 May, 1899	
Rev. Michael J. McSorley	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899	
Rev. Joseph A. Heffernan	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899	
Rev. George P. Degnan	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899	
Rev. James E. Dougherty	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899	
Rev. Richard W. Moran	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899	
Rev. Charles A. McNamee	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899	
Rev. William V. McLoughlin	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899	
Rev. Francis J. Hertkorn	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. John P. Thompson	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899....	
Rev. John J. McEnroe	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899....	
Rev. Edward H. O'Donnell	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899....	
Rev. Francis J. Purtell	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899....	
Rev. Alexander B. McKay, D. D. ..	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899....	
Rev. Robert J. Thompson	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899....	
Rev. William A. O'Donnell	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899....	
Rev. Anthony M. Koos	Most Rev. P. J. Ryan, D. D.	Overbrook	27 May, 1899....	
Rev. William P. Grace	Rt. Rev. J. F. Van der Stappen, D.D.	Louvain	9 July, 1899....	
Rev. John E. McCann	Most Rev. P. J. Ryan, D. D.	Cathedral	23 Sept., 1899....	
Rev. John J. Wheeler	Rt. Rev. E. F. Prendergast, D. D...	St. Peter Claver's	23 Dec., 1899....	
Rev. Gesualde Paonessa	.....	.....	1899....	
Rev. Patrick F. O'Neill	Rt. Rev. J. W. Shanahan, D. D....	Harrisburg	8 Mar., 1900....	
Rev. James C. McConnon	Rt. Rev. J. W. Shanahan, D. D....	Harrisburg	8 Mar., 1900....	
Rev. Michael J. Corley	Most Rev. P. J. Ryan, D. D.	Overbrook	9 June, 1900....	
Rev. James J. Duffy	Most Rev. P. J. Ryan, D. D.	Overbrook	9 June, 1900....	
Rev. James J. Tynan	Most Rev. P. J. Ryan, D. D.	Overbrook	9 June, 1900....	
Rev. Stanislaus Olesinski	Most Rev. P. J. Ryan, D. D.	Overbrook	9 June, 1900....	
Rev. William J. McMahon	Most Rev. P. J. Ryan, D. D.	Overbrook	9 June, 1900....	
Rev. James J. Wilson	Most Rev. P. J. Ryan, D. D.	Overbrook	9 June, 1900....	
Rev. Arthur McManus	Most Rev. P. J. Ryan, D. D.	Overbrook	9 June, 1900....	
Rev. William J. McCallen	Most Rev. P. J. Ryan, D. D.	Overbrook	9 June, 1900....	
Rev. Patrick H. McGinnis	Most Rev. P. J. Ryan, D. D.	Overbrook	9 June, 1900....	
Rev. Henry I. Connor	Most Rev. P. J. Ryan, D. D.	Overbrook	9 June, 1900....	
Rev. Peter H. Schaaf	Most Rev. P. J. Ryan, D. D.	Overbrook	9 June, 1900....	19 Jan., 1905
Rev. Francis Strnad	.....	.....	25 July, 1900....	
Rev. Daniel L. McGinley	Most Rev. P. J. Ryan, D. D.	Overbrook	4 Nov., 1900....	
Rev. Henry W. Baker	Rt. Rev. J. W. Shanahan, D. D. ...	Overbrook	8 Dec., 1900....	
Rev. Aloysius F. Scherf	Rt. Rev. J. W. Shanahan, D. D. ...	Overbrook	8 Dec., 1900....	
Rev. Francis A. Quinn, D. D.	H. E. Cardinal Respighi	Rome	1 June, 1901....	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Daniel J. Kehoe, D. D.	H. E. Cardinal Respighi	Rome	1 June, 1901	
Rev. William J. Garrigan, D. D.	H. E. Cardinal Respighi	Rome	1 June, 1901	
Rev. Hugh J. Bowen	Most Rev. P. J. Ryan, D. D.	Overbrook	1 June, 1901	
Rev. James A. Gallagher	Most Rev. P. J. Ryan, D. D.	Overbrook	1 June, 1901	
Rev. Daniel J. Gercke	Most Rev. P. J. Ryan, D. D.	Overbrook	1 June, 1901	
Rev. Wenceslaus J. Walsh	Most Rev. P. J. Ryan, D. D.	Overbrook	1 June, 1901	
Rev. Joseph A. Schaefer	Most Rev. P. J. Ryan, D. D.	Overbrook	1 June, 1901	
Rev. John P. Leahy	Most Rev. P. J. Ryan, D. D.	Overbrook	1 June, 1901	
Rev. John L. Moore	Most Rev. P. J. Ryan, D. D.	Overbrook	1 June, 1901	
Rev. Joseph A. Kelly	Most Rev. P. J. Ryan, D. D.	Overbrook	1 June, 1901	
Rev. William T. Brady	Most Rev. P. J. Ryan, D. D.	Overbrook	1 June, 1901	
Rev. Richard J. Branton	Most Rev. P. J. Ryan, D. D.	Overbrook	7 Nov., 1901	
Rev. Patrick J. Fleming	Most Rev. P. J. Ryan, D. D.	Overbrook	7 Nov., 1901	
Rev. Thomas J. Hurton	Most Rev. P. J. Ryan, D. D.	Overbrook	7 Nov., 1901	
Rev. John E. Flood	Most Rev. P. J. Ryan, D. D.	Overbrook	7 Nov., 1901	
Rev. Miceslaus Monkiewicz	Most Rev. P. J. Ryan, D. D.	Overbrook	7 Nov., 1901	
Rev. Giovendomenico De Stefeno			21 Dec., 1901	
Rev. Francis Grzywocz			22 Feb., 1902	
Rev. Paul Gentile			22 Feb., 1902	
Rev. Peter Michetti			12 May, 1902	
Rev. Denis J. Melley	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	24 May, 1902	
Rev. Joseph A. O'Brien	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	24 May, 1902	
Rev. James M. Williams	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	24 May, 1902	
Rev. Patrick D. Houston	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	24 May, 1902	
Rev. Edgar J. Cook	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	24 May, 1902	25 Apr., 1909
Rev. John W. Walsh	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	24 May, 1902	
Rev. Miles A. Keegan	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	24 May, 1902	
Rev. Elmer M. Stapleton	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	24 May, 1902	
Rev. Vincent A. Dever	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	24 May, 1902	
Rev. Patrick J. Gallagher	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	24 May, 1902	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. James F. McCloy	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	24 May, 1902....	
Rev. Thomas J. Kealey	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	24 May, 1902....	
Rev. John B. Dever	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	24 May, 1902....	
Rev. Augustin P. Wachter	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	24 May, 1902....	
Rev. Alexander Broskiewicz	.....	.....	24 May, 1902....	
Rev. Charles P. Bruehl	Rt. Rev. C. P. Maes, D. D.	Louvain	13 July, 1902....	
Rev. Anthony Ziebura	.....	.....	25 Feb., 1903....	
Rev. Joseph A. Oziminski	.....	.....	19 Mar., 1903....	
Rev. Paul Lisicky	Rt. Rev. E. F. Prendergast, D. D...	St. Malachy's....	21 Mar., 1903....	
Rev. Joseph M. Corrigan, D. D. ...	H. E. Cardinal Respighi	Rome	6 June, 1903....	
Rev. Bernard A. McKenna	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	6 June, 1903....	
Rev. William J. Drobel	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	6 June, 1903....	
Rev. Henry J. Donnelly	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	6 June, 1903....	
Rev. Daniel I. McGettigan	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	6 June, 1903....	
Rev. James E. Hamilton	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	6 June, 1903....	24 Mar., 1905
Rev. William C. Farrell	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	6 June, 1903....	
Rev. William C. Sheridan	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	6 June, 1903....	
Rev. Joseph J. Murphy	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	6 June, 1903....	
Rev. Stephen P. Dever	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	6 June, 1903....	
Rev. David C. Munyon	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	6 June, 1903....	
Rev. Joseph A. Hughes	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	6 June, 1903....	
Rev. Joseph B. McGarry	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	6 June, 1903....	
Rev. Joseph P. Smith	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	6 June, 1903....	
Rev. William T. Kelly	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	6 June, 1903....	
Rev. Edward F. X. Curran	Rt. Rev. E. P. Allen, D. D.	Emmitsburg	16 June, 1903....	
Rev. Henry T. Schuyler	Most Rev. P. J. Ryan, D. D.	Overbrook	16 Dec., 1903....	
Rev. Anthony Louis Panoch	.....	.....	22 Dec., 1903....	
Rev. Edmund Fitzmaurice, D. D. ..	H. E. Cardinal Respighi	Rome	28 May, 1904....	
Rev. Alvah W. Doran	H. E. Cardinal Respighi	Rome	28 May, 1904....	
Rev. Joseph P. Dever	Most Rev. P. J. Ryan, D. D.	Overbrook	28 May, 1904....	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. John F. Harkins	Most Rev. P. J. Ryan, D. D.	Overbrook	28 May, 1904	
Rev. Thomas J. Hanney	Most Rev. P. J. Ryan, D. D.	Overbrook	28 May, 1904	
Rev. Daniel J. O'Meara	Most Rev. P. J. Ryan, D. D.	Overbrook	28 May, 1904	19 Sept., 1906
Rev. Joseph A. Whitaker	Most Rev. P. J. Ryan, D. D.	Overbrook	28 May, 1904	
Rev. John J. McCarthy	Most Rev. P. J. Ryan, D. D.	Overbrook	28 May, 1904	
Rev. John M. Breen	Most Rev. P. J. Ryan, D. D.	Overbrook	28 May, 1904	
Rev. William J. Lallou	Most Rev. P. J. Ryan, D. D.	Overbrook	28 May, 1904	
Rev. Stanislaus Roman Sobieniowski	.....	.....	29 June, 1904	
Rev. Augustin L. Ganster	Rt. Rev. B. Kaltner, D. D.	Innsbruck	26 July, 1904	
Rev. H. Wolfgangus Sebests	.....	.....	1 Jan., 1905	
Rev. Joseph M. McShain	Rt. Rev. E. F. Prendergast, D. D	Overbrook	31 May, 1905	
Rev. William M. Sullivan	Rt. Rev. E. F. Prendergast, D. D	Overbrook	31 May, 1905	
Rev. Michael V. Reing	Rt. Rev. E. F. Prendergast, D. D	Overbrook	31 May, 1905	
Rev. William F. Gaughan	Rt. Rev. E. F. Prendergast, D. D	Overbrook	31 May, 1905	
Rev. Martin Joseph Coleman	Rt. Rev. E. F. Prendergast, D. D	Overbrook	31 May, 1905	
Rev. William Leo Hayes	Rt. Rev. E. F. Prendergast, D. D	Overbrook	31 May, 1905	
Rev. James Peter Joseph McCloskey	Rt. Rev. E. F. Prendergast, D. D	Overbrook	31 May, 1905	
Rev. John J. McMahon	Rt. Rev. E. F. Prendergast, D. D	Overbrook	31 May, 1905	
Rev. Peter J. McGarrity	Rt. Rev. E. F. Prendergast, D. D	Overbrook	31 May, 1905	
Rev. Michael S. Pachucki	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	31 May, 1905	
Rev. Richard F. L. Hanagan	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	31 May, 1905	
Rev. Robert F. Hayes	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	31 May, 1905	
Rev. Joseph Matera	.....	.....	9 July, 1905	
Rev. James A. Boylan	H. E. Cardinal Respighi	Rome	23 Sept., 1905	
Rev. Thomas C. Brennan	.....	.....	17 Dec., 1905	
Rev. Martin Dundalek	H. E. Cardinal Gibbons	Baltimore	22 Dec., 1905	
Rev. John Francis Walsh	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	24 May, 1906	
Rev. James Edward Coakley	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	24 May, 1906	
Rev. Joseph Ign. Plappert	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	24 May, 1906	
Rev. Joseph Leo N. Wolfe	Rt. Rev. E. F. Prendergast, D. D.	Overbrook	24 May, 1906	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Edward Joseph Hogan	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	24 May, 1906....	
Rev. Thomas Luke Gaffney	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	24 May, 1906....	
Rev. William Patrick Maguire	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	24 May, 1906....	
Rev. John Jere. Donovan	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	24 May, 1906....	
Rev. James Joseph Graham	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	24 May, 1906....	
Rev. Joseph Ig. Schade	H. E. Cardinal Respighi	Rome	9 June, 1906....	
Rev. Stanislaus Koscza	.....	.....	27 Oct., 1906....	
Rev. Thomas T. Sheehan	.....	.....	22 Dec., 1906....	
Rev. Charles T. Bornemann	H. E. Cardinal Respighi	Rome	22 Dec., 1906....	
Rev. Charles Joseph Kinslow	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	25 May, 1907....	
Rev. Edward Joseph Curran	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	25 May, 1907....	
Rev. George Winfield Shay	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	25 May, 1907....	
Rev. John Francis Burke	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	25 May, 1907....	
Rev. Joseph Albert Mahon	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	25 May, 1907....	
Rev. Philip Joseph Mullen	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	25 May, 1907....	
Rev. John Peter Greene	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	25 May, 1907....	
Rev. Francis Joseph Kane	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	25 May, 1907....	
Rev. Richard Francis Kelly	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	25 May, 1907....	
Rev. Eugene Joseph Marchetti	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	25 May, 1907....	
Rev. Joseph Conrad Daniel	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	25 May, 1907....	
Rev. Joseph W. Ratto	H. E. Cardinal Respighi	Rome	25 May, 1907....	
Rev. Leo Patrick McGinley	H. E. Cardinal Respighi	Rome	25 May, 1907....	
Rev. John Martin	.....	.....	25 May, 1907....	
Rev. Joseph Kuczynski	.....	.....	14 July, 1907....	
Rev. Joseph Thomas McDermott ...	H. E. Cardinal Respighi	Rome	18 Apr., 1908....	
Rev. Joseph A. Murphy	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	27 May, 1908....	
Rev. John B. McShea	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	27 May, 1908....	
Rev. Daniel A. Daly	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	27 May, 1908....	
Rev. Hugh J. Dale	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	27 May, 1908....	
Rev. Daniel S. Coonahan	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	27 May, 1908....	

NAME.	BY WHOM.	WHERE.	WHEN.	DATE OF DEATH.
Rev. Joseph Gadzik	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	27 May, 1908....	
Rev. William J. McShain	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	27 May, 1908....	
Rev. Scott Anthony Fasig	Rt. Rev. J. J. Hartley, D. D.	Columbus, Ohio..	13 June, 1908....	
Rev. John H. Murphy	H. E. Cardinal Gibbons	Mt. St. Mary's...	16 June, 1908....	
Rev. John C. Phelan	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	29 May, 1909....	
Rev. John W. Keogh	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	29 May, 1909....	
Rev. Denis A. Coghlan	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	29 May, 1909....	
Rev. John P. McHugh	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	29 May, 1909....	
Rev. Joseph J. Scanlon	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	29 May, 1909....	
Rev. John J. Moran	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	29 May, 1909....	
Rev. Joseph M. O'Hara	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	29 May, 1909....	
Rev. Stephen J. Smith	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	29 May, 1909....	
Rev. James L. Ploszai	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	29 May, 1909....	
Rev. Louis Stachowicz	Rt. Rev. E. F. Prendergast, D. D...	Overbrook	29 May, 1909....	
Rev. Peter K. Guilday	Rt. Rev. Henry Gabriels	Louvain	11 July, 1909....	

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